

What Did Jesus Really Say ?

“Say: ‘O People of the Book! come to common terms as between us and you: That we worship none but Allah(God); that we associate no partners with Him; that we erect not, from among ourselves, Lords other than Allah.’ But if they turn away, say: ‘Bear you witness that we have surrendered unto Allah (We are Muslims).’” A`al-Umran(3):64

Second Edition

By
Mish`al ibn Abdullah

To: Zaakirah Dauwd Madan
*“We reach with Our mercy whom We will. We lose not the reward of the
good.”*
Yusuf (12):56

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The great messenger of God, Jesus, says:

“And this is life eternal, that they might know You the only true God, and Jesus Christ, whom You have sent.”

John 17:3

Prophet Muhammad (pbuh) said:

“Do not over-praise me as the Christians over-praised Jesus the son of Mary. I am His slave, so say: ‘God’s slave and messenger’.”

Narrated by both Al-Bukhari and Muslim

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Preface

“Verily! the likeness of Jesus with Allah(God) is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he was. (This is) the truth from your Lord (O Muhammad), so be not you of those who waver. And whosoever disputes with you concerning him, after the knowledge which has come unto you, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie. Verily! This is the true narrative. There is no god save Allah, and verily! Allah is the Mighty, the Wise. And if they turn away, then Verily! Allah is Aware of the corrupters. Say: O People of the Scripture. Come to a word that is just between us and you: that we shall worship none but Allah, and that we shall ascribe no partners unto Him, and that we shall not take each other for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him) (literally: “we are Muslims”).”

The Qur’an, A’al-Umran(3):59-64.

“I have read in Moslem (sic) writings such deep and tender expressions of respect and reverence for Jesus that for the time I almost forgot, I was not reading the words of a Christian writer. How different, it is sad to say, has been the way in which Christians have spoken and written of Muhammad Let us put it down to its true cause, ignorance”

Reverend R. Maxwell King

“The lies which well-meaning zeal has heaped round this man (Muhammad) are disgraceful to ourselves only”

Heroes and Hero Worship and the Heroic in History, Thomas Carlyle, p. 57

“The use of false evidence to attack Islam was all but universal...”

Islam and the West, Norman Daniel, p. 267

In the name of God(Allah), most compassionate, most merciful. I give all thanks to God(Allah) for His bounties and knowledge and that He has guided me to Islam. I also ask Allah Almighty that He bestow his peace and blessings upon Muhammad and grant him the highest rewards and exalted stations in Heaven. Further, I ask Allah Almighty that He grant His peace and blessings upon all of His prophets from the beginning of time, including Adam, Noah, Abraham,

Moses, David, and Jesus, as well as all of the countless others, peace be upon them all, may their names be held in the highest honor for all time.

I feel that this book is best described as my own humble attempt at the compilation and collection of the life long works of many famous and knowledgeable scholars and writers. My contribution to this book has probably been restricted to the collection of these works in one publication. So, as they say, I hereby give credit where credit is due. Among these authors are such luminaries as Shaik Rahmat-Allah ibn Khaleel al-Rahman al-Hindi, Shaik Shams al-Deen ibn Kayyem Al-Jawziah, Shaik Taquuddin ibn Taymiyyah, Mr. Muhammad `Ata ur-Rahim, Shaik Ahmed Deedat, Mr. Akbarally Meherally, Dr. Jamal Badawi, Dr. Muhammad Ali Alkhuli, Mrs. Ulaft Aziz-us-Samad, Dr. Ahmad Dawood Al-Mizjaji, and Mr. M. A. Yusseff to name a few. To these individuals I dedicate this book. But first and foremost I dedicate this book to Allah Almighty and then to my mother who always taught me to have tolerance and an open mind, and to my father, who taught me to continually seek out knowledge as long as I may live.

Muslims are encouraged to study and gain knowledge and to base their worship upon a combination of knowledge and faith, and not faith alone. A companion of the prophet Muhammad (pbuh) by the name of Abu-Darda once narrated: I heard the messenger of Allah (pbuh) say:

“If anyone travels on a road in search of knowledge, Allah/God will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge. The inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned person. The superiority of the learned person over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham (kinds of currency), leaving only knowledge, and he who takes it takes an abundant portion.” (narrated by Abu Dawood).

Muslims are also encouraged to study other religions and to compare them to Islam. They are commanded to never be among those who accept Islam on blind faith or in conformance to the current trend in their society. Rather, they are commanded to make up their own minds and to enter into Islam with their eyes wide open, after they have thoroughly tested its validity as the command of God.

“There is no compulsion in religion. Guidance is henceforth distinct from misguidance”

The noble Qur’an, Al-Bakarah(2):256.

It was because of the above reasons that, upon my arrival in the United States in 1992, I decided to spend my spare time researching Christianity. I did this in order to verify the affirmations of the noble Qur’an with regard to mankind’s distortion of the Gospels and the Old Testament. If the Qur’an did indeed prove to have fabricated lies against the Bible then I would know that it was not the word of God. I therefore set about purchasing many different versions of the Bible such as the New Revised Standard Version (NRSV), the King James Version (KJV or Authorized version), and so forth. I also purchased many Christian Biblical references as well as some Islamic references. Armed with this cache of information I set about my task and as the Bible puts it

“Prove all things, hold fast that which is good.”

1 Thessalonians 5:21.

Before, during, and after all of this I was continually being approached to accept Jesus and be saved. At the same time, others were asking me various questions about Islam. Although these attempts to obtain my conversion were well intended and sincerely appreciated, still, their arguments were found wanting in that they were based in the most part upon a very serious lack of knowledge of even the most basic beliefs of Islam or at other times upon allegations which upon later joint study were found to be incorrect.

Among these misconceptions is the popular Western belief that Islam is an “Arab” religion, and its adherents are all “Mideasterners.” This, however, is far from the truth. The Bible has collected for us the stories of many prophets of God throughout the ages, and while these prophets may differ from one-another in many aspects, there is one characteristic that remains common to all of them, namely, they too were all “Mideasterners.”

Muslims believe in all of the prophets of the Bible. If we were to study the stories of the prophets of the Bible we would find that they all came from the general area of Egypt, Palestine, Syria, and the surrounding regions. Muhammad (pbuh), the prophet of Islam, also came from this locale. He was born in the Arabian Peninsula and that is where the message of Islam first came into the world. However, just as the religion of Moses was not an “Arab” religion simply because it came from Egypt, and just as Christianity was not an “Arab” religion simply because it came from Palestine, so too Islam is not an

Arab religion but the final message of God to all humanity. In fact, Arabs make up less than 20% of the estimated 1.2 billion Muslims in the world today.

In the Qur'an, we are told that the Gospel of Jesus (pbuh) underwent a series of major alterations after his departure until six hundred years later the changes to this gospel had become so severe as to necessitate God's intervention. This is when the final message of God for all time, the message of Islam was sent down upon Muhammad (pbuh). This book attempts to study this claim in as much detail as humanly possible within my limited abilities in order to test the truthfulness of this assertion.

Allah Almighty commands us in the noble Qur'an:

“Verily, God commands you to render your trusts back to those unto whom they are due; And when you judge between humanity, that you judge with justice: Verily, how excellent is the advice which He gives you! Verily, God is All-Hearing, All-Seeing.”

The noble Qur'an, Al-Nissa(4):58.

In what follows I do not presume to claim that I am an unbiased witness. However, I have attempted to do my best to be as fair and just as the weakness of my humanity shall allow and to remember in all that I shall say in this matter the above command of Allah, the Just.

The more one learns about Islam and Christianity, the more they begin to see the tremendous degree of similarity between the two religions. Both believe in a Omniscient, Omnipotent Creator of the heavens and the earth. The Christians call Him “God the Father,” the Muslims call Him Allah. Both believe in a long succession of prophets named in both the Bible as well as the Qur'an. These prophets include Noah, Moses, Abraham, Jesus, and many others. Both believe in Heaven and Hell as well as a final judgment of God. Both religions believe that Jesus was the Messiah/Christ. Both religions believe in the miraculous birth of Jesus (pbuh) without a human father. Both religions believe in the many miracles of Jesus. However, for all their similarities, the differences between them are substantial. When I first began my research into these issues, I had attempted to locate a comprehensive reference which dealt with such issues as the “Trinity,” the “incarnation,” the “atonement,” and the “original sin.” I was, however, surprised to find none. The information is out there, however, it is distributed throughout countless books, booklets, pamphlets and the like. Some of these references were written by Muslims, others by Christians.

On the Christian side, I had found that Christian references are split into two basic groups which could probably be classified as “motivational” and

“scholarly” texts. The “motivational” texts dealt mostly with the teaching of the established doctrines of Christianity and the instillation with the reader of a basic faith in these doctrines. These texts are the ones found in the possession of the majority of regular church goers.

The second category of Christian references, the “scholarly” references, go to the next level of Biblical study. They usually deal with the intricate details of the Bible and the Christian faith, going beyond faith and inspiration alone in order to include a broader study of the Bible and other ancient Christian documents. These books are written mostly by those who have chosen to dedicate their entire existence to the detailed study of these documents in order to extract from them their most precious hidden secrets and the intricate details of the occurrences to be found therein. These references deal with such issues as when these books were written, who wrote them, why they did so, what was the political social and economic situation of the world in which they lived, how they dealt with all of these factors and how they were influenced by them. The authors of these references, and the references themselves, are usually found in Western institutions of higher learning such as the religion departments of many Western universities.

At first I had expected my research to involve a slow and painful search through a sparse number of obscure ancient Christian documents. This did not prove to be the case. Once I began to look for the truth I was practically overwhelmed by a veritable avalanche of detailed Christian studies all leading to the same conclusion: That the Church has taken great liberties with the text of the Bible over the ages. They have freely changed words which they felt inappropriate to their established beliefs, adding verses which were not found in the original text in order to validate a given doctrine, and freely removing verses when they felt the need to do so. These Christian scholars have documented for us many of the details of these revisions to the text of the Bible. They show us how this trend did not end with the coming of Muhammad (pbuh) and the message of Islam in the seventh century, however, these adaptations, corrections, and modifications continued for many centuries after the death of Muhammad almost up to our present day. As we shall see later on in this book, only one single example of this tendency is the example of the most ancient copy of the Bible available to Christendom today, specifically, the “Codex Sinaiticus” (of the fourth century AD). This document alone has been shown by Christian scholars to have undergone over 14,800 “corrections” over the ages by at least nine different Christian “correctors.” Given that our modern Bibles have been distilled from such source documents as these, is it not befitting that we study the history of such preservation techniques of the Bible in order to arrive at the original unmodified word of Jesus (pbuh)?

During my research, it slowly became apparent to me that the more eminent the Christian author was, the more painfully aware this author would be of the fact that our modern Bibles are the end result of countless unending revisions to the original text over the ages. Since many of these scholars were conservatives in the finest ancient tradition, therefore, they had usually tried their best to forgive those who had changed the Biblical text and to excuse their actions. However, having to continually make excuses for those who changed the word of God and to only think the best of these people and their motives can eventually tax the patience of even the most forgiving conservative and drive him to frustration. As we shall see in chapter 2.1, this was indeed the case with one of history's most eminent conservative Christian scholars, Dr. Lobegott Tischendorf.

In the beginning I had striven to collect this information into a series of articles which were published on a very limited scale inside the university I was studying in at the time. After having completed these articles I decided to collect them into one handy reference with the core information having been collected from external sources but having been reorganized into what I believe to be a more intuitive and useful order. In some cases, I have found myself unable to improve upon the wording and layout of other authors, so I have shamelessly copied their words almost verbatim. However, I believe that such straight copying has been confined to less than 5% of the content of this book and has, by Allah's will, been clearly marked as appropriate. Once again, credit where credit is due.

Many hundreds of books have been published by Christian scholars on the topic of the various contradictions which have resulted in the Bible as an end result of centuries of continuous revision and correction. It has been my experience, however, that most of these books have gone one of two different extremes, specifically, they either try to:

- a) Reconcile all discrepancies through abstraction and elaborate additional details not found in the Biblical text, and occasionally, when they are presented with two conflicting versions of one story in the Bible they simply choose the version they personally prefer and claim the other verses were a scribal error, or
- b) They claim that Jesus (pbuh) was no more than a legend and a myth, and that the Bible, the apostles, and even Jesus himself were only figments of someone's imagination.

This book, however, goes a different route, that of Islam and the noble Qur'an. In this book it is demonstrated that Jesus (pbuh) was indeed a true prophet of

God but that his message was lost by those who came after him for various reasons. This book then goes on to strip away all of the layers of shrouding which mankind has placed about the original message of Jesus (pbuh) until all that is left is the original unchanged words of Jesus. However, in order to arrive at his original message it shall be necessary for us to be willing to **place the words of Jesus (pbuh) above those of all of mankind without exception.** If we are willing to do only this, then and only then shall we have truly opened our hearts and minds to him and accepted his message.

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

John 14:23

I do not deceive myself. This book will never be the definitive answer to all questions. However, I hope that this book will at least get people interested enough that they may go out, read the Bible and the Qur’an carefully, and seek knowledge for themselves. If I manage to accomplish this then I have done my job. There are many other things I would like to say but I must keep the size of this book under some semblance of control. I have therefore spent most of my efforts speaking about comparative religion between Islam and Christianity in order to prove the truthfulness of the affirmations of the Qur’an and that it was indeed sent by the same God who sent Jesus (pbuh). If I could add one more chapter I would probably speak in a little more detail about the Dead Sea Scrolls since this has proven to be a truly intriguing endeavor. However, that task shall have to be left for another day (by the will of Allah).

I would also like to point out that the referencing system employed in this book still needs some serious work in order to bring it in line with more accepted modern norms. However, that too will have to be left to another day. In any case, I believe that its current form is adequate for the time being, and by Allah’s will, this issue will be dealt with in the near future.

I would like to make a couple of matters clear from the outset so that there will be no misunderstanding as to my beliefs and/or intentions:

1) Muslims do not hate Christians nor harbor ill will against them. This is a common misconception in the West about Muslims. Muslims are told in the Qur’an:

“..and nearest among them (mankind) in love to the believers (Muslims) will you find those who say ‘we are Christians’:

because among these are men devoted to learning and men who have renounced the world, and they are not arrogant”

The noble Qur’an, Al-Maidah(5):82.

“The people of the book” (Jews and Christians) are also singled out by God in the Qur’an to receive the following treatment:

“And argue not with the people of the book unless it be in [a way] which is better [than mere arguing], except with such of them that do wrong, and say [to them]: ‘We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him we have submitted (literally: ‘We are Muslims’)”

The noble Qur’an, Al-Ankaboot(29):46.

Muslims simply wish for Christians the exact same thing that Christians wish for Muslims: That we all be guided to the truth of God and His ultimate reward.

By now it should be obvious that Islam is not, as the stereotype would have one believe, an underground terrorist group dedicated to the total destruction of civilized life as we know it. Because of all of the above, I have striven to avoid in this book all statements which might be misunderstood to be hateful, inflammatory, or disrespectful. However, the fundamental goals of this book make it necessary to exhibit many contradictory statements in the New and Old Testaments in order to prove the Qur’an’s claim: that mankind took great liberties with God’s scriptures after the departure of their prophets and have changed His original message to them. Muslims are told that these tampering fingers have left many contradictions for those who would simply look for them. The Bible itself gives us the deciding criteria:

“For many bare false witness against him (Jesus), but their witness agreed not together.”

Mark 14:56.

For this reason, I have attempted to keep my own comments to a minimum and allow the Bible to speak for itself as often as possible (see for example the table in chapter 2.2). Those people who have made up their minds beforehand that they will hate me for this and will not see the contradictions and the tampering fingerprints no matter how much evidence is presented are kindly asked to stop reading now. This book is not for them. Those readers who are willing to keep an open mind are invited to accompany us in our quest for the truth of God.

2) Some readers may misinterpret some of my statements to be disrespectful of God Almighty, His prophets, His scriptures, or the original apostles of Jesus. This too is unintentional. Any one of these matters is considered a sin of the highest order in Islam. The goal of this book is only to present the proof of that which Christian scholars the world over are now beginning to recognize as historical fact: That the alleged authors of the Bible are not the true authors, and as a result of this, they have written therein matters regarding God/Allah, His prophets, and their apostles that were not inspired by either God nor his prophets. All claims made in this book should be understood to be against these “hidden” authors and not God, His prophets, His original scriptures, or the original disciples.

3) As mentioned above, I am not a scholar of religion, an “evangelist,” nor have I any official diplomas in religious studies. I wrote this book in my spare time while pursuing graduate degrees in the field of Engineering within the United States. My own feeble contribution in no way compares to those of Islam’s more learned and knowledgeable scholars. However, I saw a void which in my opinion had yet to be filled, so I have done my best to fill it. There are many more comprehensive and detailed studies of this topic written in the Arabic language (e.g. “Al-Jawab Assahih”). However, until such a time as more of these great works can be translated into English, I hope that this book will serve as a temporary substitute.

4) When I speak about “Islam” in this book, I refer to the “Islam” taught by Muhammad (pbuh) and practiced by his followers, as preserved for us within the writings of hundreds of Islamic scholars and handed down to us through an unbroken chain of authenticated narrators in the many books of the “Shareea,” “Seerah,” and “Hadeeth.” This is the Islam which has been preserved in the Arabian peninsula (the home country of Muhammad pbuh) to this day. This Islam, the Islam of Muhammad (pbuh), does not attempt to promote specific humans, or groups thereof, to higher levels of divine authority and power than others, such as is preached by the leaders of the newly established so-called “Nation of Islam” group in the United States whose followers are told by Louis Farakhan, Elijah Poole, and W. D. Fard, that “Islam” preaches the superiority of a certain race or color and other such innovations. True Islam also does not follow the beliefs of the leaders of the “Shiite” groups of some Eastern countries (such as Iran) which also attribute to specific human beings boundless supernatural powers and the ability to hand out passes to heaven and so forth.

5) How to read this book:

As mentioned previously, this book has been written with the goal of being a little more comprehensive than most other such English publication which I have

come across during my research. I have also done my utmost to ensure that it is as easy to read as possible. What I mean by this is not that I feel at all superior to these great scholars, only that the English publications I have thus far come across did not convey the *overall* picture of Islam, Christianity, and the relationship between them which I wished to see in *one* English reference. The inevitable result of making a book comprehensive is that it also becomes large. For this reason, an attempt has been made to divide this book into many sub-topics with each sub-topic spanning only a few pages, and thus, the book becomes easy to read a piece at a time. I strongly encourage the reader to read this book in the order in which it was written. This is because the chapters will, by the will of Allah, complement each other more completely if they are read in their written order. However, an attempt has also been made to make the chapters independent of one another for those readers who wish to jump directly to a specific topic of interest to them. For such readers a chart has been supplied to help them select the most relevant topic to them by asking the reader a few simple questions. Start at the top of the chart and work your way down by answering the questions and following the resultant directions.

I would like to thank all of those who helped me to publish this book, including brother Ahmed Deedat, brother John Siedlidz, brother Ammar Amonette, brother Jamal Zarabozo, brother Jamal Badawi, brother Idris Palmer, brother Ali Al-Tamimi, brother Ismael Mujahid, brother Dawood Madan, brother Rafil Dhafir, brother Abdullah Firdous Abdulrazzak, brother Saad Al-Qasabi, brother Abdulaziz Al-Suhaibani, brother Mansor Matbouli, brother Abdulrahman Al-Ali, brother Sherif Muhammad, brother Reza Scholten, brother Farid Adlouni, brother Bassem Khafagi, brother Kamil Mufti, brother Nader Salah, brother Khalifa (you know who you are), and brother Ibraheem Pastuszak, who all contributed in one way or another in the completion of this book, either with suggestions on modifications or corrections, in countless hours proof-reading it, in providing reference material or contact information, or in various other aspects such as generally helping out with their comments and suggestions whenever possible. For all of the countless others who have assisted in this project but who I have forgotten to mention here, I ask your forgiveness for my oversight, your efforts are very deeply appreciated. I would also like to thank all of the above authors for their efforts which have made these matters clear for us. May Allah Almighty guide us all unto his whole truth. Amen.

Misha'al ibn Abdullah
May 1996

Goal of this book

“And they say 'Allah Most Compassionate has begotten a son!'. Indeed you have put forth a thing most monstrous! The skies are ready to burst [at such a claim], and the earth to split asunder, and the mountains to fall down in utter ruin. That they should ascribe a son to the Most Compassionate. But it is not befitting [the majesty of] the Most Compassionate that He should beget a son. Not one of the beings in the heavens and the earth but must come to the Most Compassionate as a servant. He has taken account of all of them and has numbered them all exactly. And every one of them will come to him singly on the day of judgment. On those who believe and work deeds of righteousness, will Allah Most Compassionate bestow love. Verily, We have made this [Qur'an] easy in your tongue [O Muhammad] that you might deliver glad tidings to those who seek refuge [in Allah] and warn with it a people who are contentious. And how many a generation before them have we destroyed! Can you find a single one of them or hear from them so much as a whisper?”

The Noble Qur'an, Maryam(19):88-98

The goal of this book is simple: To exhibit considerable tangible evidence that the Gospel of Jesus (pbuh) underwent a series of major revisions and alterations after his departure to the point that his original message to mankind was all but totally lost. Six hundred years later (Fourteen hundred years ago), the holy book of the Muslims, the Qur'an, was sent down upon the prophet Muhammad (pbuh) by God informing him of this fact. It has taken close to two thousand years for Christianity to recognize this as a known fact. Today, you would be hard pressed to find a single reputable scholar of Christianity who, to one degree or another, does not readily acknowledge this as a true accepted fact (A minority of the most adamant conservatives will always be the exception). The evidence is simply too overwhelming to ignore.

When I speak of “scholars of Christianity” I mean those people who have dedicated their lives to the pursuit of detailed historical facts regarding the history of the Bible through the unbiased logical study of the countless ancient documents of the Christian church, the Bible itself, and other methods. These people are found in abundance in the religion departments of the various Western universities. A “scholar of Christianity” by this definition does not include the “televanglists,” the “evangelists,” and so forth. It has required the bravery and sacrifice of countless such unwavering seekers of truth to bring us this information. In the past, such people were casually put to death without a second thought. Even today, many of them are being fired from their jobs and

black-listed for openly speaking about such matters. If they are liars then their lies should be exposed and the light of truth should be sufficient authority to shame their tongues into silence. However, if there is some truth to what they say, then such selfless dedication and vigilance against those who would distort the word of God should not be allowed to go unrecognized. For this reason we shall study the details of their findings in this book.

Let us begin by collecting the basic beliefs of Christians and Muslims side by side in the following table. All of the information shown in the table shall be discussed in detail throughout this book and all claims shall, by the will of Allah, be verified through the appropriate scripture (either the Bible or the Qur'an).

	Christian Belief	Muslim Belief
God	God is three gods merged into one God. This one God is called a Trinity. However, to say that God is three is a blasphemy of the highest order. All three parts of the Trinity are “coequal” “co-eternal” and “the same substance.” For this reason, this doctrine is described as “a mystery.”	God is one God in the most basic, simple, and elementary meaning of the word. He has no children, no parents nor any equal. In Islam God is known by the name “Allah” and more than 99 other venerated names, such as “the Merciful,” “the Gracious,” “the All-Powerful,” etc.
Jesus	The second member of the Triune God, the Son of the first part of the Triune God, and at the same time “fully” God in every respect.	A very elect and highly esteemed messenger of God. No Muslim is a Muslim if he does not believe this.
The Holy Spirit	The third member of the Triune God, but also “fully” God in every respect.	He is the angel Gabriel. The angel Gabriel is highly esteemed as the “Trustworthy Spirit”
Mary the mother of	A chaste and pious	A chaste and pious

Jesus	human woman who gave birth to Jesus Christ, the second member of the Trinity, the Son of God, and at the same time “fully” God Almighty in every respect.	human woman who was chosen, purified, and preferred over all of the women of creation to be the one to give birth to Gods elect messenger Jesus through the command of God without any father whatsoever.
The Word	Part of God which was “with” God but also “fully” God and then became Jesus the Son of God.	God’s command “Be!” which resulted in Jesus’ conception in the womb of Mary without the need for a human father.
Previous prophets	All accepted, respected, and believed.	All accepted, respected, and believed.
The Bible	Accepted as 100% the faultless word of God	Muslims believe in the books of the previous prophets including the “Torah” which was sent to Moses, the “Zaboor” (Psalms) which were given to David, the “Injeel” (Gospel) which was given to Jesus, and the Qur’an which was given to Muhammad However, Muslims are told that the previous scriptures were tampered with by mankind and the Bible should only be accepted in as far as

		<p>it is confirmed by the Qur'an. It is to be treated with respect, however any statements which clearly oppose those of the Qur'an are to be rejected as the work of mankind.</p>
Muhammad	<p>Varying beliefs. Some believe that he was a liar, some believe he was a lunatic, some believe he was the False Messiah, and yet others claim he was deceived by the Devil.</p>	<p>The last messenger of God to all of humanity. He was known as "The Truthful, the Trustworthy" before he received his first revelation. He was sent by God as a mercy to all creation. He was a human being but performed a number of miracles during his lifetime by the will of God.</p>
The Qur'an	<p>Varying beliefs ranging from it being a copy of the Bible to it being the work of Muhammad (pbuh), to its being the work of Christians and Jews who were conspiring with Muhammad.</p>	<p>The last book of God sent to mankind. It was given the distinction of being personally guarded by God from human tampering. It is on a literary level never before seen by mankind. No human to this day has ever been able to meet its challenge to "write a work similar to it." It shall remain safe from the tampering of mankind till the day of Judgment as a</p>

		guidance for all Humanity.
Message of Jesus	That he was sent by God (who was at the same time “fully” Jesus) in order to die on the cross and save all mankind from the sin of Adam. Without this sacrifice all of humanity was destined to perish in the sin of Adam. After the crucifixion all that is required of humanity is faith without any works.	That he was sent by God as a messenger to the Jews in order to return them to the pure and true religion of Moses, and to relieve them of some of the regulations which had been placed upon them in ancient times. He taught them to have faith as well as works. Neither one can stand alone.
Jesus’ giving life to the dead, healing the blind and the lepers	All accepted. He performed them because he was the Son of God and also at the same time “fully” God and the “incarnation” of God.	All accepted. They were performed through the will of God just as Moses, Noah, and all other prophets did so in ancient times through the will of God.
The crucifixion	Jesus was given over to the Jews. He was spat on, cut, humiliated, kicked, striped, and finally hung up on the cross and killed very slowly and painfully.	Jesus was not forsaken to the Jews to be abused and killed, however, it was “made to appear so to them.” God saved Jesus by raising him up unto Himself.
The second coming of Jesus.	Accepted. Originally expected to happen during the lifetime of the first disciples, many predictions have	Accepted. Jesus did not die but was raised up into heaven by God. He shall return to earth just before the Day of

	<p>been made later and he is still expected at any moment. He is currently anticipated to arrive around the turn of the century (2000 C.E.)</p>	<p>Judgment in order to kill the “False Messiah” and to establish peace and justice on earth. He will kill the pigs, break the cross, and call all humanity to Islam.</p>
<p>The original sin</p>	<p>All of humanity has inherited the sin of Adam. Only the death of the sinless offspring of God could erase this sin. No one is born clean, no matter if his life is only for a single day. Only baptism and faith in the death of Jesus can save one from this destiny.</p>	<p>There is no such thing. Humanity is created by God destined for heaven unless they chose to disobey Him and refuse His mercy. God can very trivially and effortlessly forgive the sins of all of Humanity no matter if they were to fill the lofty regions of the sky. Such a matter would be trivial and inconsequential for Him since He has already done much more than that such as creating everything we can ever see, hear or imagine. He loves to bestow His mercy and forgiveness on His creation and rewards the most trivial acts with the most tremendous rewards. In order to achieve God’s</p>

		reward one must have faith as well as works
The atonement	The sin of Adam was so great that God could not forgive it by simply willing it, rather it was necessary to erase it with the blood of a sinless innocent god named Jesus who was also “fully” God.	Adam “atoned” for his sin by saying <i>“My Lord I have sinned and if you do not forgive me and have mercy upon me then I shall indeed have lost.”</i> So God forgave him. Similarly, all human beings have the door to forgiveness left open to them by God until the day they die. There are no intermediaries between mankind and God. If they sincerely repent to God, ask His forgiveness, and forsake their evil deeds before their hour comes then He shall forgive them and there is nothing more pleasing to Him than to forgive the sins of one who comes to Him in sincere repentance.
The path to salvation	If you have faith in the atonement of Jesus for the sin of Adam which you have inherited then you shall be saved. You only need faith. No work is	If you have faith in God, believe in His messengers, and obey His commands then He shall multiply every single good deed that you do many, many times

	necessary.	and erase your evil deeds, until on the Day of Judgment His mercy shall cause your good deeds to far outweigh your evil deeds and grant you passage into an ecstasy and Paradise so great that we can not even imagine it, to abide there eternally. In the Hereafter there is only reward and no work.
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In this book it will be demonstrated (by God’s will), through the words of the Bible and some of history’s most eminent conservative Biblical scholars and references only, how most of the founding beliefs of Christianity today were indeed inserted by mankind into the message of Jesus long after his departure. Jesus (pbuh) himself never had anything whatsoever to do with them. These beliefs include:

- 1) The “Trinity.”
- 2) The claim that Jesus (pbuh) is the Son of God in the later “orthodox” sense.
- 3) The “original sin” of Adam which mankind is alleged to have inherited.
- 4) The “atonement,” or death of Jesus (pbuh) on the cross in order to erase this sin of Adam.
- 5) The “incarnation” of God in the form of a human being, namely, Jesus (pbuh).

It will further be demonstrated that the true message of Jesus (pbuh) was:

- 1) That God is One. He is indivisible. He has no equal.
- 2) God has no children nor parents. There is no other god in existence other than God Himself.
- 3) Jesus (pbuh) was a human being. He was not God, but only an elect messenger of God.
- 4) God does not hold anyone responsible for the sin of anyone else, nor does He forgive the sins of one man by sacrificing another.

- 5) God does not give preference to a certain race, color, nation, lineage or anything else above any other. Only a person's individual actions and worship will distinguish them in the eyes of God.
- 6) God's justice refuses that any human being bear the sin of any other.
- 7) God is a merciful god who bestows His forgiveness without a price or asking for any compensation.
- 8) Entering into heaven requires both faith and work. Neither one can stand alone.

Muslims are taught that throughout the ages, God sent messengers to all tribes and nations all over the earth beginning with Adam (pbuh), the first prophet of God as well as the father of humanity. Every time a messenger of God would pass away, his people would begin to fall back on their evil deeds until a few generations later they would have managed to have completely corrupted His original message to them. When God's message was in danger of being completely obliterated by these people, He would chose from among them a new messenger to receive the original, uncorrupted message and convey it to them. Some of them would listen. Others would not. However, the message would always be available for those who wanted it. In this manner, God made sure that all of mankind would always have access to His true religion, no matter where or when they lived. It would then be up to them to seek out this knowledge.

Muslims are further taught that each messenger was sent only to his own people. His message was then fine-tuned to suit them. Thus, the basic message would be the same for all messengers: "God is one!, Worship Him alone!" However, the details of each people's worship would be molded to suit their lifestyle, state of knowledge, and so forth. This was also true for Jesus (pbuh). Jesus was sent specifically to the Jews, and only to the Jews. It shall be demonstrated how one of the most fundamental reasons which led up to the loss of his message was that those who came after him attempted to preach it to those for whom it was never intended, namely, the Gentiles. The Gentiles eventually managed to introduce into the message of Jesus many aspects of their own beliefs which ultimately led up to the loss of the message of Jesus.

This book demonstrates how the diversion of the religion of Jesus (pbuh) from its original teachings progressed in the following stages:

- 1) Jesus (pbuh) came to show the Jews how their religion had been changed from that preached to them by Moses and their previous prophets (pbuh).
- 2) Jesus (pbuh) called the Jews back to the true religion of God sent down upon their previous messengers. Jesus himself observed every single aspect of the religion of Moses (pbuh) steadfastly and uncompromisingly. He fasted as Moses (pbuh) fasted, he worshipped as Moses (pbuh) worshipped, he

refrained from tasting a single pig, he believed in circumcision and himself was circumcised, he observed the Sabbath, never having violated it. He did this up until the crucifixion. It was only after the crucifixion, according to the Bible, that he allegedly returned in “visions” to Paul in order to nullify the law he had spent his whole life upholding. The *Bible* actually bears witness that during his lifetime, Jesus commanded his followers to follow the religion of Moses (pbuh) and threatened severe retribution from God for all of his followers who would forsake a single aspect of this religion *until the end of time* (see below).

- 3) Jesus (pbuh) departed from this earth and his apostles continued to follow his teachings religiously. They too followed the religion of Moses (pbuh) as Jesus (pbuh) had done before them and commanded them to do. For the first three decades after the departure of Jesus (pbuh), the followers of Jesus would merely be Jews who affirmed that Jesus (pbuh) was their promised Messiah. For the first three decades after the departure of Jesus (pbuh), his followers would continue to worship in the synagogues and Temple of the Jews and observe all of the aspects of the religion of Moses (pbuh) without exception.
- 4) Shortly after the departure of Jesus (pbuh), a Jew named Saul of Tarsus persecutes Jesus’ followers every way he knows how. By his own admission, he does his utmost to utterly waste the Church and to wipe the religion of Jesus from the face of the earth and the minds of men. He has never met Jesus (pbuh) in person.
- 5) Suddenly Saul claims to be receiving “visions” from Jesus (pbuh). The apostle Barnabas takes him under his wing, and through Barnabas he is accepted by the rest of the apostles. Barnabas then travels with him extensively until his reputation as a persecutor and killer of Christians is replaced with one of a true convert.
- 6) Now Saul parts ways with the apostle of Jesus (pbuh), Barnabas, and decides to preach to the Gentiles. He claims that the apostles of Jesus (pbuh) are lazy, misguided, hypocrites. He claims that it was necessary for him to constantly guide the apostles out of their ignorance into the truth of God which he was receiving in his “visions.” He openly claims that he learned nothing from the apostles, and every single word he preached was from direct divine inspiration. The neighboring gentiles hated the Jews with such a passion that he found it all but impossible to convince them to accept the Judaism that Jesus (pbuh) practiced his whole life and taught his apostles to carry on after him until the end of time.
- 7) Saul readily admits in the Bible in many places that he was willing to do *anything* without exception in order to convert the gentiles. He claims that *everything* has been made lawful for him. For this reason, Saul begins to

compromise with the pagan gentiles and simplify the religion of Jesus for them in order to make it more appealing to them that they might convert.

- 8) Saul continues to compromise with the gentiles and mold the religion of Jesus (pbuh) closer and closer to their established beliefs in order to gain their conversion. In the end, all that he requires of them is “faith” without work. The pagan gentiles he is preaching to worship many “sons of almighty Jupiter or Zeus” and other such gods. Among them are such as Attis, Adonis, Dionysus, etc. They believe that these pagan gods had died for their sins and been resurrected. Saul now explains to them that Jesus (pbuh) was not merely a normal human prophet but a “Son of God” and that this “Son of God” died in atonement for the sins of all mankind. The Gentiles immediately see the parallels and the great degree of similarity with that which they already believe. All they have to do is change a few labels. In this manner, Saul manages to convince the Greeks (and other gentiles) to accept the “religion of Jesus.” This is because, unlike the Jews, the religion of the Greeks already accepts “Trinities,” and “father gods” and “son gods,” and the death of gods, and the resurrection of gods, and the incarnation of gods, and divine savior gods, and the eating of the flesh of gods, and the drinking of the blood of gods...etc. All of these concepts are old news to them. He becomes a great leader among them and is named “Saint Paul.”
- 9) “Saint Paul” now writes extensively and gains more and more converts.
- 10) Once his converts begin to exceed the number of converts to the more strict and demanding religion of the apostles of Jesus (pbuh), they begin to kill the followers of the apostles, persecute them, and burn their Gospels.
- 11) The followers of “Saint Paul” are challenged to prove their claims of “son of God,” “original sin,” ..etc. through the scriptures and prove that Jesus (pbuh) or God had anything to do with them. They cannot. There are too many verses which declare that there is only ONE God in existence and that He does not hold mankind responsible for the sin of any man. Examples of these verses are available to this day (e.g. Isaiah 43:10-11, Ezekiel 18:19-20, Deuteronomy 24:16...etc.). Thus, it becomes necessary for them to recognize that God is a “Trinity” similar to the ancient “Trinities” of the Greeks and Romans so that they can have three Gods but claim that they only worship one. The ancient “Trinities” of Greek philosophy are redefined with new labels and applied to God Almighty in order to define this new doctrine of “three gods in one.” Once again, the “Trinity” could not be proven through the Bible, so the Church began to receive divine inspiration from God commanding them to clarify their Bible so that the “Trinity” could be seen clearly (see for example section 1.2.2.5). These “clarifications” would only be discovered by the scholars of Christianity centuries later. They would later provide irrefutable proof of how, when, and by whom these “clarifications” were inserted into the Bible. In the twentieth century, *Thirty*

two conservative biblical scholars of the highest eminence backed by *fifty* cooperating denominations would justly throw out 1 John 5:7 as a fabricated insertion of the church. Many other fabrications would be discovered by them.

- 12) For the first four centuries CE Christianity is split into innumerable sects of countless divergent beliefs. Countless gospels of varying degrees of authenticity begin to spring up. These sects bitterly fight among one another with each one claiming that they alone possess the “true” religion of Jesus and the “true” Gospel. All of these sect vie for the backing of the Roman pagans in order to gain the upper hand over the other sects and silence them once and for all.
- 13) In the fourth century CE., the followers of the “Trinity” manage to enlist the aid of the pagan Roman empire. They wield the power of this pagan nation to “cleanse” the earth of the “heretical” and “blasphemous” followers of the apostles. They later launch campaigns of “inquiry” to “convert” them.
- 14) “Trinitarian” beliefs are touted as the only truly correct religion of Jesus (pbuh). The writings of Paul are collected and today they form the majority of the books of the new testament. The books of the apostles are burned. They are all labeled “apocryphal” lies. The list of “truly inspired” books of the Bible that we have in our hands today was not officially sanctioned until the year 367 C.E. The “Bibles” in the hands of the first three hundred years of Christians was very drastically different than the ones in our hands today. Within the span of a three centuries the Trinitarians manage to “recognize” that all of the books that were considered inspired and divine during the very first centuries CE were indeed all lies and apocrypha. Only those books that were considered apocryphal during these very first centuries CE are now recognized to be canonical, authentic, and divine. Those who are found concealing the original books of the apostles are now burned to death with their books. Paul’s followers obtain copies of the Gospels of the apostles. They copy them but with drastic modifications to the doctrine found therein. They claim that the apostles wrote them. These books are attributed to Matthew, Mark, Luke, and John. The additions to these books will continue for many more centuries. Only centuries later will Christian scholars begin to see the evidence that the claimed authors did not write these books.
- 15) Since the general populace of Christendom is perceived by the Church to be too backward and heathenistic to understand such sacred scriptures, therefore it becomes necessary for the Church to horde the Bible for their own personal use. Anyone who wishes to learn what the Bible says must come to the Church and ask them. The Church then through a combination of divine inspiration and verses of the Bible will tell them what they need to know.
- 16) Six hundred years after Christ, Muhammad (pbuh) is born. He follows the religion of Abraham (pbuh) which was handed down to him and all Arabs

from the father of the Arabs, Ishmael, the eldest son of prophet Abraham (pbuh). Upon reaching the age of 40, God sends the angel Gabriel to Muhammad to teach him His final message, the message of Islam. He tells him that the “people of the book” have changed the religion of Jesus (pbuh) and have altered it from a religion of submission to one God to a religion where multiple gods are being worshipped. He is told that he will be the final messenger, and that his message is to be directed to all of mankind including the Jews and Christians.

- 17)The Jews and Christians claim that Muhammad (pbuh) is a liar, a lunatic, deceived by the Devil, and a false prophet. They claim that he has just copied the Bible in order to write his Qur’an. Just as many Jews refused to accept Jesus (pbuh) as a true messenger of God, so too do many Jews and Christians refuse to believe Muhammad (pbuh).
- 18)Muhammad (pbuh) passes away. The Trinitarians continue with their burning at the stake any Christian who opposes the “Trinity” or openly speaks about the discrepancies in the Bible. They launch campaigns of “inquiry” to cleanse the earth of all remnants of believers in one (monotheistic) God. They slaughter the Jews at every opportunity. The sentences of death by these inquisitions become so unbounded in their nature that whole nations are sentenced to death. A single holy decree of the Trinitarian church in 1568 would later condemn three million men women and children of the Netherlands to the scaffold as heretics. In the end, over twelve million people were put to death through the authority of the “Inquisitions.”
- 19)The Church loses its power to the scientists and is pushed into a dark corner. Without the threat of death hanging over their heads, many Christian scholars begin to publish countless books exhibiting detailed examples of contradicting verses and evidence of modification and tampering with the text of the Bible. The ancient manuscripts of the Christian society are studied in detail and slowly, the previous picture begins to come together. Countless excuses are made by the Church and those who’s livelihood and power depend on these established beliefs. They now begin to give practically every single verse of the Bible “abstract” meanings. They tell their flock to have blind faith. They convince their flock that they can not understand the Bible without the interpretation and holy inspiration of the Church. They tell their flock that Jesus (pbuh) never means what he says and that every reference he makes to following the religion of Moses (pbuh) is not meant to be taken “literally” but was meant by Jesus (pbuh) to have “hidden” meanings totally in opposition to the obvious meanings. Only they can tell you what these hidden meanings of Jesus (pbuh) were.
- 20)Copies of the original Gospels of the apostles of Jesus (pbuh) begin to surface. They are found, of all places, hidden away in the capital of

Christianity, the Vatican itself. These Gospels (Such as the “Gospel of Barnabas”) confirm the teachings of the Qur’an. Copies of these Gospels have a tendency to disappear mysteriously. They are labels false Gospels and lies written by Muslims. Suddenly, in 1947, the Dead Sea Scrolls are discovered. For close to forty five years, they are hoarded in Israel and hidden from the masses. When they are finally forced out into the open, an amazing discovery is made. They too confirm the Qur’an! They foretell the coming of not one but TWO Messiahs. They claim that these two Messiahs will be announced by an eschatological prophet. The dual prophesy is very clear and prevalent throughout the scrolls. The scrolls claim that the first Messiah will be betrayed by one of his followers but will not be forsaken by God to die, rather, the one who betrayed him shall be taken in his place. The scrolls specifically state that no nail shall touch the Messiah. There is so much in the Dead Sea Scrolls that parallels the teachings of the Qur’an, however, once again it is all explained away with abstract meanings. We are told that the fact that the Jews who lived 100 years before Jesus (the authors of the Dead Sea Scrolls) were expecting TWO Messiahs does not mean that they were expecting two *different* Messiahs, but rather, they *must* have been expecting a single Messiah with two different *personalities*. Thus, we are told, Jesus (pbuh) is *BOTH* Messiahs. On the other hand, the Jews explain that both prophecies refer to past or future occurrences and *neither* one could possibly refer to Jesus (pbuh) or Muhammad (pbuh).

Muslims are told that when God created mankind, He gave them “The Choice.” They were told that they could either live their lives then die and fade out of the picture, like the animals do. Or they could elect to be held accountable for their actions. If they accepted the accountability, then the potential reward will be great. The potential retribution would be equally great.

With mankind’s acceptance of this accountability came their free will. God gave mankind a free will to chose to either worship Him or to disobey Him. Out of God’s infinite mercy, He then assisted mankind with many factors in order to guide them to His true path and the ultimate reward. Firstly, He sent the messengers. In this manner, no matter how much mankind tried to corrupt His religion, it would always be available to those who searched for it.

Secondly, He supplied mankind with minds. He gave them these minds in order to be able to distinguish between right and wrong using their intellect. If they see someone worshipping fire, and they see that the fire can not hear their prayers nor answer their calls, then no matter how much these fire-worshippers “spiritualize” their worship and tell them of the great miracles the fire has

worked for them and how it has answered their prayers, and how it “loves” them, their intellect will refuse to believe these concoctions.

Finally, God gave mankind an inborn sense called in Arabic “Fitrah” (instinct). This “Fitrah” is the small voice inside each one of us which tells us “this doesn’t feel right.” When we pick up a gun for the first time in order to kill someone, we have to fight mightily in order to overcome our “Fitrah” which tells us that killing is wrong. In a similar manner, all mankind is born automatically knowing that “God is one.” They must really fight themselves for a long time and be continually persuaded by those who are around them to believe otherwise. This is how they end up worshipping fire, stones, statues, multiple gods, and other things. It is forced upon them in spite of their “Fitrah” as they grow up.

This book goes back to the arguments of the original apostles. We will start with the “Trinity” and work our way backwards through history. We will see that there is absolutely no basis whatsoever for the “Trinity” in the Bible. Once the “Trinity” has been disproved we will see how the rest of these fabricated beliefs will unravel one by one till we return to the original teaching of Jesus (pbuh). All of this will be done in chapter one. After that, it will be demonstrated how Muhammad (pbuh) was indeed prophesied by both Jesus (pbuh) and the previous prophets, as claimed in the Qur’an over 1400 years ago. I pray that you will find this information illuminating.

Follow this chart from Christianity to Islam

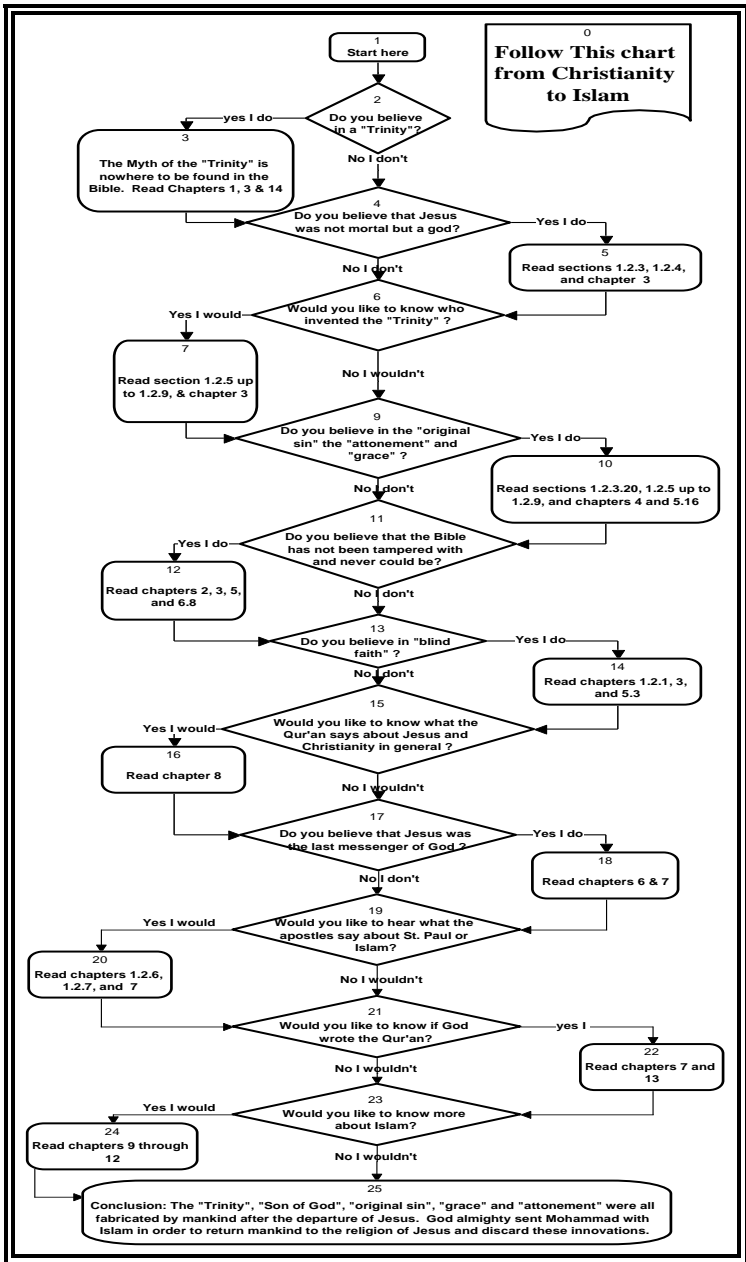


Table of Definitions and Abbreviations

Allah:	The supreme God of all creation. He is known as “God” or “Father” to the Christians, and as “El” or “Yahweh” to the Jews.
Muhammad:	The last messenger of God to all mankind. He was the seal of the prophets of God, who included prophets Abraham, Noah, Moses, Jesus, and many others.
Islam:	The last message of God to all mankind. It was sent down upon prophet Muhammad (pbuh), recorded in broad outlines in the Qur’an, and described in detail in the Sunnah. Islam is an Arabic word which means “Submission to God”.
Qur’an:	The holy book of the Muslims. It consists of 100% the word of God and no words of the prophet Muhammad (pbuh), his companions, or any human being.
Sunnah:	The title given to the collection of recorded words and actions of the prophet Muhammad (pbuh). Most of what he said or did throughout his lifetime is recorded in the Sunnah.
pbuh:	Means “Peace Be Upon Him”. Used most often in reference to prophet Muhammad (pbuh) and also in reference to the many other prophets of Allah, such as Noah, Moses, Abraham, Jesus, etc.
pbut:	Means “Peace Be Upon Them”. Same as above, but used in reference to more than one.
s.a.w./s.a.s.:	Same as “pbuh”. It is an abbreviation of the original Arabic words “Salla Allahu alaihi Wa Sallam”, which are translated as “peace be upon him” in English.
Ibn:	An Arabic word which means “Son of.”
Bint/Ibna:	An Arabic word which means “Daughter of.”

- Masjid:** An Arabic word which means mosque.
- OT** Old Testament. The portion of the Bible transmitted by the Jews.
- NT:** New Testament. The portion of the Bible specific to the Christian faith.
- People of the Book:** This is the term used in the noble Qur'an to refer to the Jews and Christians. It is also sometimes translated as "People of the Scripture"

Chapter 1: Christian-Muslim Dialogue

“**C**ome now, and let us reason together, saith the LORD” Isaiah 1:18

Christians believe that Jesus (pbuh) came to teach all of mankind the religion of God and to show them the path to salvation. All mankind is therefore required to follow his message and only those who believe in the crucifixion and the redemption will be saved. They believe that the Jews are also required to convert to Christianity since Jesus was sent to them, therefore, they are the most qualified people to recognize the word of God and the signs of Jesus (pbuh) to be found in their own book. Most Jews, on the other hand, tell us that Jesus (pbuh) was not a messenger of God, but rather a false prophet, a sorcerer, an offspring of adulterers, and many other allegations. They claim that there are no prophesies of Jesus (pbuh) in their book and that he was not the promised Messiah/Christ (anointed one). Their Messiah is yet to come. For this reason, they claim that they are not required by God to follow Jesus (pbuh) and were justified in killing him.

Muslims believe in both Moses and Jesus (pbuh) as true prophets of God. We believe that both Moses and Jesus as well as Noah, Abraham, Jacob, and all the rest of the prophets of God were all truthful messengers as well as faithful and faultless servants of Allah Almighty. We also believe in the miracles of Jesus (pbuh), including his miraculous birth. Muslims believe that each time a messenger of God would pass away, mankind would begin to slowly fall back upon their evil deeds until they had managed to corrupt His original message. When this would happen, God Almighty would send a new prophet to renew His original message to these people and return them to the straight path. In this manner, the true message of Allah would always be available to all those who searched for it until the day of judgment. This can be seen in the Bible in such verses as Matthew 5:17-18 we read:

“Think not that I (Jesus) am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

The Jews know God as “Elohiym” or “Yahweh.” The Christians know Him as “God,” or “Father,” or “Jehovah,” etc.. Muslims know him as “Allah” (and more than 99 other venerable names). Muslims believe that Allah Almighty did not send down many messages to mankind but only one: The religion of

submission to His will, the uniqueness of Himself, and the knowledge that He is the only one worthy of worship. The details of the religion were molded to suite each individual people, but the message was one message: "Allah is One. Worship Him alone!" This is made apparent in the verse of Aal-Umran(3):84 which states that which means:

"Say (O Muhammad): We believe in Allah, and that which is sent down unto us, and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the sons of Jacob, and that which was vouchsafed unto Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them and unto Him we have surrendered."

Also, in Al-Nisaa(5):138 we read that which means

"O you who believe! Believe in Allah and His messenger, and the Scripture (Qur'an) which he has revealed unto His messenger, and the Scripture which He revealed aforetime. Whosoever disbelieves in Allah and His angels and His Scriptures and His messengers and the last day, he verily has wandered far astray."

Muslims are told in the Qur'an that the unscrupulous few had managed to pervert the words of God Almighty sent down to Jesus (pbuh) and the previous prophets after the passing of their prophets. The well meaning masses were then misled by what was claimed to be 100% the "inspiration" of God. The changes made by these people have resulted in countless contradictions between the verses. As we shall soon see, these contradictions and changes have been well recognized and documented in the West for centuries now. However, their actions have been excused because they are assumed to have been well meaning and were only trying to clarify that which was obscure and so forth when they changed the word of God (See chapter 2). Whatever their motives, these apologists forget the command of Deuteronomy 4:2

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God."

The liberties mankind has taken with God's previous scriptures is one of the reasons why God sent down the Qur'an as His last message to mankind and took it upon Himself this time to personally preserve it for all time from corruption or modification

Professor Arthur J. Arberry writes:

“Apart from certain orthographical modifications of the originally somewhat primitive method of writing, intended to render unambiguous and easy the task of reading the recitation, the Koran (Qur’an) as printed in the twentieth century is identical with the Koran as authorized by Uthman more than 1300 years ago.”

On the other hand, Mr. C.G. Tucker says:

“...Thus Gospels were produced which clearly reflected the conception of the practical needs of the community for which they were written. In them the traditional material was used, but there was no hesitation in altering it or making additions to it, or in leaving out what did not serve the writer’s purpose.”

“The history of the Christians in the light of modern knowledge,” C. G. Tucker, p. 320

Rev. Professor David Jenkins, the fourth highest-ranking Bishop in the Church of England and the Bishop of Durham had the following admission to make:

“[some of the events in the early mission of Jesus] were not strictly true but were added to the story of Jesus by the early Christians to express their faith in him as a Messiah”

London Daily Mail, page 12, 15/July/1984

Rev. Professor Vernon Robbins of the Religious Studies Department of Candler School of Theology in Atlanta Georgia says:

“The words of the Bible are not themselves the word of God. They are human language that is presenting the word of God”

Popular Mechanics, Page 43, December 1996

Mr. C.J. Cadoux has the following to say in his book *“The life of Jesus”* :

“In the four Gospels, therefore, the main documents to which we must go if we are to fill-out at all that bare sketch which we can put together from other sources, we find material of widely differing quality as regards credibility. So far-reaching is the element of uncertainty that it is tempting to ‘down tools’ at once, and to declare the task hopeless. The historical inconsistencies and improbabilities in parts of the Gospels form some of the arguments advanced in favor of the Christ-myth theory. These are, however, entirely outweighed- as we have shown- by other considerations. Still the discrepancies and uncertainties that remain are serious- and consequently many moderns who have

no doubt whatever of Jesus' real existence, regard as hopeless any attempt to dissolve out of the historically-true from the legendary or mythical matter which the Gospels contain, and to reconstruct the story of Jesus' mission out of the more historical residue."

Reverend Dr. Davies says:

"But to come to realities, no serious modern scholar believes that the speeches appearing in the New Testament are verbatim records of what the speaker said. Even as conservative a scholar as Headlam has to admit that the speeches are 'in a sense' - he does not say what sense - the author's 'own composition.' ... Schmidel, in his article on Acts in the Encyclopedia Biblica, says unreservedly that 'it is without doubt that the author constructed [the speeches] in each case according to his own conception of the situation.' Schweitzer thinks the speeches in Acts may be 'based upon traditions of speeches ... actually delivered, but in the form in which we have them they doubtless belong to the author of Acts and are adapted to his representation of the facts," Rev. Davies goes on to quote Thucydides who admits that "...[assigning fictitious speeches to Biblical characters] was the universal ancient custom."

"The First Christian," Reverend Dr. Davies, pp. 23-24

Prof. J.R. Drummelow says:

"A copyist would sometimes put in not what was in the text, but what he thought ought to be in it. He would trust a fickle memory, or he would make the text accord with the views of the school to which he belonged. In addition to the versions and quotations from the Christian Fathers, nearly four thousand Greek MSS of the Testament, were known to exist. As a result, the variety of reading is considerable."

"Commentary on the Holy Bible," page 16

Not long after my arrival in the United States, I had the pleasure of meeting a Christian gentleman who shall henceforth be referred to only as Mr. J. Unlike this lowly author, Mr. J. is a "professional" Christian. He also has a history of strong evangelical activity, at least with the Muslim students of our university. Mr. J made himself known to us through written letters to us, calls to our Muslim chaplain, and his appearance before us on other occasions wherein he called upon us to believe in Jesus (pbuh) and to accept his sacrifice. Mr. J. had sent our Muslim chaplain and myself books with many allegations against the Qur'an and

a general condemnation of it. A series of friendly discussions ensued between us and we have since come to know each other quite well and have managed to remain friendly and outgoing towards one another even with our differing beliefs. However, the fact that this author is not a professional religious person or a professional preacher, but rather a simple science student, has made it necessary to schedule these matters around other more immediate scholarly concerns. It was first and foremost the will of Allah, then the continuous efforts of Mr. J., his claims regarding Islam, and his sincere efforts to convert me and grant me salvation which compelled me to step up my research of the Bible and the Qur'an and ultimately, publish this book. I therefore thank Allah Almighty that he sent Mr. J. to me as a blessing from Himself for me, and hopefully for many others.

Before this book was written, I had published a series of articles in a local publication which had been progressing slowly from exhibiting some of the more minor examples of human modification to the Bible, such as the fact that the authors of the Bible are not who they claim to be, and had been working up to more fundamental issues. Mr. J asked us to publish his counter viewpoint in our publication and we accepted.

Mr. J believed that the examples of contradictory statements in the Bible which we had been jointly discussing did not in any way affect the founding beliefs of Christianity (see examples in chapter two). He provided me with literature by men such as Mr. F.F. Bruce stating such things as

"....Does it matter whether the New Testament documents are reliable or not? Is it so very important that we should be able to accept them as truly historical records?"

and also".....the story of Jesus as it has come down to us may be myth or legend, but the teaching ascribed to him- whether he was actually responsible for it or not - has a value all its own,"
and so forth.

Muslims know *for a fact* that Jesus (pbuh) was neither a myth nor a legend but a true prophet of God, but we do feel that an inspired book of God should contain no contradictions, historical or otherwise. For this reason we do not believe that his book has reached us as it was originally submitted by him.

Mr. J believes that such matters as knowing the true authors of the books of the Bible are not crucial to a Christian's faith and challenged us to prove that a Christian's *basic faith* is at all in error and not the same message preached by Jesus 2000 years ago. In compliance with his request, he was sent four very

brief questions concerning the founding beliefs of Christianity. He was then asked to provide carefully researched and weighed answers to these questions. These four questions are presented below. They have been slightly modified in this book in order to ensure that they are as clear as possible. The basic questions, however, remain the same:

- 1) IS THERE A TRINITY? If so then please present us with as many Biblical references as you possibly can and briefly explain its fundamental concept. What I mean by this question is: Is God one, period? Or is God three, period? Or is He some combination of one and three? Please write down a brief but clear description of the nature of the Trinity and the exact relationship of each of its three members to one-another. Please do not move on until you have done so since your definition shall have to stand up to the test of the Bible and be endorsed rather than refuted by the Biblical verses we shall be studying throughout this book.**
- 2) Is the great and faithful messenger of Allah, Jesus the son of Mary (peace be upon them both), the PHYSICAL SON OF ALLAH OR NOT? If he is, then give us as many biblical references as you possibly can. If not then why does the majority of Christendom believe that he is the physical/begotten/sired son of Allah?**
- 3) Did Jesus (pbuh) HIMSELF ever say in the Bible “I am a god!,” or “Worship me!”? If so then give us as many Biblical references as possible. If not, then why does the majority of Christendom believe that he is a god (not a mortal), and the son of God? Jesus (pbuh) is invoked daily as God to forgive sins, cast out devils, and generally sought after in prayer. UPON WHO’S AUTHORITY do Christians believe that Jesus (pbuh) is God? Jesus (pbuh) himself or others? Give as many references as possible.**
- 4) If it can be proven, through the Bible, that Jesus (pbuh) is not God, nor the physical/begotten/sired son of God, neither is there any Trinity, then will this prove that the unscrupulous few have corrupted the word of God or not?**

“Faith” is without a doubt one of the most basic and fundamental ingredients in the doctrine of any religious belief. However, when you wish someone to believe in a given fundamental doctrine which you propose, it is first necessary to prove the validity of your assertion before you can ask that person to “have faith.” In other words, faith is indeed important, however, it can not precede the proof. Once the proof has been established, only then can faith come into play. This is indeed what prophet Jesus (pbuh) taught his followers during his lifetime.

Jesus (pbuh) did not simply show up before the Jews one day and demand that the Pharisees, Sadducees, and everyone else accept him without proof. Rather, he performed many miracles for them and at the same time reasoned with them and used logic to convince them. The Bible is full of examples of how Jesus (pbuh) would go out of his way to explain things to his followers, reason with them and prove his case to them.

Obviously, when we ask for proof that a given person taught a given doctrine, the very first place to look for proof of this claim is the words of that person himself. If I believe that Jesus (pbuh) taught a given fundamental doctrine such as the Trinity, the “Son of God,” the “original sin,” or the “atonement,” then not only would I be justified in expecting him to have mentioned it at least once throughout his whole ministry, but I would expect him to have spoken of practically nothing else. For this reason, the above four questions have been proposed in order to arrive at the command of Jesus (pbuh). If Jesus did indeed ever command that I should worship a Trinity or that I should believe that he is God, then I would expect him to say so clearly at least once in his whole life. If he says it at least once then others shall be justified in repeating it a thousand times. However, I want to first know ...

What did Jesus really say?

The Bible says:

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

John 14:23

“And why do you call me (Jesus), Lord, Lord, and do not the things which I say?”

Luke 6:46

Jesus (peace be upon him) clearly outlines here that it is his words that we must keep and that shall lead to the love of God. Naturally, I wish to know what Jesus said so that I might follow his command, and his alone. Every one else’s words without exception shall then be either accepted or rejected based upon their conformance to the words of the great and pious messenger of Allah, Jesus the son of Mary. Does this sound fair?

The Christian world has performed a very admirable job in providing us with Bibles in practically every size, language, shape and color. Among these Bibles are the series of Bibles titled the “Red letter editions.” These Bibles are set apart

from more conventional Bibles in that the words of Jesus are distinguished from the rest of the text by writing them in red ink. This makes the process of locating the words of Jesus and differentiating them from those of everyone else much simpler for the reader. Our goal in this book is to find evidence in the **RED** ink of where Jesus (pbuh) himself ever taught mankind any of the fundamental concepts of the religion which has been attributed to him and which is named “Christ”ianity. We shall see in what follows that whenever someone tries to validate such doctrines they always attempt to do so with the words in the **BLACK** ink and never the ones in **RED** ink.

Muslims are told in the Qur’an that Jesus (pbuh) was one of the most pious and elect messengers of God Almighty for all time. However, we are also told that he was not himself a god, nor the physical son of God. We read in the Qur’an:

“And when Allah said: O Jesus, son of Mary! Did you say unto mankind: Take me and my mother for two gods beside Allah?¹ he said: Be You glorified. It was not mine to utter that to which I had no right. If I used to say it, then You knew it. You know what is in my [innermost] self but I know not what is in Yours. Truly! You, only You are the Knower of things hidden. I spoke unto them only that which You commanded me, (saying): Worship Allah, my Lord and your Lord, and I was a witness over them while I dwelt among them, and when You took me You were the Watcher over them, and You are Witness over all things.”

The noble Qur’an, Al-Maidah(5):116-118

Obviously, both claims can not be true. Either Jesus (pbuh) did indeed command mankind to worship him or he did not. Since my level of knowledge of the words of the Bible obviously can not compare with that of Mr. J., therefore, I was hoping that he could demonstrate to me where Jesus actually said any of these things. Since the issues of the Trinity, the Son of God, the original sin, and the atonement comprise the most fundamental differences in belief between the Islamic and Christian faith, therefore, I had hoped that in answering these four very brief questions it might be possible to once and for all arrive at the true command of Jesus. Mr. J’s response follows:

¹ The beliefs and claims of the various sects of the Christians in the first three centuries C.E. (and even long after) were many and varied. The specific sect which held this belief are known as the “Barbaraniyya,” “Reemiteen,” or “Maryania” sect. This sect was responded to in the noble Qur’an in Al-Maidah(5):75.

1.1 Christian perspective

It is my great privilege and pleasure to have been invited to address the readers [of this publication] on some of the most important distinctions between Christianity and Islam. Four questions have been proposed as a means of clarifying the Biblical perspective in relation to the series of articles on Jesus and Christianity that appeared last semester.

As I see it, all four questions essentially come together in one basic question: Who is Jesus? The answer to that question, and the heart of the message that has been proclaimed by followers of Jesus since His advent, is that “you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.” (John 20:31).

Addressing each of these questions may now help clarify this historic Christian conviction.

1. Is there a Trinity?

The Biblical teaching of God's essential nature, summarized in the word “Trinity,” rests largely on our understanding of the identity of Jesus, a question I will take up in some length under question #3.

At this point, perhaps a demonstration that the terminology for the doctrine of the Trinity is found throughout the New Testament:

* “therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...” (Matthew 28:19).

* “There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.” (I Corinthians 12:4-6).

* “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” (II Corinthians 13:14).

* “But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. Keep yourselves in God's love as you wait for the mercy of the Lord Jesus Christ to bring you to eternal life.” (Jude 20-21).

The doctrine of the Trinity is perhaps best understood in terms of Christian salvation. Christians believe that God the Father wills that we be reconciled to Him from sin, and that He sent the Son, Who in His perfect life and

substitutionary death provides the basis of that reconciliation, and that the Father now, in Jesus' name, sends the Holy Spirit, Who applies the salvation of Jesus to the Christian believers, thus saving them and empowering them to live lives of victory over sin. Thus is the Christian's experience and assurance of salvation in terms of the Father, the Son, and the Holy Spirit. Yet they absolutely believe that there is **only one God**. How do we put this together? This is where the word "Trinity" comes in. It expresses this truth about God as it is found in the Bible.

This is certainly not an exhaustive explanation, but it may help to demonstrate the significance of the doctrine in practical Christian life.

2. Is Jesus the physical (begotten/sired) son of God?

Jesus is presented in the New Testament as the Son of God by virtue of His unique eternal relationship with the Father and by means of His unique virgin birth. We need to understand, then, how Jesus is the Son of God. The New Testament tells us how:

This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly.

But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins. (Matthew 1:18-21).

The question as stated implies that Jesus is somehow the result of a physical union between God and Mary, but this is not at all the case. Jesus' birth is a miraculous event through the agency of the Holy Spirit. Thus the Son's deity is incarnated, or made flesh; in this Jesus is the "God-man"

Begotten is the old English word that, while in human terms means to have a child, the emphasis even there is that what a human father "begets" shares in the essential nature of that father. It is in this sense that the King James translates the Greek word monogenes as "begotten"; Jesus shares the essential nature of the Father, but rather through some physical act, but a supernatural one.

3. Did Jesus Himself ever say in the Bible “I am God!” or “worship me!”?

What makes Jesus stand out from all other religious figures is the nature of His claims about Himself. He claims the prerogatives of God, the rightful object of a person's supreme allegiance, and receives with out censure the worship and obedience of those who believe.

A number of examples may help to illustrate this:

A. Forgiveness of sins

In Mark 2:1-12, we read the account of Jesus healing a crippled man. What is so surprising, and so shocking to His original audience, is the statement that Jesus makes before healing the man.

As Jesus sees a group of men bring the paralytic to Him, Mark records the scene:

When Jesus saw their faith , he said to the paralytic, “Son, your sins are forgiven.”

Now some teachers of the law were sitting there, thinking to themselves, “Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?” Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, “Why are you thinking these things? Which is easier: to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, take your mat and walk'? But that you may know that the Son of Man has authority on earth to forgive sins...” He said to the paralytic, “I tell you, get up, take your mat and go home.” He got up, took his mat and walked out in full view of them all.

B. Titles

Jesus in the Gospels appropriates two significant titles throughout His ministry:

1. The Son of Man

This is the title that Jesus Himself uses most frequently. It is a Messianic title derived from the Old Testament book of Daniel. When we read the passage in Daniel, the implicit claim that Jesus is making about Himself becomes apparent:

In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He (the son of man) was given authority, glory and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. (Daniel 7:13-14).

2. The Son of God

At His trial Jesus affirmed this title: Again the high priest asked him, “Are you the Christ, the Son of the Blessed One?” “I am,” said Jesus. And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven. (Mark 14:61-63).

C. Jesus' direct claims

At the climax of a lengthy argument, Jesus speaks of Himself: “Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad.” “You are not yet fifty years old,” the Jews said to him, “and you have seen Abraham!” “I tell you the truth,” Jesus answered, “before Abraham was born, I am!” At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.” (John 8:56-59).

The shock of this claim are those two words “I am.” It is the same designation that God used for Himself in His call to Moses: God said to Moses, “I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.’” (Exodus 3:14).

D. Jesus receives worship

Jesus heard that they had thrown him out, and when he found him, Jesus said, “Do you believe in the Son of Man?” “Who is he, sir?” the man asked. “Tell me so that I may believe in him..” Jesus said, “You have now seen him; in fact, he is the one speaking with you..” Then the man said, “Lord. I believe,” and he worshipped him.” (John 9:35-38).

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshipped him... (Matthew 28:16-17).

E. Jesus accepts divine entitlement

In what is a clear dialogue between Jesus and “Doubting” Thomas, we read: Then Jesus said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe..” Thomas said to him, “My Lord and my God!” Then Jesus held him,” Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.” (John 20:27-29).

Does Jesus say, “I am God”? No, because that would have been misunderstood. Jesus is not the Father (as it would have been thought), Jesus is the Son. But He clearly claims an absolutely unique relationship with God whom Jesus calls 'Father.” Jesus claims something about Himself that, through the various miracles, His statements as cited above, and the response He receives from other people, is slowly filled-out, and the meaning of His Sonship becomes clear.

In the very opening of his Gospel, the Apostle John presents Jesus as “the Word” and provides perhaps the clearest explanation of the identity of Jesus, the meaning of the incarnation, and a further glimpse into the reality of the Trinity:

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. (John 1:1-4; 14).

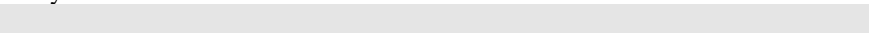
4. If it can be proven, through the Bible, that Jesus is not God, nor the physical/begotten/sired son of God, neither is there any trinity, then will this prove that the unscrupulous few have corrupted the word of God?

The Christian message about Jesus revolves around three facts: the incarnation, the crucifixion, and the resurrection. Prove from the Bible or otherwise that any one of these three things are not true, and like a three-legged stool the truth of the message would collapse.

Most “proofs” against the traditional teachings of Christianity consist of pitting one passage of Scripture against another, and almost always taking such

passages out of context. Context, I believe, always vindicates the understanding of God and of Jesus as I have here tried to briefly present.

I would conclude, then, with an encouragement for the readers to read the Bible, particularly one of the Gospels, for themselves. There, I believe, the words and works of Jesus would provide a most convincing reason to embrace Him as Lord and Savior, and find in Him the spiritual satisfaction that so many today seek after.



1.2 Muslim perspective

(Note: the rest of chapter one is an expansion of the original response to Mr. J's letter)

Thank you Mr. J for your most thought provoking letter. I would also like to thank you for the knowledge you have provided therein. In what is to follow I have striven to avoid objectionable or disrespectful wording. This is an academic exchange and not a slug-fest. I am however human. If one or two cases have slipped by me then I apologize in advance for them. They were not intentional. I also realize that this is quite a lengthy response for someone to read in one sitting. However, I ask the reader to try to do so and not to pass judgment until they have managed to receive a complete picture. Now, the response:

The three faiths, Judaism, Christianity, and Islam, all purport to share one fundamental concept: belief in God as the Supreme Being, the Creator and Sustainer of the Universe. Known as "Tawhid" in Islam, this concept of Oneness of God was stressed by Moses (pbuh) in the Biblical passage Known as the "Shema," or the Jewish creed of faith:

"Hear, O Israel The Lord our God is one Lord"

Deuteronomy 6:4

It was repeated word-for-word approximately 1500 years later by Jesus (pbuh) when he said

"...The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord."

Mark 12:29

Muhammad (pbuh) came along approximately 600 years later, bringing the same message again:

"And your God is One God: there is no god but He"

The noble Qur'an, al-Bakarah(2):163

Christianity has digressed from the concept of the Oneness of God, however, into a vague and mysterious doctrine that was formulated during the fourth century CE (see historical details in section 1.2.5). This doctrine, which continues to be the source of controversy both within and outside the Christian religion, is known as the Doctrine of the Trinity. Simply put, the Christian doctrine of the Trinity states that God is the union of three divine persons - the Father, the Son and the Holy Spirit - in one divine being. Christians must guard themselves from ever claiming that they worship three gods since this would be a

heresy of the worst kind. Christians are commanded to always refer to them all as ONE God. This belief, as we shall soon see in coming chapters, was first put to words in the famous “Creed of Nicea” in 325C.E. Among other things, it says:

“Whoever wishes to be saved must, above all, keep the Catholic faith. For unless a person keeps this faith whole and entire he will undoubtedly be lost forever. This is what the Catholic faith teaches: we worship one God in the Trinity and the Trinity in unity. We distinguish among the persons, but we do not divide the substance. For the Father is a distinct person; the Son is a distinct person; and the Holy Spirit is a distinct person. Still the Father and the Son and the Holy Spirit have one divinity, equal glory, and coeternal majesty. What the Father is, the Son is, and the Holy Spirit is. The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated. The Father is boundless, the Son is boundless, and the Holy Spirit is boundless. The Father is eternal, the Son is eternal, and the Holy Spirit is eternal. Nevertheless, there are not three eternal beings, but one eternal being. Thus there are not three uncreated beings, nor three boundless beings, but one uncreated being and one boundless being. Likewise, the Father is omnipotent, the Son is omnipotent, and the Holy Spirit is omnipotent. Yet there are not three omnipotent beings, but one omnipotent being. Thus the Father is God, the Son is God, and the Holy Spirit is God. But there are not three gods, but one God. The Father is Lord, the Son is Lord, and the Holy Spirit is Lord. There are not three lords, but one Lord. For according to Christian truth, we must profess that each of the persons individually is God; and according to Christian religion we are forbidden to say that there are three gods or lords. ...But the entire three persons are coeternal and coequal with one another....So that, as we have said, we worship complete unity in the Trinity and the Trinity in unity. This, then, is what he who wishes to be saved must believe about the Trinity....This is the Catholic faith. Everyone must believe it, firmly and steadfastly; otherwise He cannot be saved. Amen.”

Christian sects are many and varied. However, the majority of Christians the world over believe in the following four basic concepts:

The Trinity,
The divine Sonship of Jesus (pbuh),
The original sin, and

The death of “the Son of God” on the cross in atonement for the original sin of Adam.

Everything else is pretty much relegated into the background. A Christian can be saved and enter heaven by simply believing in the above creeds. According to St. Paul, the previous law and commandments of God are worthless, this simple belief will guarantee for all comers eternal salvation. For example, St. Paul is quoted to have said:

“Therefore we conclude that a man is justified by faith without the deeds of the law.”

Romans 3:28.

The words of Saint Paul are held by most of Christianity in the highest regard, and this is understandable since he is the primary author of the majority of the books of the New Testament. However, no matter what role St. Paul played in the definition and spread of Christianity, when displaying respect for the teachings of Paul, it is necessary not to lose sight of the fact that he is in no way equal to Jesus, nor should his command be placed before the command of Jesus if we were to find them to differ from one another. No one, not even Paul or the apostles of Jesus has this right, since they are all, after all, subordinate to Jesus Christ himself.

However, were we to study the religion known today as “Christ”ianity, we would find that it is the interpretation of St. Paul of what he personally believed to be the religion of Jesus(pbuh). Christianity as it stands today has been reduced to **an interpretation of the words of Jesus (pbuh) within the context of what Paul taught** rather than the other way around which is the way it should be. We would expect Christianity to be the teachings of Jesus (pbuh) and that the words of Paul and everyone else would be accepted or rejected according to their conformity to these “Jesuit” teachings. However, we will notice in what follows that Jesus (pbuh) never in his lifetime mentioned an original sin, or an atonement. He never asked anyone to worship him, neither did he ever claim to be part of a Trinity. His words and actions are those of a loyal messenger of God who faithfully and faultlessly followed the commands of his Lord and only told his followers to do the same and to worship God alone (John 4:21, John 4:23, Matthew 4:10, Luke 4:8 ...etc.).

Just one of the countless examples of this placement of the words of Paul above the words of Jesus can be seen in the following analysis: Jesus (pbuh) is claimed to have been prepared for his sacrifice on the cross from the beginning of time and was a willing victim (otherwise we would have to claim that God is a sadistic and torturous God who *forced* Jesus into such a savage end). However,

whenever Jesus (pbuh) was asked about the path to “eternal life” he *consistently* told his followers to only “*keep the commandments*” and nothing more (Matthew 19:16-21, John 14:15, John 15:10). Not once did he himself ever mention an original sin or a redemption. Even when pressed for the path to “PERFECTION” he only told his followers to sell their belongings. He departed this earth leaving his followers with the very dire threat:

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

Matthew 5:18-19.

This is confirmed in Luke:

“And it is easier for heaven and earth to pass, than one tittle of the law to fail.”

Luke 16:17

“If ye love me (Jesus), keep my commandments.”

John 14:15

Obviously, heaven and earth have not yet passed. The fact that you are reading this book bears witness to this very simple fact. So Jesus (pbuh) is telling us that so long as creation exists, the commandments will be *required* from his followers. Anyone who will dare to say otherwise, until the end of time, will be called “*the least in the kingdom of heaven.*” Jesus (pbuh) had foreseen mankind’s attempt to distort and annul his commandments, the commandments of Moses (pbuh), which he had taught his followers to keep and himself had kept faithfully till the crucifixion, and was warning his followers in no uncertain terms to be wary of all those who would attempt to do so.

This command is confirmed in the noble Qur’an”

“And when Jesus son of Mary said: ‘O Children of Israel, verily I am the messenger of Allah unto you. Confirming that which was [sent down] before me of the Torah”

The noble Qur’an, Al-Saf(61):6

Not long after, Jesus departs. Now Saul of Tarsus (St. Paul), a man who never met Jesus (pbuh), a man who by his own admission persecuted the followers of Jesus (pbuh) by every means within his power and presided over their execution

(see below), comes along. Suddenly one day St. Paul receives a vision from Jesus (pbuh), and his whole life is turned around. He now takes it upon himself through the authority of his visions to spread the word of Jesus to the whole world and to explain what Jesus *really* meant. Paul claims that the law of God through Moses (pbuh) is worthless, decaying and ready to vanish away and faith in the crucifixion is the only requirement for a Christian to enter heaven (Romans 3:28, Hebrews 8:13...etc.). Who do Christians listen to, Jesus or Paul? They listen to Paul. They take the words of Paul *literally* and then “interpret” the words of Jesus (pbuh) *within the context of the words of Paul*. No one takes the words of *Jesus* (pbuh) literally and explains the words of *Paul* within the context of *Jesus*’ words.

According to this system of explaining the words of Jesus within the context of Paul’s teachings, Jesus never actually means what he says but is constantly speaking in riddles which are not to be taken literally. Even when people attempt to cite the words of Jesus as confirming the teachings of Paul with regard to the original sin, the atonement, ...etc. they never bring *clear and decisive words* where Jesus actually confirms these things. Instead, they say such things as “*When Jesus spoke of the exodus he was really speaking of the atonement*” or so forth. Are we to believe that Paul is the only one who can say what is on his mind clearly and decisively while Jesus (pbuh) is not capable of articulating what he means clearly and decisively but requires interpreters to explain the “*true*” meaning of what he said, and to explain how, when he spoke of the commandments, he was not talking of “*the commandments*” but of a *spiritual* commandment and that they will now tell you what this spiritual commandment is that Jesus never managed to talk clearly about?.

It is interesting to note that Jesus was not talking in riddles when he commanded his followers to keep the commandments but was talking of the actual physical commandments of Moses. This can be clearly seen by reading for instance Luke 18:20 where Jesus spells out in no uncertain terms what he means by “*keep the commandments.*”

“And I (Jesus) have come confirming that which was before me of the Torah, and to make lawful for you part of that which was forbidden upon you. And I have come to you with a sign from your Lord so seek refuge in Allah and obey me”

The noble Qur’an, Aal-Umran(3):50

In the past, I have searched for a logical answer to this puzzle by posing the following questions to respected Christian clergy:

- 1) According to you, Jesus is supposed to have been prepared for the “atonement” from the beginning of time. He should know that it is coming.
- 2) Whenever he was asked about the path to “eternal life” (i.e. Matthew 19:16-22 ..etc.) he *consistently* told his followers to only “keep the commandments” just as he had “kept my father’s commandments” ..etc.
- 3) Even when he was pressed for more, he only told his followers that in order to be *PERFECT* they needed only to sell their belongings.
- 4) Not once did he mention an “atonement” or and “original sin.”
- 5) The commandments he spoke about were the commandments of Moses and not some “spiritual” commandments. This can be seen in the text itself where Jesus (pbuh) explicitly spells out some of the commandments of Moses one by one.
- 6) St. Paul, a disciple of a disciple, is the one who is followed by Christianity and not Jesus. Jesus’ teachings are explained within the context of Paul’s teachings and not vice versa.

Whenever this question would be presented to a respected member of the Christian clergy the response would always be the same: “Well, don’t take Jesus’ words *literally*. St. Paul has told us in Romans ..,” or “Yes, but St. Paul tells us in Galatians ..,” or “St. Paul tells us in Corinthians ..” Yet my question remains: where did JESUS every say it? Where does the *RED* ink say it? Doesn’t St. Paul’s authority come from Jesus? I simply want a single clear statement from Jesus himself where he endorsed Paul’s claims and then it would be possible to accept Paul’s claim that he was indeed preaching the “command of Jesus.” If Jesus were only to say it once then I can accept Paul repeating it a thousand times. However, as we shall soon see, *never*, not even *once* in his whole lifetime did Jesus (pbuh) endorse the preachings of Paul.

Getting back to the matter at hand, the reader will notice in Mr. J’s response a surprising absence of certain very fundamental verses usually quoted by any Christian man or woman off the street in defense of the “Trinity” and other issues. The reader may further surmise that Mr. J might not be well versed enough in the Bible to have referred to these verses. This is far from the case. His occupation requires that he know those verses. The fact of the matter is that I have had an ongoing correspondence with Mr. J for a number of months now which he has now asked be publicized. In this correspondence, many of these fundamental verses were dealt with in detail and refuted for various reasons. This is why he did not quote them here. However, in order that all may benefit from this information we will quote these same verses that he has elected not to. We will also study the other verses he has presented.

1.2.1 “Blind faith” or “Prove all things”?:

Before actually getting down to our response, let us first establish the ground rules. All Bibles in existence today tell us that Christians are taught by Jesus (pbuh) himself:

“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.”

Mark 12:29-30.

They are also told

“Prove all things; hold fast that which is good”

1 Thessalonians 5:21

and *“For God is not [the author] of confusion”*

1 Corinthians 14:33.

So, contrary to the teachings of many, Jesus (pbuh) did not want his followers to believe everything they were told on “*blind faith*.” Rather, he wanted his followers to believe “*with all thy mind*.” He wanted us to *THINK* in order to protect his words from corruption. Let us comply with the teaching of Allah’s elect messenger, Jesus (peace be upon him), and see where the truth and our minds will lead us:

1.2.2: The “Trinity,” or 1+1+1=1

“O people of the book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was [no more or less than] a messenger of Allah, and His word, which he bestowed upon Mary, and a spirit preceding from Him: so believe in Allah and his messengers. Say not “Three”: desist!, it is better for you, for Allah is one god, Glory be to Him, Far exalted is He above having a son. To Him belong all things in the heavens and the earth. And enough is Allah as a disposer of affairs.”

The noble Qur’an, Al-Nissah(4):171

“Or have they (mankind) chosen gods from the earth who raise the dead If there were therein gods besides Allah then verily both (the heavens and the earth) would have gone to ruin. Glorified be Allah, the Lord of the throne from all they ascribe (unto Him)”

The noble Qur’an, Al-Anbia(21):21-22

“Allah coineth a similitude: A man in relation to whom are several partners quarreling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah, but most of them know not.”

The noble Qur’an, Al-Zumar(39):27.

In other words, which would be more conducive of harmony: For an employee to have two bosses quarreling over him, or for each employee to have only one boss?

“Say (O Muhammad, to the disbelievers): If there were other gods along with Him, as they say, then they would have sought a way against the Lord of the Throne. Glorified is He, and High Exalted above what they say! The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymns his praise; but you understand not their praise. Lo! He is ever Clement, Forgiving.”

The noble Qur’an, Al-Israa(17):42-44.

“And say: Praise be to Allah, Who has not taken unto Himself a son, and Who has no partner in the Sovereignty, nor has He any ally through dependence. And magnify Him with all magnificence.”

The noble Qur'an, Al-Israa(17):111.

“Allah has not chosen any son, nor is there any God along with Him; else would each God have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege. Knower of the invisible and the visible! and exalted be He over all that they ascribe as partners (unto Him)!”

The noble Qur'an, Al-Muminoon(23):91-92.

The concept of the “Trinity” as originally adopted by Christianity three centuries after the departure of Jesus (see historical details at the end of this chapter) and taught to Christians ever since is the merging of three entities into one similar entity while remaining three distinct entities. In other words: Three bodies fold, blend, or merge into one body so that they become one entity while at the same time exhibiting the characteristics of three distinct and separate entities. It is described as “a mystery.” As we just read, the first definition of the Trinity was put forth in the fourth century as follows: “...*we worship one God in the trinity, and Trinity in Unity...for there is one Person of the Father, another of the Son, another of the Holy Ghost is all one... they are not three gods, but one God... the whole three persons are co-eternal and co-equal...he therefore that will be saved must thus think of the trinity...*” (excerpts from the Athanasian creed).

When the Church speaks of worship, God, Jesus, and the Holy Ghost are claimed to be one being. This is because verses such as Isaiah 43:10-11 and countless others are very explicit in affirming that God Almighty is ONE. However, when they speak of “the death of God” it is Jesus (pbuh) who is claimed to have died and not God or the “Trinity.” Now the three are *separate*. When God is described as having “begotten” a son it is not the “Trinity” nor Jesus (pbuh) which has begotten, but a distinctly *separate* being from the other two... there are many such examples. So how do we resolve this problem? Do we simply have blind faith or do we “*love the Lord thy God ... with all thy mind, ...*”? If we chose the later course of action then we shall first need to specify what authority we shall accept in our recognition of the true divine nature of God Almighty.

When God Almighty sends down a revelation, He addresses it to the common man, the carpenter, the blacksmith, the local merchant. God does not reveal His scriptures in a language that only the deep thinkers, the most learned scholars, and those with Ph.D.s in rocket science alone can understand. This is not to say that it is not necessary to consult people of authority in this scripture in times of

difficulty regarding matters of secondary importance, however, if it were impossible for the common man to even recognize from his scripture who is God, or “who do I worship?” without extensive external influences from learned clergymen, then I am sure you will agree that not very many people shall ever be guided to the truth of this scripture and the basic message contained therein.

The matter of “who do I worship” is without a doubt the hands-down most important, nay crucial, piece of information that must be provided a reader of a divine scripture before they can accept a single word of this scripture. This matter must be made exceedingly clear to them before they can accept a single commandment. If I wish to work for a company but I do not know who is(are) my boss(s) then how can I know what he(they) want me to do? How can I know which commands to follow and which not to?

For the same reason, we would be justified in expecting that if we were to present a native of the jungles of Zimbabwe with a copy of a divine scripture in its original language, and we were to leave without saying a single word to him, then we would expect that at the very least, this person should be able to extract from this scripture the nature of the One who inspired this book.

Therefore, let us begin by drawing a table and including in this table some commands of the Bible where we are *explicitly* commanded to recognize that God is one, and also all verses where it *explicitly* commands us to believe that He is three. Once the Bible commands me to believe that God is three in one then I shall not ask for an explanation or a justification. I do not need God to explain “how” He can be “one” and also “three” at the same time. All I want is for the Bible to command me to believe that this is so and then command me to have blind faith. Here is our table:

	Explicit Statement
God is ONE	
God is THREE	

Now that we have built this table we are ready to proceed. Let us begin by filling in the first line.

In the Bible we read:

- 1) *“Know therefore this day, and consider [it] in thine heart, that the LORD he [is] God in heaven above, and upon the earth beneath: [there is] none else.”* Deuteronomy 4:39.
- 2) *“Thou shalt have no other gods before me.”* Exodus 20:3
- 3) *“For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God:”* Exodus 34:14
- 4) *“Ye [are] my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I [am] he: before me there was no God formed, neither shall there be after me. I, [even] I, [am] the LORD; and beside me [there is] no savior.”* Isaiah 43:10-11.
- 5) *“Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God.”* Isaiah 44:6
- 6) *“That they may know from the rising of the sun, and from the west, that [there is] none beside me. I [am] the LORD, and [there is] none else.”* Isaiah 45:6
- 7) *“For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I [am] the LORD; and [there is] none else.”* Isaiah 45:18.
- 8) *“Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else.”* Isaiah 45:22
- 9) *“Hear, O Israel: The LORD our God [is] one LORD:”* Deuteronomy 6:4

This is only a brief sampling, however, it is sufficient for now. So let us fill in the table.

	Explicit Statement
God is ONE	Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, Isaiah 44:6, Isaiah 45:6, Isaiah 45:22, Exodus 20:3, Exodus 34:14
God is THREE	

So now let us move on and fill in the second line. Let us start with the verses quoted by Mr. J.

Mr. J. has presented us with Matthew 28:19, I Corinthians 12:4-6, II Corinthians 13:14, and Jude 1:20-21 as proof of the claim that God Almighty is three-in-one. Let us study them. But first, let us clearly define our goal. When I

asked for a verse wherein God is explicitly claimed to be “three in one,” what I wanted was a verse that says something like “*God, Jesus and the Holy Ghost are all gods, however, they are not three gods but one God,*” or “*God, Jesus, and the Holy Ghost are the same being,*” or “*God, Jesus, and the Holy Ghost are one and the same*” etc.

Just because the words “God,” “Jesus,” and “Holy Ghost” might appear together in one verse does not mean this verse requires a “Trinity,” or “merging of three into one.” Even if this verse also contains the word “one” this still does not necessarily require a “Trinity.” For example, if I say “*Joe, Jim, and Frank speak one language*” this is not the same as saying “*Joe, Jim, and Frank are one person.*” As we shall see, the examples Mr. J. has presented are all at best implicit statements, so let us begin by modifying our table and inserting these verses:

	Explicit Statement	Implicit Statement
God is ONE	Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, Isaiah 44:6, Isaiah 45:6, Isaiah 45:22, Exodus 20:3, Exodus 34:14	
God is THREE	None so far	Matthew 28:19, I Corinthians 12:4-6, II Corinthians 13:14, Jude 1:20- 21

Let us now study Mr. J.’s examples:

1.2.2.1 Matthew 28:19 (In the name of..):

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”

If ex-President George Bush told General Norman Schwartzkopf to “*Go ye therefore, and speak to the Iraqis, chastising them in the name of the United States, Great Britain, and the Soviet Union,*” does this require that these three countries are one physical country? They may be one in *purpose* and in their *goals* but this does in no way require that they are the same physical entity.

Further, the “Great Commission” as narrated in the Gospel of Mark, bears no mention of the Father, Son and/or Holy Ghost (see Mark 16:15). As we shall see in chapter two, Christian historians readily admit that the Bible was the object of continuous “correction” and “addition” to bring it in line with established beliefs. They present many documented cases where words were “inserted” into a given verse to validate a given doctrine. Tom Harpur, religion editor of the Toronto Star says:

“All but the most conservative of scholars agree that at least the latter part of this command was inserted later. The formula occurs nowhere else in the New Testament, and we know from the only evidence available (the rest of the New Testament) that the earliest Church did not baptize people using these words - baptism was ‘into’ or ‘in’ the name of Jesus alone. Thus it is argued that the verse originally read ‘baptizing them in my name’ and then was expanded to work in the dogma. In fact, the first view put forward by German critical scholars as well as the Unitarians in the nineteenth century, was stated as the accepted position of mainline scholarship as long ago as 1919, when Peake’s commentary was first published: ‘The church of the first days did not observe this world-wide commandment, even if they new it. The command to baptize into the threefold name is a late doctrinal expansion.’”

“For Christ’s sake,” Tom Harpur, p. 103

This is confirmed in ‘Peake’s Commentary on the Bible’ published since 1919, which is universally acclaimed and considered to be the standard reference for students of the Bible. It says:

“This mission is described in the language of the church and most commentators doubt that the Trinitarian formula was original at this point in Mt.’s Gospel, since the NT elsewhere does not know of such a formula and describes baptism as being performed in the name of the Lord Jesus (e.g. Ac. 2:38, 8:16, etc.).”

A number of other references confirm this fact such as The Dictionary of the Bible by James Hastings (p. 1015), but the above quotations should be sufficient for now.

This realization was not arrived at lightly or based upon unfounded whims. Indeed, internal as well as external evidence drove these Christian scholars to

their current realization. For example, these Christian scholars observed that after Jesus allegedly issued this command and then was taken up into heaven, the apostles displayed a complete lack of knowledge of this command.

“And Peter said to them, ‘Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins;...’”

Acts 2:38.

These Christian scholars observed that it is extremely unlikely that if Jesus had indeed specifically commanded his apostles to “baptize in the name of the father and the son and the holy Ghost” that the apostles would later disobey his direct command and baptize only in the name of Jesus Christ, alone.

As a final piece of evidence, it is noted that after the departure of Jesus, when Paul decided to preach to the Gentiles, this resulted in a heated debate and a great difference of opinion between him and at least three of the apostles. This would not be the case if Jesus had, as claimed, openly commanded them to preach to the Gentiles (see section 6.13 for more). So we notice that not only does this verse never claim that the three are one, or even that the three are equal, but most scholars of Christianity today recognize that *at the very least* the last part of this verse (*“the Father, the Son, and the Holy Ghost”*) was not originally part of the command of Jesus but was inserted by the church long after Jesus’ departure.

On page 302 of his most powerful and well-researched 800 page book “The Life of Jesus Critically Examined,” Mr. David Friedrich Strauss says:

“...and after his resurrection, according to the synoptists, he gave the disciples the command, Go ye, and teach all nations, baptizing them, etc. (Matt. xxviii. 19; Mark xvi. 15; Luke xxiv. 47); i.e. go to them with the offer of the Messiah’s kingdom, even though they may not beforehand have become Jews. Not only, however, do the disciples, after the Pentecost, neglect to execute this command, but when a case is thrust on them which offers them an opportunity for compliance with it, they act as if they were altogether ignorant that such a direction had been given by Jesus (Acts x., xi)”

In fact, the reason why the disciples did not carry out this command was not because they were unfaithful to the command of Jesus (pbuh), rather, it was because Jesus (pbuh) never said these words in the first place. They were added

by the Church later on. We shall see much more evidence of this elsewhere throughout this book.

“And when Jesus son of Mary said: ‘O Children of Israel, verily I am the messenger of Allah unto you. Confirming that which was [sent down] before me of the Torah”

The noble Qur’an, Al-Saf(61):6

1.2.2.2 I Corinthians 12:4-6 (diversity of gifts):

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.”

Before moving on to my own comments, let us first hear from the Eerdmans Bible Dictionary:

“Triadic formulas in the New Testament are often regarded as implying a developed doctrine of the trinity, but this is to read too much into them. 1 Cor. 12:4-6; 2 Cor. 13:14 are implicitly subordinationist since they use the formula ‘Lord (i.e., Christ)-Spirit-God,’ differentiating the first two from God”

The Eerdmans Bible Dictionary, Edited by Allen C. Myers, p. 1020

If I were to say: *“There are diversities of gifts, but the same Santa Claus. And there are differences of administrations, but the same government. And there are a diversity of operations, but the same God worketh all in all.”* Do God, the US government and Santa Claus now form another “Trinity”? Is this indeed how this verse was meant to be read? Is it impossible to receive “gifts,” “administrations,” and “operations” except from *ONE* person? There is a big difference between this verse and between saying “God, Jesus, and the Holy Ghost are one and the same.” Even in the very best case, no one who reads I Corinthians 12:4-6 will claim that it *explicitly* states that the three are one, they themselves will have to admit that it only *implies* such a connection. So now we need to ask: Why would God Almighty need to resort to *implying* His triune nature if this is indeed what He intended? What is preventing Him from simply coming out and stating His intent clearly if this is indeed what He meant?

Why does everything have to be so abstract? If this is the true nature of God then why can't the Bible just come out and say "*God, Jesus, and the Holy Ghost are physically joined in one being*" or "*God, Jesus, and the Holy Ghost are one and the same.*" Is this so very hard? Look at how much less space this would require. Look at how infinitely more clear and decisive that would be. Look at the clear cut decisiveness of Deuteronomy 4:39

"Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else."

Or Isaiah 43:10-11:

"Ye [are] my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I [am] he: before me there was no God formed, neither shall there be after me. I, [even] I, [am] the LORD; and beside me [there is] no savior."

Or Zechariah 14:9:

"And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

God does not philosophize and speak all the way around matters. He doesn't beat around the bush. He speaks clearly and in no uncertain terms so that there can be no doubt as to what He meant. If God was indeed a Trinity why would He not simply just come out and say so, just as clearly and decisively as He does when He speaks about his uniqueness?

1.2.2.3 II Corinthians 13:14 (Grace, love and communion):

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [be] with you all. Amen."

If I say: "*May the genius of Einstein, the philosophy of Descartes, and the strength of Schwarzenegger be with you all*" does this require all three to be joined in a "Trinity"? Does it require that Einstein is Descartes (or a different "side" of Descartes)? Does it require that Descartes is Schwarzenegger (or a different "side" of Schwarzenegger)?

"Triadic formulas in the New Testament are often regarded as implying a developed doctrine of the trinity, but this is to read too

much into them. 1 Cor. 12:4-6; 2 Cor. 13:14 are implicitly subordinationist since they use the formula 'Lord (i.e., Christ)-Spirit-God,' differentiating the first two from God"

The Eerdmans Bible Dictionary, Edited by Allen C. Myers, p. 1020

However, even at that, we find that this verse, as was the case with so many other other similar verses of the Bible where the trinity is claimed to be "alluded to" is in fact now recognized by Christian scholars as further examples of Church efforts to insert fabricated verses into the Bible in order to make the trinity doctrine "clear" to the Bible. For example, in the Oxford Companion to the Bible we read:

"The earliest New Testament evidence for a tripartite formula comes in 2 Corinthians 13.13, where Paul wishes that 'The grace of the Lord Jesus, the love of God, and the communion of the Holy Spirit' be with the people of Corinth. It is possible that this three part formula derives from later liturgical usage and was added to the text of 2 Corinthians as it was copied..."

The Oxford Companion to the Bible, Bruce Metzger and Michael Coogan, p. 782

We shall be seeing many more examples of such church "insertion" of inauthentic verses into the Bible in many more places throughout this book (read for example section 1.2.2.5).

1.2.2.4 Jude 1:20-21 (Building and Praying):

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

By now we begin to get the picture. Do these verses *require* a Trinity?. Do they say "God, Jesus, and the Holy Ghost are ONE God?" If a father told his sons who were going off to war "*But ye, beloved, building up yourselves on your training, obeying your superior officers, Keep yourselves in the love of your country while you look for the mercy of God to return you home to us safely,*" can we honestly claim that this statement requires a "merging of three into one"?. Deuteronomy 4:39 *requires* the uniqueness of God. It is very explicit. There are no two ways about it. It is very clear, decisive, and to the point. The explicit (and not the "hidden") meaning is quite clear and direct. Is it

impossible to find the Bible only a single verse that is similarly decisive about the claimed Trinity?. All of these verses require you to really strain the words and stretch their meaning to arrive at any merging of three into one.

With regard to Mr. J.’s description of the Trinity please read the analysis of the original sin and the redemption coming up soon.

An interesting point is that when people tell us about the doctrine of the “Trinity,” even in the very best case, they never try to claim that any Jew knew of this formula before the coming of Jesus (pbuh) or worshipped a “Triune” God. However, God Almighty was sending prophets to the Jews for centuries before the time of Jesus, and Jesus is claimed to have been in existence before all of creation. Why did none of these previous prophets tell their people that God was three?. They went out of their way to make it very explicitly clear that God was ONE as seen in the above examples, however, there is not a single Jew alive who worships a Trinity, believes that the Holy Spirit mentioned in their Old Testament is God, or worships a “Son of God.” Even if the Jews do not believe that Jesus is the “Son of God,” would we not be justified in expecting that they should at least believe that “there is” a “Son of God” even if he was someone other than Jesus? Would we not be justified in expecting the previous prophets to have mentioned this fact? Why did God wait to favor us alone with this knowledge and chose to deprive many countless thousands of generations before Jesus the knowledge of this claimed fact? Did the countless prophets of the Old Testament not know about the “Trinity”? Did God not see fit to tell the Jews about the Trinity? Was God not yet a “Trinity” when He sent Abraham (pbuh) to his people? Was He not yet a “Trinity” when He spoke to Moses (pbuh)? Did He become a “Trinity” later on? How then do we explain the Christian creed of Nicea, the official Church definition of the “Trinity” which requires the “co-eternity” and “co-substantiality” of Jesus with God? But let us continue with our analysis. Let us begin by updating our table:

	Explicit Statement	Implicit Statement
God is ONE	Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, Isaiah 44:6, Isaiah 45:6, Isaiah 45:22, Exodus 20:3, Exodus 34:14	
God is THREE		Matthew 28:19,

		I Corinthians 12:4-6, II Corinthians 13:14, Jude 1:20-21
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When someone speaks to someone else about a specific matter, they usually spend the majority of their time explaining the major issues and much less time on side-issues. For instance, if I wanted to give someone my favorite recipe for chicken parmesan I would spend most of my time speaking about the ingredients, their amounts, their order of combination, the amount of time needed to cook each one and so on. I would spend very little time (comparatively) talking about how to set the table or what color bowl to serve it in. When comparing this observation to the Bible, I found that for a matter of such profound and dire importance, the “Trinity” is never mentioned in the Bible at all. Sound preposterous? Read on.

Let us first begin by modifying our table and including all of the verses of the Bible which are used today in defense of the “Trinity.” The reason for these modifications shall be made clear in our analysis.

	Explicit Statement	Implicit Statement
God is ONE	Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, Isaiah 44:6, Isaiah 45:6, Isaiah 45:22, Exodus 20:3, Exodus 34:14	
God is TWO	John 1:1, John 10:30, John.10:33, John 5:18	John 20:28, John.14:6, John 14:8-9
God is THREE	1 John 5:7	Matthew 28:19, I Corinthians 12:4-6, II Corinthians 13:14, Jude 1:20-21
God is MANY	Genesis 1:26	

1.2.2.5 1 John 5:7 (these three are one):

What did Jesus really say?

The only verse in the whole Bible that explicitly ties God, Jesus, and the Holy Spirit in one “Triune” being is the verse of 1 John 5:7

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

This is the type of clear, decisive, and to-the-point verse I have been asking for. However, as I would later find out, this verse is now universally recognized as being a later “insertion” of the Church and all recent versions of the Bible, such as the Revised Standard Version the New Revised Standard Version, the New American Standard Bible, the New English Bible, the Phillips Modern English Bible ...etc. have all unceremoniously expunged this verse from their pages. Why is this? The scripture translator Benjamin Wilson gives the following explanation for this action in his “*Emphatic Diaglott*.” Mr. Wilson says:

“This text concerning the heavenly witness is not contained in any Greek manuscript which was written earlier than the fifteenth century. It is not cited by any of the ecclesiastical writers; not by any of early Latin fathers even when the subjects upon which they treated would naturally have lead them to appeal to its authority. It is therefore evidently spurious.”

Others, such as the late Dr. Herbert W. Armstrong argued that this verse was added to the Latin Vulgate edition of the Bible during the heat of the controversy between Rome, Arius, and God’s people. Whatever the reason, this verse is now universally recognized as an insertion and discarded. Since the Bible contains no verses validating a “Trinity” therefore, centuries after the departure of Jesus, God chose to inspire someone to insert this verse in order to clarify the true nature of God as being a “Trinity.” Notice how mankind was being inspired as to how to “clarify” the Bible centuries after the departure of Jesus (pbuh). People continued to put words in the mouths of Jesus, his disciples, and even God himself with no reservations whatsoever. They were being “inspired” (see chapter two).

If these people were being “inspired” by God, I wondered, then why did they need to put these words into other people’s mouths (in our example, in the mouth of John). Why did they not just openly say “God inspired me and I will add a chapter to the Bible in my name”? Also, why did God need to wait till after the departure of Jesus to “inspire” his “true” nature? Why not let Jesus (pbuh) say it himself?

“The text about the three heavenly witnesses (I John 5:7 KJV) is not an authentic part of the NT”

“The Interpreter’s Dictionary of the Bible,” Vol. 4, p.711,
Abingdon Press.

“I John 5:7 in the KJV reads: ‘There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one’ but this is an interpolation of which there is no trace before the late fourth century.”

The Interpreter’s Dictionary of the Bible, Vol. 4, p. 871,
Abingdon Press.

“I John 5:7 in the Textus Receptus² (represted in the KJV) makes it appear that John had arrived at the doctrine of the trinity in explicit form (‘the Father, the Word, and the Holy Ghost’), but this text is clearly an interpolation since no genuine Greek manuscript contains it”

The Eerdmans Bible Dictionary, Edited by Allen C. Myers, p.
1020

The great luminary of Western literature, Mr. Edward Gibbon, explains the reason for the discarding of this verse from the pages of the Bible with the following words:

“Of all the manuscripts now extant, above fourscore in number, some of which are more than 1200 years old, the orthodox copies of the Vatican, of the Complutensian editors, of Robert Stephens are becoming invisible; and the two manuscripts of Dublin and Berlin are unworthy to form an exception...In the eleventh and twelfth centuries, the Bibles were corrected by Lanfrank, Archbishop of Canterbury, and by Nicholas, a cardinal and librarian of the Roman church, secundum Orthodoxam fidem. Notwithstanding these corrections, the passage is still wanting in twenty-five Latin manuscripts, the oldest and fairest; two qualities seldom united, except in manuscripts....The three witnesses have been established in our Greek Testaments by the prudence of Erasmus; the honest bigotry of the Complutensian editors; the typographical fraud, or error,

² See section 2.1.12

of Robert Stephens in the placing of a crotchet and the deliberate falsehood, or strange misapprehension, of Theodore Beza.”

“Decline and fall of the Roman Empire,” IV, Gibbon, p. 418.

Edward Gibbon was defended in his findings by his contemporary, the brilliant British scholar Richard Porson who also proceeded to publish devastatingly conclusive proof that the verse of 1 John 5:7 was only first inserted by the Church into the Bible in the year 400C.E.(Secrets of Mount Sinai, James Bentley, pp. 30-33).

Regarding Porson’s most devastating proof, Mr. Gibbon later said

“His structures are founded in argument, enriched with learning, and enlivened with wit, and his adversary neither deserves nor finds any quarter at his hands. The evidence of the three heavenly witnesses would now be rejected in any court of justice; but prejudice is blind, authority is deaf, and our vulgar Bibles will ever be polluted by this spurious text.”

To which Mr. Bentley responds:

“In fact, they are not. No modern Bible now contains the interpolation.”

Mr. Bentley, however, is mistaken. Indeed, just as Mr. Gibbon had predicted, the simple fact that the most learned scholars of Christianity now unanimously recognize this verse to be a later interpolation of the Church has not prevented the preservation of this fabricated text in our modern Bibles. To this day, the Bible in the hands of the majority of Christians, the “King James” Bible, still unhesitantly includes this verse as the “inspired” word of God without so much as a footnote to inform the reader that all scholars of Christianity of note unanimously recognize it as a later fabrication.

Peake's Commentary on the Bible says:

“The famous interpolation after ‘three witnesses’ is not printed even in RSVn, and rightly. It cites the heavenly testimony of the Father, the logos, and the Holy Spirit, but is never used in the early Trinitarian controversies. No respectable Greek MS contains it. Appearing first in a late 4th-cent. Latin text, it entered the Vulgate and finally the NT of Erasmus.”

It was only the horrors of the great inquisitions which held back Sir Isaac Newton from openly revealing these facts to all:

“In all the vehement universal and lasting controversy about the Trinity in Jerome’s time and both before and long enough after it, the text of the ‘three in heaven’ was never once thought of. It is now in everybody’s mouth and accounted the main text for the business and would assuredly have been so too with them, had it been in their books... Let them make good sense of it who are able. For my part I can make none. If it be said that we are not to determine what is scripture and what not by our private judgments, I confess it in places not controverted, but in disputed places I love to take up with what I can best understand. It is the temper of the hot and superstitious part of mankind in matters of religion ever to be fond of mysteries, and for that reason to like best what they understand least. Such men may use the Apostle John as they please, but I have that honor for him as to believe that he wrote good sense and therefore take that to be his which is the best”

Jesus, Prophet of Islam, Muhammad Ata’ Ur-Rahim, p. 156

According to Newton, this verse first appeared for in the *third* edition of Erasmus’s (1466-1536) New Testament.

For all of the above reasons, we find that when *thirty two biblical scholars backed by fifty cooperating Christian denominations* got together to compile the Revised Standard Version of the Bible based upon the most ancient Biblical manuscripts available to them today, they made some very extensive changes. Among these changes was the unceremonious discarding of the verse of 1 John 5:7 as the fabricated insertion that it is. For more on the compilation of the RSV Bible, please read the preface of any modern copy of that Bible.

Such comparatively unimportant matters as the description of Jesus (pbuh) riding an ass (or was it a “colt”, or was it an “ass and a colt”? see point 42 in the table of section 2.2) into Jerusalem are spoken about in great details since they are the fulfillment of a prophesy. For instance, in Mark 11:2-10 we read:

“And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring [him]. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And

they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed [them] in the way And they that went before, and they that followed, cried, saying, Hosanna; Blessed [is] he that cometh in the name of the Lord: Blessed [be] the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.”

Also see Luke 19:30-38 which has a similar detailed description of this occurrence. On the other hand, the Bible is completely free of any description of the “Trinity” which is supposedly a description of the very nature of the one who rode this ass, who is claimed to be the only son of God, and who allegedly died for the sins of all of mankind. I found myself asking the question: If every aspect of Christian faith is described in such detail such that even the description of this ass is so vividly depicted for us, then why is the same not true for the description of the “Trinity”? Sadly, however, it is a question for which there is no logical answer.

Once again, here is the table:

	Explicit Statement	Implicit Statement
God is ONE	Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, Isaiah 44:6, Isaiah 45:6, Isaiah 45:22, Exodus 20:3, Exodus 34:14	
God is TWO	John 1:1, John 10:30, John.10:33, John 5:18	John 20:28, John.14:6, John 14:8-9
God is THREE	1 John 5:7	Matthew 28:19, I Corinthians 12:4-6, II Corinthians 13:14, Jude 1:20-21
God is MANY	Genesis 1:26	

1.2.2.6 John 1:1 (the word was God):

Another verse quoted in defense of the “Trinity” is the verse of John 1:1 :

*“In the beginning was the Word, and the Word was with God,
and the Word was God.”*

When I first learned of this verse it appeared to me that I had finally found my elusive goal. However, after substantial research into Christian theological literature, I would later come to learn that this verse too can not be interpreted to justify a “triune” God. My own experience has shown that this verse is the one most popularly quoted by most Christians in defense of the Trinity. For this reason I shall spend a little more time in its analysis than in the analysis of the other verses.

First of all, it is quite obvious from simply reading the above verse that even in the very best case, this verse speaks only of a “Duality” not a “Trinity.” Even the most resolute conservative Christian will never claim to find in this verse any mention whatsoever of a “merging” of a Holy Ghost with God and “the Word.” So even if we were to accept this verse at face value and just have faith, even then, we find ourselves commanded to believe in a “Duality” and not a “Trinity.” But let us see if this verse does in fact even command us to believe in a “Duality.” To do this we need to notice the following points:

1) Mistranslation of the text:

In the “original” Greek manuscripts (Did the disciple John speak Greek?), “The Word” is only described as being “ton theos”(divine/a god) and not as being “ho theos” (*The Divine/The God*). A more faithful and correct translation of this verse would thus read: *“In the beginning was the Word, and the Word was with God, and the Word was divine”* (If you read the New World Translation of the Bible you will find exactly this wording).

Similarly, in “The New Testament, An American Translation” this verse is honestly presented as

*“In the beginning the Word existed. The Word was with God,
and the Word was divine.”*

The New Testament, An American Translation, Edgar
Goodspeed and J. M. Powis Smith, The University of Chicago
Press, p. 173

And again in the dictionary of the Bible, under the heading of “God” we read

“Jn 1:1 should rigorously be translated ‘the word was with the God [=the Father], and the word was a divine being.’”

The Dictionary of the Bible by John McKenzie, Collier Books,
p. 317

In yet another Bible we read:

“The Logos (word) existed in the very beginning, and the Logos was with God, the Logos was divine”

The Holy Bible, Containing the Old and New Testaments, by
Dr. James Moffatt

Please also see “The Authentic New Testament” by Hugh J. Schonfield and many others.

If we look at a different verse, 2 Corinthians 4:4, we find the exact same word (ho theos) that was used in John 1:1 to describe God Almighty is now used to describe the devil, however, now the system of translation has been changed:

“the god of this world (the Devil) hath blinded the minds of them which believe not.”

According to the system of the previous verse and the English language, the translation of the description of the Devil should also have been written as “The God” with a capital “G.” If Paul was inspired to use the exact same words to describe the Devil, then why should we change it? Why is “The God” translated as simply “the god” when referring to the devil, while “divine” is translated as the almighty “God” when referring to “The Word”? Are we now starting to get a glimpse of how the “translation” of the Bible took place?

Well, what is the difference between saying “the word was God,” and between saying “the word was a god (divine)””? Are they not the same? Far from it! Let us read the bible:

“I have said, Ye (the Jews) are gods; and all of you are children of the most High”

Psalms 82:6:

“And the LORD said unto Moses, See, I have made you a god to Pharaoh”

Exodus 7:1

“the god of this world (the Devil) hath blinded the minds of them which believe not.”

2 Corinthians 4:4

What does all of this mean? Let me explain.

In the West, it is common when one wishes to praise someone to say “You are a prince,” or “You are an angel” ..etc. When someone says this do they mean that that person is the son of the King of England, or a divine spiritual being? There is a very slight grammatical difference between saying “You are a prince” and between saying “You are *THE* prince,” however, the difference in meaning is quite dramatic.

In the West, we sometimes find people telling their friends “break a leg!”³ Are these words intended to convey a sign of hostility? Obviously these words prove that these two people wish evil upon one-another, right?

In the West, it is quite common to hear people describing other people as being “light hearted.”⁴ Does this mean that this is equivalent to having a “small heart”? In other words, does it mean that this person is unmerciful and evil? Obviously a “small” heart would *also* be “light,” right? Well then, does it convey a literal meaning? Have they cut out their hearts and weighed them? So what then do they mean?

In the Mideast, the equivalent to the Western phrase “light hearted” is the phrase “light blood.” Someone might say “your blood is light.” This phrase is used to describe someone as being happy and full of mirth. If Arabic were to die out as a spoken language for many centuries and then were to be reconstructed many centuries later using elements of other languages⁵, and then we were to attempt to translate the meaning of this phrase, should we then say that it “obviously” describes a doctor who is testing a patient for anemia? The meaning is “clear,” right?

In the Mideast it is common to ask one-another “what color are you?,” meaning “how are you today?.” Once again, if the Arabic language were to die out as a spoken language, and only exist in writing, and then be reconstructed over a thousand years later, shall we then understand that the person asking the question is color blind?

³ Meaning: “I wish you good luck.”

⁴ Meaning: “you are funny, and full of mirth.”

⁵ As happened with current day Hebrew.

Further, it is necessary when translating a verse to also take into account the meaning as understood by the people of that age who spoke that language. One of the biggest problems with the Bible as it stands today is that it forces us to look at ancient Hebrew and Aramaic scriptures through Greek and Latin glasses as seen by people who are neither Jews, Greeks, nor Romans. All of the so called “original” manuscripts of the NT available today are written in Greek or Latin. The Jews had no trouble reading such verses as Psalms 82:6, and Exodus 7:1, while still affirming that there is only one God in existence and vehemently denying the divinity of all but God Almighty. It is the continuous filtration of these manuscripts through different languages and cultures as well as the Roman Catholic church’s extensive efforts to completely destroy all of the original Hebrew Gospels (see last quarter of this chapter) which has led to this misunderstanding of the verses.

The Americans have a saying: “Hit the road men.” It means “It is time for you to leave.” However, if a non-American were to receive this command without any explanation then it is quite possible that we would find him beating the road with a stick. Did he understand the words? Yes! Did he understand the meaning? No!

In the Christian church we would be hard pressed to find a single priest or nun who does not address their followers as “my children.” They would say: “Come here my children”, or “Be wary of evil my children” ... etc. What do they mean?

A fact that many people do not realize is that around 200AD spoken Hebrew had virtually disappeared from everyday use as a spoken language. It was not until the 1880s that a conscious effort was made by Eliezer Ben-Yehudah to revive the dead language. Only about a third of current spoken Hebrew and basic grammatical structures come from biblical and Mishnaic sources. The rest was introduced in the revival and includes elements of other languages and cultures including the Greek and Arabic languages.

Even worse than these two examples are cases when translation into a different languages can result in a *reversal* of the meaning. For example, in the West, when someone loves something they say “*It warmed my heart.*” In the Middle East, the same expression of joy would be conveyed with the words: “*It froze my heart.*” If an Mideasterner were to greet a Westerner with the words: “*It froze my heart to see you,*” then obviously this statement would not be greeted with a whole lot of enthusiasm from that Westerner, and vice versa.

This is indeed one of the major reasons why the Muslims have been so much more successful in the preservation of their holy text than the Christians or the Jews; because the language of the Qur'an has remained from the time of Muhammad (pbuh) to the present day a living language, the book itself has always been in the hands of the people (and not the "elite"), and the text of the book remains in the original language of Muhammad (pbuh). For this reason, a translator must not and should not "translate" in a vacuum while disregarding the culture and traditions of the people who wrote these words. As we have just seen, it was indeed quite common among the Jews to use the word "god" (divine) to convey a sense of supreme power or authority to human beings. This system, however, was never popularly adopted by them to mean that these individuals were in any way omnipotent, superhuman, or equal to the Almighty.

Such "translation" methods as we have just seen, sadly, are indiscriminantly employed at the translator's leisure throughout the Bible based only upon the doctrine he wishes the reader to adopt. For example, in the King James Version of Psalms 8:4-5 all humans are described as follows:

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

Psalms 8:4-5

Which is not very noteworthy until we go back to the original Hebrew text and discover the the translators have chosen to "translate" for us the Hebrew word "elohiyim" (God) into English as "angels." In the New Revised Standard Version of the Bible the same verse is more honestly translated as follows:

"What are human beings that you are mindful of them, mortals that you care for them? Yet you have made them a little lower than God, and crowned them with glory and honor."

Psalms 8:4-5

Notice how they manage to manipulate the word "God" as they wish when it suits them, however, when their techniques are exposed then, suddenly, those who oppose their "translation" techniques are "warping the meanings of the verses" and attempting to pervert "clear" claims of divinity for Jesus?

Can we find any more similar examples of this "translation" technique in the Bible? Sadly, yes. For example:

“Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.”

Exodus 21:6

Which is more correctly translated in the New Revised Standard Version as:

“Then his master shall bring him before God; he shall be brought to the door or the doorpost; and his master shall pierce his ear with with an awl; and he shall serve him for life.”

Exodus 21:6

Actually, for those who insist on telling us that God is a trinity since He is referred to in the plural sense in the Bible (see section 1.2.2.8 and chapter 14), for these people, we say you need to then be consistent and “translate” Exodus 21:6 as

“Then his master shall bring him before god”

You can see yet another similar example in Exodus 22:8-9.

When reading all of this we begin to see how the word “god” was sometimes applied in the Bible to humans in order to convey to mankind that these humans were calling to the path of God or implementing the words of God on earth. Thus, for example, in Exodus 21:6 mankind was commanded to bring others “before God.” An impossible task. However, what the verse meant was that they are to bring these people before those who carried out the law of God on earth, specifically, the judges. In this manner, bringing these men in front of the judges is the same as bringing them in front of God. This is why we also read in the Bible for example that the house of David is God:

“In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David [shall be] as God, as the angel of the LORD before them.”

Zechariah 12:8

This was a common theme in the Bible whereby on many occasions God would send a representative to mankind in order to speak in His name and present His command to them. “Behold,” declared God to Moses, “I send an Angel before thee, to keep thee in the way ... beware of him, and obey his voice

... *for My Name is in him*" (Exod. 23:20). The angel was God's messenger, but not God Himself.

What we see from all of this is that Jesus (pbuh) was by no stretch of the imagination the only person in the Bible ever to be referred to in such a fashion. However, with everyone *BUT* Jesus the Church is adamant that the verses "obviously" should not be taken literally. The same is true when prophets or "peacemakers" etc. are called "sons of God" in the Bible. In this case, once again, the Church reassures us that the term must not be taken "literally." However, whenever these exact same terms are applied to Jesus (pbuh), now we are told that it is equally "obvious" that Jesus is the one exception to this rule and that "son of God" etc. must be taken *literally* in this case.

2) Basic message of John:

Now that we have seen the correct translation of the verse of John 1:1, let us go a little further in our study of the intended meaning of this verse. This verse was taken from the "Gospel of John." The very best person to ask to explain what is meant by a given statement is the author of that statement himself. So let us ask "John" what is his mental picture of God and Jesus (pbuh) which he wishes to convey to us:

"Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

John 13:16.

So the author of John tells us that God is greater than Jesus. If the author of this Gospel did indeed wish us to understand that Jesus and God are "one and the same," then can someone be greater than himself? Similarly,

"Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."

John 14:28.

Can someone "go" to himself? Can someone be "greater" than himself?

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:"

John 17:1.

If John meant to tell us that “Jesus and God are one and the same” then shall we understand from this verse that God is saying to Himself “Self, glorify me so that I may glorify myself”? Does this sound like this is the message of John?

“While I (Jesus) was with them in the world, I kept them in thy (God’s) name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.”

John 17:12.

If the author of John wanted us to believe that Jesus and God are one person then are we to understand from this verse that God is saying to Himself “Self, while I was in the world I kept them in your name, self. Those who I gave to myself I have kept ...”? Is this what the author intended us to understand from his writings?

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”

John 17:24.

Similarly, did the author intend us to interpret this as “Self, I will that they also whom I have given myself be with me where I am; that they may behold my glory which I have given myself, for I loved myself before the foundation of the world”?

So, we begin to see that in order to understand the writings of a given author, it is necessary to not take a single quotation from him in a vacuum and then interpret his whole message based upon that one sentence (and a badly mistranslated version of that sentence at that).

3) Who wrote the “Gospel of John”?:

The “Gospel of John” is popularly believed by the majority of regular church-goers to be the work of the apostle John the son of Zebedee. However, when consulting Christianity’s more learned scholars of Church history, we find that this is far from the case. These scholars draw our attention to the fact that internal evidence provides serious doubt as to whether the apostle John the son of Zebedee wrote this Gospel himself. In the dictionary of the Bible by John Mckenzie we read

“A. Feuillet notes that authorship here may be taken loosely.”

Regarding for example the claimed speeches of Jesus (pbuh) in this Gospel, the author of the most authoritative and well-reasoned book “The Life of Jesus Critically Examined” says:

“Modern criticism views these discourses [found in the Gospel of John] with suspicion, partly on the account of their internal conjecture, which is at variance with certain generally received rules of historical probability, and partly on the account of their external relation to other discourses and narratives.”

The Life of Jesus Critically Examined, David Strauss, p. 381

Such claims are based on such verses as 21:24:

“This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.”?

Did the apostle John write this about himself? Also see 21:20, 13:23, 19:26, 20:2, 21:7, and 21:20-23. The “disciple who Jesus loved” according to the Church is John himself, but the author of this gospel speaks of him as a different person.

Further, The Gospel of John was written at or near Ephesus between the years 110 and 115 (some say 95-100) of the Christian era by this, or these, unknown author(s). According to R. H. Charles, Alfred Loisy, Robert Eisler, and other scholars of Christian history, John of Zebedee was beheaded by Agrippa I in the year 44 CE, long before the fourth Gospel was written. Did the Holy Ghost “inspire” the apostle John’s ghost to write this gospel sixty years after he was killed? . In other words, what we have here is a gospel which is popularly believed to have been written by the apostle John, but which in fact was not written by him. In fact no one really knows for certain *who* wrote this gospel.

“Since the beginning of the period of modern critical study, however, there has been much controversy about [the Gospel of John’s] authorship, place of origin, theological affiliations and background, and historical value”

The Interpreter’s Dictionary of the Bible, Volume 2, Abingdon Press, p. 932

Even at that, it is recognized that the “Gospel of John” has undergone extensive editing in multiple stages and was most likely not the work of one author, but many:

“We have already noted that John’s gospel is a literary unit, which may be analyzed in terms of dramatic structure. But, despite the unity of the gospel as we now have it, there are some features that suggest it was composed in edited stages. For example there are differences in style and language in various parts of the gospel, especially chaps. 1 and 21 ... Thus the first two signs performed by Jesus are numbered ‘first’ and ‘second’ (2.11; 4.54), yet in 2.23 we hear of other signs that he did, and the sequence is thus unaccountably interrupted. The geographical locations, also, do not appear to be constantly exact. So in 3.22 we read that Jesus went into Judea, whereas according to 2.23 he was already there; and in 6.1 it is implied that Jesus is in Galilee, although in the end of chap. 5 he is in Jerusalem....It is possible to account for some but not all of these variations, repetitions and breaks in continuity....” etc.

The Oxford Companion to the Bible, Bruce Metzger and Michael Coogan, p. 374

4) Who “inspired” the author of this gospel to write this verse?:

The words of John 1:1 are acknowledged by most reputable Christian scholar of the Bible as the words of another Jew, Philo of Alexandria (20BC-50AD), who claimed no divine inspiration for them and who wrote them decades before the “gospel of John” was ever conceived. Groliers encyclopedia has the following to say under the heading “Logos”(“the word”):

“Heraclitus was the earliest Greek thinker to make logos a central conceptIn the New Testament, the Gospel According to Saint John gives a central place to logos; the biblical author describes the Logos as God, the Creative Word, who took on flesh in the man Jesus Christ. Many have traced John’s conception to Greek origins--perhaps through the intermediacy of eclectic texts like the writings of Philo of Alexandria.”

T. W. Doane says:

“The works of Plato were extensively studied by the Church Fathers, one of whom joyfully recognizes in the great teacher, the schoolmaster who, in the fullness of time, was destined to educate the heathen for Christ, as Moses did the Jews. The celebrated passage : “In the beginning was the Word, and the Word was with God, and the Word Was God” is a fragment of some Pagan

treatise on the Platonic philosophy, evidently written by Irenaeus. It is quoted by Amelius, a Pagan philosopher as strictly applicable to the Logos, or Mercury⁶, the Word, apparently as an honorable testimony borne to the Pagan deity by a barbarian.....We see then that the title "Word" or "Logos," being applied to Jesus, is another piece of Pagan amalgamation with Christianity. It did not receive its authorized Christian form until the middle of the second century after Christ. The ancient pagan Romans worshipped a Trinity. An oracle is said to have declared that there was 'First God, then the Word, and with them the Spirit'. Here we see the distinctly enumerated, God, the Logos, and the Holy Spirit or Holy Ghost, in ancient Rome, where the most celebrated temple of this capital - that of Jupiter Capitolinus - was dedicated to three deities, which three deities were honored with joint worship."

From Bible Myths and their parallels in other religions, pp. 375-376.

6) What was "The Word"?

"O people of the book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which he bestowed upon Mary, and a spirit preceding from him so believe in Allah and his messengers. Say not "Three," desist! It will be better for you, for Allah is one God. Glory be to him. Far exalted is he above having a son. To him belong all things in the heavens and the earth. And enough is Allah as a disposer of affairs."

The noble Qur'an, Al-Nissa(4):171

In the Qur'an we are told that when God Almighty wills something he merely says to it "Be" and it is.

"Verily! Our (Allah's) Word unto a thing when We intend it, is only that We say unto it "Be!" - and it is"

The noble Qur'an, Al-Nahil(16):40 (also read chapter 14)

⁶ Mercury. A god of Roman Mythology that served as messenger to the other gods and was himself the god of commerce, travel, and thievery.

This is the Islamic viewpoint of “The Word.” “The Word” is literally God’s utterance “Be.” This is held out by the Bible where thirteen verses later in John 1:14 we read:

“And the Word was made flesh”.

In the Qur’an, we read:

“The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: ‘Be.’ And he was.”

The noble Qur’an, Aal-Umran(3):59.

“for I [Jesus] say unto you, that God is able of these stones to raise up children unto Abraham.”

Matthew 3:9

Regarding what is meant by Allah by “a spirit preceding from him” I shall simply let Allah Himself explain:

“And [remember] when Allah said to the angles: ‘I shall create a human (Adam) from sounding clay, from altered mud. So when I have fashioned him and have breathed into him of my spirit, then fall down in prostration before him’”

The noble Qur’an, Al-Hijr(15):29

and also:

“You will not find any people who believe in Allah and the Last Day folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger: even though they be their fathers or their sons or their brethren or their kindred. For such He has written faith in their hearts and has strengthened them with a Spirit from Himself. And He will enter them into Gardens underneath which rivers flow, to abide therein forever. Allah is [well] pleased with them and they are [well] pleased with Him. They are the party of Allah. Verily, it is the party of Allah who are the successful”

The noble Qur’an, Al-Mujadalah(58):22

For more on this topic, please read section 1.2.3.8

Let us once again update our table:

	Explicit Statement	Implicit Statement
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God is ONE	Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, Isaiah 44:6, Isaiah 45:6, Isaiah 45:22, Exodus 20:3, Exodus 34:14	
God is TWO	John 1:1, John 10:30, John.10:33, John 5:18	John 20:28, John.14:6, John 14:8-9
God is THREE	1 John 5:7	Matthew 28:19, I Corinthians 12:4-6, II Corinthians 13:14, Jude 1:20-21
God is MANY	Genesis 1:26	

1.2.2.7 John 10:30 (I and my father are one):

The third verse which Christians claim validates the doctrine of the trinity is the verse of John 10:30

“I and my father are one.”

This verse, however is quoted out of context. The complete passage, starting with John 10:23, reads as follows:

“And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.”

John 10:23-30

In divinity? In a holy “Trinity”? No! They are one in PURPOSE. Just as no one shall pluck them out of Jesus’ hand, so too shall no one pluck them out of God’s hand.

Need more proof? Then read:

“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one I in them, and thou in me, ...”

John 17:20-23

Is all of mankind also part of the “Trinity”? When we read the Bible as a literary whole rather as fragmentary verses we begin to see the truth and we begin to see that far from preaching the “Trinity” of the Church, Jesus (pbuh) only preached that which God told us in the noble Qur’an that he preached, namely, the strict and uncompromising Oneness (monotheism) of God alone.

Such terminology can be found in many other places, read for example:

“Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit,”

1 Corinthians 6:15-17

And

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

2 Peter 1:4

And also

“One God and Father of all, who is above all, and through all, and in you all.”

Ephesians 4:6

And

“For as the (human) body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or

free; and have been all made to drink into one Spirit. For the body is not one member, but many.”

1 Corinthians 12:12-14

Once we read the above verses and understand what the message was that Paul was trying to get across, then we can begin to understand his words in such places as

“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.”

Ephesians 4:4

“St. Paul” was speaking about Christian unity, not about a plurality of gods merged into one body. As we shall soon see, he was completely ignorant of where his teachings would later lead, and how decades later, they would be the foundations which would spawn the “Trinity” doctrine.

For more on this issue please read sections 1.2.3.2 and 1.2.3.23

Once again, here is our updated table:

	Explicit Statement	Implicit Statement
God is ONE	Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, Isaiah 44:6, Isaiah 45:6, Isaiah 45:22, Exodus 20:3, Exodus 34:14	
God is TWO	John 1:1, John 10:30 John.10:33, John 5:18	John 20:28, John.14:6, John 14:8-9
God is THREE	John 5:7	Matthew 28:19, I Corinthians 12:4 6, II Corinthians 13:14, Jude 1:20-21
God is MANY	Genesis 1:26	

1.2.2.8 Genesis 1:26 (We/Our):

In the Book of Genesis 1:26, we read:

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

In this and other verses of the Bible, God refers to Himself as “us” and “our,” etc. Does not the use of the terms “us” and “our” prove that the God which created all of creation is not a singular entity but a Trinity?

For the answer to this question please refer to chapter 14 which discusses the use of plural pronouns with respect to God in both the Bible as well as the Qur’an. Please also read point number 1 in section 1.2.2.6

And our table now looks like this:

	Explicit Statement	Implicit Statement
God is ONE	Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, Isaiah 44:6, Isaiah 45:6, Isaiah 45:22, Exodus 20:3, Exodus 34:14	
God is TWO	John 1:1, John 10:30 John.10:33, John 5:18	John 20:28, John.14:6, John 14:8-9
God is THREE	John 5:7	Matthew 28:19, I Corinthians 12:4-6, II Corinthians 13:14, Jude 1:20-21
God is MANY	Genesis 1:26	

1.2.2.9 John 14:8-9 (hath seen the father):

Well, what about the verse

“He that hath seen me hath seen the father.”

Let us look at the context:

“Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”

John 14:8-9

Philip wanted to see God with his own eyes, but this is impossible since no one can ever do ever do that. The Bible says:

“No man hath seen God at any time,”

John 1:18

“No man hath seen God at any time,”

1 John 4:12

“And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.”

John 5:37

But they were listening to Jesus’ voice and looking at him standing before them! Jesus was simply simply telling us that his own actions and miracles should be a sufficient proof of the existence of God without God having to physically come down and let himself be seen every time someone is doubtful. This is equivalent to for example:

- 1) John 8:19: *“Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.”*
- 2) John 12:44 *“Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.”*
- 3) John 15:23 *“He that hateth me hateth my Father also.”*
- 4) Matthew 10:40-41 *“He that receiveth you receiveth me (Jesus), and he that receiveth me receiveth him that sent me.*

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward."

- 5) Judges 13:20-22: *"For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on [it], and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he [was] an angel of the LORD. And Manoah said unto his wife, We shall surely die, because we have seen God."*

If we want to insist that when Philip saw Jesus (pbuh), he had actually *physically* seen God "the Father" because Jesus "is" the father and both are one "Trinity," and Jesus is the "incarnation" of God, then this will force us to conclude that John 1:18, 1 John 4:12, John 5:37..etc. are all lies.

Well, is Philip the only one who ever "saw the father"? Let us read:

"Not that any man hath seen the Father, save he which is of God, he hath seen the Father."

John 6:46

Who is this who "is of God" and had seen the Father you ask? Let us once again ask the Bible:

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

John 8:47.

And

"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God"

3 John 1:11.

Have all people who have done good also physically seen God?

“No vision can grasp Him, but His grasp is over all vision. He is the Subtle, the Well-Acquainted [with all things]”

The noble Qur’an, Al-Anaam(6):103

“And when Moses came to the time and place appointed by Us, and His Lord spoke to him he said: ‘O my Lord! Show me [Yourself], that I may look upon you.’ [Allah] said: You cannot see Me, but look at the mountain. If it stands in its place then you shall see me.’ So when his Lord appeared to the mountain He made it disintegrate and Moses fell down unconscious. Then when he awoke he said: ‘Glory be to You! I turn to you in repentance and I am the first of the believers’”

The noble Qur’an, Al-Aaraf(7):143

Once again, let us have a look at our table:

	Explicit Statement	Implicit Statement
God is ONE	Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, Isaiah 44:6, Isaiah 45:6, Isaiah 45:22, Exodus 20:3, Exodus 34:14	
God is TWO	John 1:1, John 10:30 John.10:33, John 5:18	John 20:28, John.14:6, John 14:8-9
God is THREE	John 5:7	Matthew 28:19, I Corinthians 12:4-6, II Corinthians 13:14, Jude 1:20-21
God is MANY	Genesis 1:26	

1.2.2.10 John 14:6 (I am the way):

Some people read:

“I am the way, ...no one comes to the Father, but through me.”

When reading this verse, for some reason some people see in it a confirmation of the Trinity. Although I can not see how they can read either an explicit or even an implicit reference to the Trinity in this verse, still, due to its popularity it deserves to be studied

There appear to be a sizable number of Christians who when reading this verse interpret it to state that Jesus is God and that no one shall enter into heaven except if they worship Jesus. For this reason this verse should ideally be dealt with in section 1.2.3 (The ‘Son of God’), however, since it is brought up so often in discussions of the Trinity it appears to be appropriate to discuss it here.

The popular perception that this verse claims that Jesus requires our worship in order for us to receive salvation is not the intended meaning of this verse. However, in order for us to recognize this fact it is necessary to study its context.

If we were to back up a little and read from the beginning of this chapter, we would find that just before Jesus spoke these words, he said;

“In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a mansion for you.”

John 14:2

The above statement is quite clear. It is in exact conformance to the teachings of the Qur’an. In the Qur’an we are told how God sent messengers to all tribes and nations. We are told that the basic message which was given to each of these tribes was the same: “Worship God alone and worship none else.” Some of the secondary details of this worship might differ from one tribe or nation to the next according to God’s infinite wisdom and his knowledge of those people. It was made very clear to each prophet that he was not to preach to anyone but his own people. It was further made clear to this messenger’s people that if they were to obey him that they would receive the reward of God. God would not hold them accountable for what any other tribe or nation did or did not do. This would continue until God’s last messenger, Muhammad (pbuh) would be sent to all mankind as the seal of the prophets.

“Verily!, We have sent you (O Muhammad) with the Truth, a bearer of glad tidings and a warner. And there has not been a nation except a warner had passed among them”

The noble Qur’an, Fatir(35):24

“And verily, We have sent among every nation a messenger (proclaiming): Worship Allah (alone) and avoid all false dieties.”

The noble Qur’an, Al-Nahil(16):36

“Verily, We have inspired you [O Muhammad] as We inspired Noah and the Prophets after him; and We inspired Abraham, Ishmael, Isaac, Jacob, the sons of Jacob, Jesus, Job, Jonah, Aaron, and Solomon. And to David We gave the Psalms. And messengers We have mentioned to you before, and messengers We have not mentioned to you. And to Moses Allah spoke directly. Messengers bringing glad tidings and warnings in order that mankind shall have no plea against Allah after the Messengers. And Allah is ever All-Powerful, All-Wise”

The noble Qur’an, Al-Nissa(4):163-165

“On the day [of judgment] when We shall call all humans with their [respective] Imams (prophets or books)”

The noble Qur’an, Al-Israa(17):71

“How [will it be] then, when We bring from each nation a witness [for or against them], and we bring you [O Muhammad] as a witness over these people?”

The noble Qur’an, Al-Nissa(4):41

“and the earth shone [on the day of judgment] with the light of its Lord, and the book was placed [open], and the prophets and the witnesses were brought forth, and they were judged between them with Truth, and they are not wronged”

The noble Qur’an, Al-Zumar(39):69

“And [remember] the day [of judgment] when We shall send forth in every nation a witness upon them from among themselves, and We shall bring you [O Muhammad] as a witness over these [people]. And We have sent down upon you the Book (the Qur’an), as an exposition of all things, a guidance, a mercy, and glad tidings for those who submitted themselves [Literally: Those who became ‘Muslims’]”

The noble Qur’an, Al-Nahil(16):89

This is exactly what Jesus is saying here. He said that in God’s mansion there are **“many”** rooms. Jesus was sent to guide to only *one* of them. The countless other rooms were reserved for other tribes and nations if they would obey their

messengers. However, Jesus was telling his followers that they need not worry themselves about the other rooms. Anyone from among his people who wished to enter into the room which was reserved for them could only do so if they followed Jesus and obeyed his command. So Jesus confirmed that he was going to prepare “a” mansion and not “all” the mansions in “my Father’s house”.

Further, the verse clearly states that Jesus was the “WAY” to a mansion. He did not say that he is the “DESTINATION” which would be the case if he were God, the destination of all worship and prayer. What else would we expect a *prophet* of God to say except “*I am the ‘way’ to God’s mercy*”? That is his *job*. That is what a prophet *does*. It is why God *chose* him in the first place; in order to guide to the mercy of God. This is indeed confirmed in John 10:9 where Jesus tells us that he is “the door” to “the pasture.” In other words, he is the “prophet” who guides his people to “heaven” (see also Jn. 12:44). Once again, this is the message of Islam. Indeed, 600 years later, God would command prophet Muhammad (pbuh) to tell mankind:

"Say (O Muhammad to humanity) : If you love Allah then follow me, Allah will love you and forgive your sins. And Allah is All-Forgiving, Most-Merciful."

The noble Qur’an, Aal’Umran(3):31

Finally, remember

“Not every one that says to me(Jesus); ‘Lord, Lord,’ will enter the kingdom of heaven; but he who does the will of my Father, who is in heaven.”

Matthew.7:21

Here, once again is our table:

	Explicit Statement	Implicit Statement
God is ONE	Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, Isaiah 44:6, Isaiah 45:6, Isaiah 45:22, Exodus 20:3, Exodus 34:14	
God is TWO	John 1:1, John 10:30 John.10:33,	John 20:28, John.14:6, John 14:8-9

	John 5:18	
God is THREE	1 John 5:7	Matthew 28:19, I Corinthians 12:4-6, II Corinthians 13:14, Jude 1:20-21
God is MANY	Genesis 1:26	

1.2.2.11 John 20:28 (My Lord and my God):

“Then saith he (Jesus) to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust [it] into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.”

Once again, when I was first quoted this verse, I immediately thought that I had at long last found my elusive goal. Finally, I had found a verse that explicitly claims that Jesus “is” God. However, it was not long after that, upon further research into Christian theological literature, I once again would come to find that the true meaning of this verse was quite different than what a casual glance might have me believe.

This verse is at best an example of an “implicit” affirmation of a “Duality.” This is because this verse appears to imply that Thomas thought that Jesus was God Almighty. The words are those of Thomas and not Jesus. However, there are a number of problems with interpreting this verse to mean that Jesus is God.

Firstly, the phrase “Thomas answered” is somewhat misleading since nowhere before this verses was Thomas asked a question. Thomas’ words could more appropriately be referred to as an “outburst” or an “exclamation.” This is indeed why most translations of the Bible (excluding the King James Version) follow this exclamation with an “exclamation mark” as follows: *“And Thomas answered and said unto him, My Lord and my God !”*

Christian scholars such as Theodore of Mopsuestia (c.350-428), the Bishop of Mopsuestia, interpreted this verse to not be directed at Jesus but at God “the Father.” Thus, it is similar in meaning to our modern exclamations of surprise “My God!” or “My Lord!” In other words, this was an outburst designed to display surprise and disbelief rather than an affirmation that Jesus was in fact God “the Father.”

Secondly, the word translated in this verse as “God” is indeed the Greek “Ho theos” (*The God*), and not “theos” (divine). However, when studying the history of this verse in the ancient Biblical manuscripts from which our modern Bibles

have been compiled we find an interesting fact, specifically, that the ancient Biblical manuscripts themselves are not in agreement as to the correct form of this word. For example, the codex Bezae (or codex D) is a fifth century manuscript containing Greek and Latin texts of the Gospels and Acts, which was discovered in the 16th century by Theodore Beza in a monastery in Lyon. The predecessor of the codex Bezae and other church manuscripts do not contain the article “Ho” (“THE”) in their text (The Orthodox Corruption of Scripture, Bart D. Ehrman, p. 266). What this means is that this verse in its original form, if it is to be understood to be addressing Jesus (pbuh) himself, only addresses him as “divine” and not as the “Almighty God.” Thus, it is similar in meaning to the meaning conveyed when prophet Moses is described as being a “god” in Exodus 7:1 (or when all Jews are described as being “gods” in Psalms 82:6, or when the devil is described as god in 2 Corinthians 4:4), effectively reducing the exclamation of Thomas, if it were indeed directed to Jesus, to “My lord the divine!,” or “my divine lord!”

For a Muslim the matter is simple. The Qur’an very explicitly states that Jesus was not forsaken by God to the Jews to be crucified, rather “it was made to appear so to them.” So the claim that Jesus came to Thomas and asked him to witness the imprint of the nail in his hand and the spear in his side is, for a Muslim, clear evidence that this whole episode was a fabrication and later insertion. However, since a Muslim’s claim in this regard would not be regarded as authoritative unbiased proof in this matter, therefore, it is necessary to use a little logic to arrive at the truth.

Since we now have on our hands a dispute between the ancient Biblical manuscripts themselves as to what Thomas actually said, therefore, let me pose this very simple request. Please get out a pencil and a piece of paper, stop reading this book for the moment, and in your own words, please write down in about twenty words, very concisely but as directly as possible, what is the foremost obvious conclusion you are able to draw from Thomas’ outburst. Study your words carefully and write them down as if your very life and the salvation of thousands of generations depend on what you are about to say. Make it clear and to the point. Have you finished?. Okay, let us continue.

Let us now compare what you have just written with what the actual author of this Gospel had written when faced with the same requirements I have just presented you with. If we were to continue reading from this same Gospel of John, we will find that immediately following this discourse between Jesus and Thomas depicted by the author of “John,” the same author of “John” goes on to write:

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

John 20:30-31

If the author of John had recognized Thomas’ words to be a testimony that “Jesus is God” and if the author interpreted Jesus’ silence to be his approval of this claimed testimony, then John would have written “that ye might believe that Jesus is the Almighty God” and not “that ye might believe that Jesus is the Christ...” (For an explanation of the terms “son of God” and “Christ” please read sections 1.2.3.2, and 1.2.3.8 which are coming up soon).

To make this matter clearer let us first remember that Christian scholars tell us that the disciples did not fully comprehend who Jesus “was” until after the resurrection. For example, Mr. Tom Harpur says:

“In fact, if you read Mark’s whole Gospel carefully you will discover that the disciples were far from recognizing the divinity later attributed to Jesus. The very ones who should have been most able to see through the ‘disguise’ are at times depicted as dull-witted and even downright stupid....Some scholars, indeed, have calculated that Mark deliberately showed the disciples in a rather bad light because he was conscious of a serious problem. If Jesus was the Son of God in the later, more orthodox sense, how was it that his closest associates - the witnesses of his miracles and the confidants of his deepest teachings - never knew who he was until well after the resurrection?”

For Christ’s Sake, pp. 59.

They further admit that the Trinity was not “fully” incorporated into Christianity until three hundred years after the departure of Jesus (see for example section 1.2.2.15). However, they then point to this verse in order to exhibit to us how in the end the “true” nature of Jesus was made clear to the apostles at the very end. Now, we need to ask, what is the single most important piece of information we have just learned from Thomas’ outburst? What is the single most glaring, obvious, and outstanding, piece of information we have learned from this statement? Any random missionary would tell us that it is the fact that “Jesus is God!” In other words, the disciples have just spent many years with Jesus learning from him, following him, obeying him, and preaching his message. Suddenly he is allegedly taken away, crucified, buried, and then he is resurrected. Now Thomas sees him and according to the testimony of “John,” he

realizes that Jesus is “God the Father” who has come down to earth to walk among us. So what would we logically expect to be the foremost topic of most urgent and critical concern in the eyes of the author of “John”? Obviously, it should be the instillation within us of the “fact” that “Jesus is the ‘incarnation’ of God Almighty!” Does this not stand to reason? Why then does the author now casually disregard such an earth shattering observation and choose to simply return to describing Jesus with the benign terms of “son of God” and “Messiah/Christ”(see sections 1.2.3.2, and 1.2.3.8)? Did the author of this book not make the connection which we have just made? Did the author of “John” have less understanding of what he was writing than us? Think about it.

Furthermore, some Christian scholars believe that the whole episode of “doubting Thomas” is a later “insertion.” “The Five Gospels” marks this passage as being a complete fabrication and not the word of Jesus (pbuh).

There are a number of other verses which could be brought up in this comparison, however, the ones just quoted are the strongest and most often quoted verses. A number of other verses that are brought up in such discussions shall be dealt with in chapter 1.2.3 since they are more directly applicable to the concept of the divinity of Jesus or the claim that he is the physical/begotten son of God than they are to the discussion of the Trinity.

Finally, let us now have a final look at our table:

	Explicit Statement	Implicit Statement
God is ONE	Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, Isaiah 44:6, Isaiah 45:6, Isaiah 45:22, Exodus 20:3, Exodus 34:14	
God is TWO	John 1:1, John 10:30 John.10:33, John 5:18	John 20:28, John.14:6, John 14:8-9
God is THREE	1 John 5:7	Matthew 28:19, I Corinthians 12:4-6, II Corinthians 13:14, Jude 1:20-21

As we can see from the table, there is not a single explicit or implicit statement in the whole Bible confirming the “Trinity.” Indeed this was the very reason why it was decided so many centuries ago to insert the verse of 1 John 5:7 into the Bible. Because without this fabricated verse there would be absolutely no earthly way to prove that God is a Trinity. In such a case we would simply have to take the Church’s word for it. However, by the grace of God Almighty, this fabrication was not exposed by Muslims, it was not exposed by a liberal Christian, it was not even exposed by a conservative Christian, rather it was exposed by *thirty two conservative biblical scholars of the highest eminence backed by fifty cooperating Christian denominations*. No matter what your church or denomination, chances are that it was a member of the committee that compiled the RSV Bible and, among other changes, threw out 1 John 5:7 as a complete fabrication.

Does it not seem a little strange that God did not choose to include just one single explicit statement in the whole Bible where He said “I am three gods in one.”?

Does it not seem just a little strange that we have been reduced to picking and choosing *implicit* references to a “Duality” and trying to “piece together” the nature of God?

Why did God feel the need to repeatedly *explicitly* state throughout the Bible that He is ONE, yet when it comes time for Him to explicitly state that He is THREE suddenly it is left up to our intellect to “observe” or “gather” that He “must” be a “Trinity.”?

Why was this matter not resolved back at the time of prophets Noah or Abraham or Moses (pbut)? Why do we not find a single Jew worshipping a “trinity”?

“The doctrine of the trinity has been related to various aspects of the Old Testaments revelation, the most important being possible indications of plurality within the Godhead and indications of the deity and distinctness of the Spirit of God and of the Messiah. The support of all these aspects of the Old Testament revelation for the Christian doctrine of the trinity have been exaggerated, especially what have been taken as indications

of plurality in the Godhead. The 'us' in 'let us make man in our image' (Gen. 1:26; cf. 3:22; 11:6-7) refers to the 'sons of God' or lesser 'gods' mentioned elsewhere (6:1-4; Job 1:6; Ps. 29:1), here viewed as a heavenly council centered around the one God (cf. Ps. 82:1). In later usage these probably would be called 'angels'”

The Eerdmans Bible Dictionary, Edited by Allen C. Myers, p.
1019

(please read chapter 14 for more on this issue)

I know that there are still many unanswered questions, however, please bear with me, the picture shall begin to become much clearer once we get into sections 1.2.3 and 1.2.4 by the will of Allah.

1.2.2.12 John 10:33 and John 5:18 (Makest thyself God):

“Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”

“Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.”

The first of these two passages is actually a continuation of a previous verse which we have already studied. However, due to their popularity they shall be dealt with separately.

When people quote such verses as these in an attempt to prove that Jesus is God they follow them up with the proclamation that Jesus (pbuh) “must have” claimed to be God. They reason, how else could his enemies accuse him of blasphemy? If his enemies claim that he said it then the claim must be true.

The problem with this line of logic is that these people had a vested interest in accusing Jesus (pbuh) of anything that would drive the people away from him. He was becoming too much of a folk hero and too many people were beginning to rally around him. They had to come up with a “scandal” in order to try and achieve some sort of damage control.

In any court of law in the USA there is what is called a “hostile witness.” A hostile witness is a witness for the prosecution who stands to gain by the defendants loss. For this reason, such witnesses testimony is never placed on the same footing as that of any truly objective or unbiased witness.

Indeed, if we are to accept these people’s claim that Jesus (pbuh) claimed to be God, *simply because they claim that he said it*, then we will need to be consistent and believe them in *everything* they have to say about him. For example, they describe him as a glutton and an alcoholic in Matthew 11:19. They say that he was in league with Satan in Mark 3:22. In John 8:48 they claim that he was a Samaritan and possessed by a demon. They insist that he was out of his mind in Mark 3:21. Similarly, they described John the Baptist as having a demon in him (Matthew 11:18), ..etc. Are all of these claim true? Please read section 6.3 (point number 9) for more on this issue.

One needs to ask, why then would they want to fabricate such preposterous claims against their prophets? The reason is that if they could make one of their claims stick then they would be able to find a legal excuse to execute God’s prophets without fueling a riot, making them martyrs, and causing a popular uprising against their own corruption (Matthew 23). If we read the Bible we will find it chock-full of such accusations. When one did not stick they would try another, and then another. As the popular saying goes, if at first you don’t succeed, try try again.

	Explicit Statement	Implicit Statement
God is ONE	Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, Isaiah 44:6, Isaiah 45:6, Isaiah 45:22, Exodus 20:3, Exodus 34:14	
God is TWO	John 1:1, John 10:30 John 10:33, John 5:18	John 20:28, John 14:6, John 14:8-9
God is THREE	1 John 5:7	Matthew 28:19, I Corinthians 12:4-6, II Corinthians 13:14, Jude 1:20-21
God is MANY	Genesis 1:26	

1.2.2.13 A logical analysis:

As we have seen at the very beginning of our analysis, Jesus (pbuh) has commanded us to “*love the Lord thy God ... with all thy mind,*” Mark 12:30. We were also taught that “*For God is not [the author] of confusion*” 1 Corinthians 14:33.

So, if God’s nature is not one of confusion, then it should not be necessary to command us to simply “have faith” in the Trinity because it is a “mystery.” Is this not fair? Is this not what the Bible and Jesus himself say? So let us use our minds and be inquisitive. Let us ask questions so that we may indeed be able to truthfully claim that we have loved God “with all our minds.”

Now, most Christians today are taught that because of Adam, all of humanity has inherited sin.

“Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life.”

Romans 5:18

This sin was so great that it could not be forgiven by any normal means. This sin was so great that God could not simply say “You are all forgiven.” This sin was so great that even the sacrifice of a sinless mortal would not do. This sin was so great that it was necessary for God Almighty to offer up His only begotten son as the only possible purifying sacrifice for the sins of humanity. The only possible way for God to forgive humanity this tremendous sin was to have his son delivered to his mortal enemies so that they might beat him, spit on him, whip him, strip him, cut him, humiliate him, hang him up on the cross, and finally kill him. In this manner, God would finally be able to grant us the forgiveness He so wishes to bestow upon us. (1 Corinthians 15:3 “*Christ died for our sins*”, Romans 5:6 “*Christ died for the ungodly*” etc.)

However, when we look closely at this picture we find a number of problems. For example, if Jesus (pbuh) is part of a divine Trinity which makes up the essence of God Almighty, and if this God is ONE God and not THREE gods, and if Jesus (pbuh) died on the cross, then what happened to God Almighty?. Did the Trinity die also, or was a third of the Trinity ripped away from the whole, then tortured, killed, and sent to hell for three days, while the remaining two thirds (of God?) remained in its crippled form a safe distance away? Who

was overseeing the heavens and the earth while all of this was happening? A crippled Trinity? No one? If I am made up of heart, mind, and soul, and one of them *dies*; what happens to the rest of me? Are they ONE or THREE? If God, Jesus, and the Holy Ghost are three names for the same being, (definition of the “Trinity” required by Isaiah 43:10-11 and many other verses) and not three separate gods, then the “death of Jesus” is just another way of saying “the death of God the ‘Father’,” which is also another way of saying “the death of the Holy Ghost.”

Some members of the clergy will object that it was not Jesus “per se” who died, but rather it was only “his human form” that died. His “godly” form was not affected. It is described as one describes someone removing his coat. This leaves us with a dilemma, because it leaves us with one of two cases:

1) Either Jesus (pbuh) “*himself*” did NOT die, but only shed his earthly body (as it were), and in this case we must ask, where then is the great sacrifice in this shedding of a useless shell? Did we not just agree a few minutes ago that the sacrifice of a sinless mortal was not sufficient in order to erase the sins of all of humanity? Did we not just claim that it must be a sinless “GOD” that must die? How then is Jesus’ shedding of this useless mortal shell which is not his actual essence an ultimate sacrifice in atonement for all of mankind’s sins? How is it any different than the sacrifice of any normal human being? Did the death of Jesus’ coat atone for the sins of all mankind? Can Jesus not simply make one thousand more human “shells” for himself to inhabit? Is his discarding of one of them an “ultimate sacrifice for the sins of all humanity”?

2) Or, Jesus (pbuh) “*himself*” died, in which case, since he is claimed to be part of the “Trinity”, and the “Trinity” is claimed to be ONE god, not three (required by Isaiah 43:10-11, Deut. 4:35, 4:39, 1 Kings 8:60, Isaiah 45:5 and many other verses), then God, Jesus, and the Holy Ghost are *all* claimed to have died, since they are all “the same essence.” Further, if all three are indeed ONE God then the death of this one God contradicts many verses such as:

“But the LORD is the true God, he is the living God, and an everlasting king.”

Jeremiah 10:10

Also, if the giver of life is dead then who shall bring Him back to life? The only way out of this dilemma is to accept the truth, that Jesus (pbuh) was not God but only an elect messenger of God.

Remember when Jesus (pbuh) is alleged to have died?:

What did Jesus really say?

“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost”

Luke 23:46

When people die they go to their Lord to be judged. If Jesus (pbuh) was, as claimed, a part of a Trinity and the Trinity is only ONE god (as required by the above verses), then Jesus was with God in a Trinity before his death. It was only after his death that he was claimed to have left God, died, and gone down into hell for three days. However, this verse tells us a completely different story. It claims that Jesus’ essence was somewhere other than already with God while he was on earth (otherwise it would not have to go to Him) and was now going to God. Also read John 17:11: “...I come to thee. Holy Father.” And John 17:13: “And now come I to thee”...etc.

Sadly enough, most Christians are taught to brush off these matters with words like “It is incomprehensible, that is why it must be true,” or “believe blindly or you will lose your soul.”? Have we so soon forgotten “For God is not of confusion” 1 Corinthians 14:33 ? Have we so soon forgotten “thou shalt love the Lord thy God ... with all thy mind,” Mark 12:30?.

Many missionaries attempt to prove that God is “three” by drawing analogies between God and His creation. They say: “There are three members in a family, father, mother and children. There are three states for water, ice, water and steam, etc. Don’t you see? God is three!”

Well, if this is the case then we need to notice that “Each person gets only one life. There is only one sun. There is only one earth. Each person only has one heart and one mind, etc.”

Similarly, “We all have only two eyes. We all have only two ears. Days are split into two parts, morning and night, etc.”

As we can see, following such tactics is indeed a frivolous pursuit. Such examples could be extended forever. We could say “There are four seasons in every year. There are five fingers on each hand. The Jews were only allowed by God to work for six days. There are seven days in every week, ...” but you get the picture.

Now, God Almighty is claimed to have “begotten” Jesus (pbuh). He is claimed to be the “father” of Jesus. Naturally a father is present before he

“begets” his son (no matter how you wish to define “beget”). Before Jesus (pbuh) was “begotten,” was the “Trinity” a “Duality”? Was God complete? Explain Isaiah 43:10-11. If Jesus (pbuh) was “begotten” then he is not eternal, but the definition of the Trinity which was first put together in 325 C.E. when the Trinity was first officially defined requires the “co-eternity” of God and Jesus (pbuh) (see below).

If Jesus is one face of a “Trinity” and the Trinity is one god not many, then anyone who sees Jesus has seen God, however, John 1:18 says

“No man hath seen God at any time.”

And we have just read in the Athanasian creed (Nicean creed) that “God” is a “Trinity” made up of “the Father,” the “Son,” and the “Holy Ghost.” We also read therein that God is not three gods but one God. If this is the case then anyone who has seen Jesus has seen “God.” But the Bible tells us that this is not the case.

Jesus (pbuh) claims to not even know when “that day” is

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father”

Mark 13:32.

Is he not part of God? Is the “Trinity” not ONE god? The fact that one “personality” of God has knowledge not available to the other “two thirds” is a clear indication that they are distinct and separate beings, and not three faces of one being.

There are many such questions to be raised about this supposed Trinity which defy common sense. When someone loves God “*with all thy mind*” and they “*Prove all things; hold fast that which is good*” are they not presented with countless contradictions regarding the “Trinity”? I am speaking about the logic of *Jesus* (pbuh) here and not blind faith. Jesus is beseeching us to use our minds but we would rather follow others who demand blind faith. Jesus (pbuh) tells us

“If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

John 14:23.

Sadly, the same people who love him dearly have now been taught that in order to love Jesus they must completely disregard everything he ever taught his followers and must follow others who are better able to explain his message than himself. In effect, his words have been totally abandoned (see below).

“Say: ‘O people of the Book! exceed not in your religion the bounds [of what is proper], trespassing beyond the truth, nor follow the vain desires of people who went astray in times gone by, who misled many, and strayed [themselves] from the straight path.’”

The noble Qur’an, Al-Maida(5):77

1.2.2.14 On “steam, water, and ice”:

If I have three balls of clay and I press them together into one ball then they become ONE but now it is impossible to retrieve the original three exactly as they were originally.

If I have three bricks and I stack them above each other then I can separate them, but I can not call the three bricks ONE brick.

By far, the most common analogy given for the “Trinity” by the church is that of the three forms of water, specifically, ice, liquid, and steam. They say, just as water is “one” but with three “states” or three “forms,” so too is God Almighty one but with three states.

On the face of it this appears to be quite a compelling argument. So let us apply it to a few verses of the Bible in order to see whether it holds up to scrutiny and is actually endorsed by the Bible. In other words, it is necessary to see whether the Bible itself actually confirms such a picture of God. Only then can we accept or reject this analogy.

If I have a cup of water which can become steam, liquid, or ice, then it is not possible for me to drink the “liquid” while the “ice” and “steam” remain inside the glass. It is not possible for the “liquid” to beseech the ice to save it from being drunk while the ice stayed a safe distance away and was not itself drunk. This is simple logic. In a similar manner, if God, Jesus, and the Holy Ghost are all merely three “personalities” or three “states” for one being, namely God Almighty, then it is not possible for one “personality” of God to **DIE** while the other two remained a safe distance away unharmed by death (Mark 15:37, John 19:33, Romans 5:6,...etc.).

Some will then solve this dilemma, as seen in the previous section, by claiming that Jesus (pbuh) did not actually “die,” rather, he simply shed his earthly “skin.” His actual *essence* was *not* killed. In this case it is necessary to ask: where then is the great sacrifice? If one of us has five thousand coats, and he takes one off and throws it in the fire then puts on a different one and says: “I did this as an ultimate sacrifice for you,” is this truly an ultimate sacrifice if he can simply create one thousand more earthly “skins” to inhabit in place of the one he shed? Does his taking off of his coat and putting on a new one after three days “atone” for the sins of all of the “inherently wicked and sinful mankind” from the beginning of time? “*And thou shalt love the Lord thy God ... with all thy mind ... this is the first commandment*” Mark 12:30

There are many other situations in the Bible that contradict this analogy and the theory of “three” gods. For example:

Would it be logical to picture the “ice” form of a bucket of water *praying* to the “steam” form of *itself* (e.g. Luke 6:12). Further, did water start out as liquid and then decide to “beget” for itself another personality as “ice” and then add on a third personality as “steam”? Did God start out with one “personality” and then one day “*beget*” for Himself multiple personalities to keep Him company?. Does He usually speak to His other personalities and beseech them for salvation? (Matthew 27:46) Did He sacrifice one of His personalities to “save” mankind? Do some of His personalities have knowledge not available to others (Mark 13:32)? Are some of His “personalities” more powerful than others (John 14:28)? Are some of his personalities submissive to others (Luke 22:41-44)? Is this our mental picture of God? How will we answer Him on the day of judgment when He asks us about these claims we have made against Him?

In order to demonstrate the absurdity of this “ice, water, and steam” theory, let us use the following analogy:

Military/Student Joe:

Assume that “Joe” is a university student who is also serving in the army. In such a case we might be able to say that there are two “personalities” to Joe, a “student” personality and a “military” personality. Does this mean that it is logical to imagine “student Joe” humbling himself before “military Joe” and appealing to him to have mercy upon him while “military Joe” sat some distance away accepting “student Joe’s” pleas and considering whether to grant them or not (Matthew 26:39)?

Further, if some killers attacked “student Joe” while he was in the university, would it be logical for us to claim that “student Joe” ran for the telephone and pleaded with “military Joe” to quickly come and save him? Would it be logical to say that “military Joe” did not answer this plea and “student Joe” was murdered in the university while “military Joe” remained safe and unharmed in the military base?

Continuing, according to the Bible, God and Jesus are claimed to not be equal in knowledge nor in power (Mark 13:32, John 14:28, etc.). So is it then logical in the above analogy to claim that “military Joe” is stronger than “student Joe” or that “student Joe” is smarter than “military Joe”?

It is always important when we are presented with a theory or “explanation” regarding the claimed “Trinity” to carefully analyze it and apply it to the Bible and test it thoroughly before accepting it. It is not at all acceptable to say I can not explain it nor prove it, neither does the Bible explicitly command me to have blind faith in this matter, yet since the church told me to do so, therefore, I shall do so. Indeed, Jesus (pbuh) wanted his followers to *think, analyze, study, ask questions, and interrogate*. This is his very *FIRST* commandment (Mark 12:30). Indeed, the Bible teaches us *“For God is not [the author] of confusion”* 1 Corinthians 14:33.

1.2.2.15 Who did the disciples call ‘God’?:

“As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol [is] nothing in the world, and that [there is] none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.”

1 Corinthians 8:4-6

Here we have it in black and white! The disciples knew of only one God. But who was that God?

Did they say “one God, Jesus”? No!

Did they say “one God, the Son”? No!

Did they say “one God, the Holy Ghost”? No!

Did they say “one God, the trinity”? No!

Did they say “one God, the Father Son and Holy Ghost”? No!

They said “one God, **THE FATHER**”? PERIOD!!!

For those who attempt to put “hidden meanings” in the disciples mouths or to try and say the the reference to Jesus as “lord” means that he too is God we only say to them please read section 1.2.3.9. Also please read the similar passages:

“That ye may with one mind [and] one mouth glorify God, even the Father of our Lord Jesus Christ.”

Romans 15:6

“Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.”

1 Timothy 1:2

...etc.

So where did they disciples get the notion that God is one and Jesus (pbuh) is only a messenger of God? They got it from Jesus (pbuh) himself. He said:

*“And this is life eternal, that they might know **you** the **only** true God, and Jesus Christ, whom you have **sent**.”*

John 17:3.

*“Jesus saith unto her, ...I ascend unto my Father, and your Father; and to **my God, and your God**.”*

John 20:17

“Surly they have disbelieved who say: ‘Allah is the Messiah, son of Mary.’ But the Messiah said: ‘O Children of Israel! Worship Allah, my Lord and your Lord.’ Verily, whosoever sets up partners in worship with Allah then Allah has forbidden Paradise upon him, and his abode is the Fire. And for the unjust there are no allys”

The noble Qur’an, Al-Maidah(5):72

1.2.2.16 Trinitarian scholars admit it!:

In “*The New Catholic Encyclopedia*” (Bearing the **Nihil Obstat** and **Imprimatur**, indicating official approval) we get a glimpse of how the concept

of the Trinity was not introduced into Christianity until close to four hundred years after Jesus (pbuh):

“.....It is difficult in the second half of the 20th century to offer a clear, objective and straightforward account of the revelation, doctrinal evolution, and theological elaboration of the Mystery of the trinity. Trinitarian discussion, Roman Catholic as well as other, present a somewhat unsteady silhouette. Two things have happened. There is the recognition on the part of exegetes and Biblical theologians, including a constantly growing number of Roman Catholics, that one should not speak of Trinitarianism in the New Testament without serious qualification. There is also the closely parallel recognition on the part of historians of dogma and systematic theologians that when one does speak of an unqualified Trinitarianism, one has moved from the period of Christian origins to, say, the last quadrant of the 4th century. It was only then that what might be called the definitive Trinitarian dogma ‘One God in three Persons’ became thoroughly assimilated into Christian life and thought ... it was the product of 3 centuries of doctrinal development” (emphasis added).

“The New Catholic Encyclopedia” Volume XIV, p. 295.

They admit it!. Jesus’ twelve apostles lived and died never having heard of any “Trinity” !

Did Jesus leave his closest and dearest followers so completely and utterly baffled and lost that they never even realized the “true” nature of God? Did he leave them in such black darkness that neither they nor their children, nor yet their children’s children would ever come to recognize the “true” nature of the One they are to worship? Do we really want to allege that Jesus was so thoroughly incompetent in the discharge of his duties that he left his followers in such utter chaos that it would take them fully three centuries after his departure to finally piece together the nature of the One whom they are to worship? Why did Jesus never, even once, just say “*God, the Holy Ghost and I are three Persons in one Trinity. Worship all of us as one*”? If he had only chosen to make just *one* such explicit statement to them he could have relieved Christianity of centuries of bitter disputes, division, and animosity.

Tom Harpur writes in his book “For Christ’s Sake”:

“What is most embarrassing for the church is the difficulty of proving any of these statements of dogma from the new Testament

documents. You simply cannot find the doctrine of the Trinity set out anywhere in the Bible. St. Paul has the highest view of Jesus' role and person, but nowhere does he call him God. Nor does Jesus himself anywhere explicitly claim to be the second person in the Trinity, wholly equal to his heavenly Father. As a pious Jew, he would have been shocked and offended by such an Idea....(this is) in itself bad enough. But there is worse to come. This research has lead me to believe that the great majority of regular churchgoers are, for all practical purposes, tritheists. That is, they profess to believe in one God, but in reality they worship three..”

In “The Dictionary of the Bible,” bearing the **Nihil Obstat, Imprimatur, and Imprimi Potest** (official Church seals of approval), we read:

“the trinity of God is defined by the Church as the belief that in God are three persons who subsist in one nature. That belief as so defined was reached only in the 4th and 5th centuries AD and hence is not explicitly and formally a biblical belief.”

The Dictionary of the Bible, John L. McKenzie, S.J., p. 899

And also:

“According to orthodox Christian doctrine, God is one nature in three persons: Father, Son, and Holy Spirit. No one of them precedes or created the others or stands above them in power or dignity. In precise theological terms, they are one in substance (or essence), coeternal, and coequal. The doctrine so stated does not appear in Scripture, ... The orthodox doctrine of the Trinity was hammered out gradually over a period of three centuries or more...Unsurprisingly, perhaps, the coeternity and coequality of the divine persons remained a matter of theological dispute, and so are frequently discussed in the context of heresy... In 381 the bishops convened again at Constantinople and set forth the orthodox doctrine in its final form”

A Dictionary of Biblical Tradition in English Literature, David Lyle Jeffrey, p. 785

“Because the Trinity is such an important part of later Christian doctrine, it is striking that the term does not appear in the New Testament. Likewise, the developed concept of three coequal partners in the Godhead found in later creedal formulations cannot be clearly detected within the confines of the canon ... While the New Testament writers say a great deal

about God, Jesus, and the Spirit of each, no New Testament writer expounds on the relationship among the three in the detail that later Christian writers do.”

The Oxford Companion to the Bible, Bruce Metzger and Michael Coogan, p. 782

“In the Old Testament, the Unity of God was clearly affirmed. The Jewish creed, repeated in every synagogue today, was ‘Hear, O Israel, the Lord our God is one Lord (Deut. 6:4). This was the faith of the first Christians, so Paul writes, ‘There is one God and Father of all, Who is above all and through all and in you all’ (Eph. 4:6). But gradually some addition or modification of this creed was found necessary. Christians were fully persuaded of the Deity of Jesus Christ and later of the Deity of the Holy Spirit, and they were compelled to relate these convictions with their belief in the Unity of God. During many years, the problem was discussed and many explanations were attempted. One advanced by Sabellius, that became fairly popular was that Christ and the Holy Spirit were successive manifestations of the Supreme Being, but finally, the belief prevailed that the words Father, Son, Spirit, declared eternal distinctions in the Godhead. That is, that the Trinity of Manifestation revealed a Tri-unity of Being. In other words,’ that Christ and the Holy Spirit were coeternal with the Father. With the exceptions of the Unitarians, this is the belief of Christendom today”

Christadelphianism, F. J. Wilkin, M.A., D.D, The Australian Baptist, Victoria.

Amazing! In spite of his belief in the doctrine of the “trinity,” Mr. Wilkin has just himself admitted that the doctrine should not be sought after in the Bible, nor did the disciples of Jesus preach it, and that those who accepted it did not get it from the Bible, rather they started out with their own preconceived concepts and then did their best to make the Bible endorse their preconceptions, and finally, that it was only “adopted” by the Church after many years of contention and experimentation, because members were “fully persuaded of the Deity of Jesus Christ, and later of the Deity of the Holy Spirit.” When Jesus was on earth, Judaism was the only purely monotheistic religion in the region, having become surrounded by endless waves of “trinities” from the surrounding nations of the Romans, Greeks, Babylonians and Egyptians (see chapter 3). So, why did Jesus (pbuh) chose to allow the very first generations after him to remain steeped in ignorance and division, to live and die never having heard of any “trinity,” and

only choose to bring enlightenment to the creed-writers and neo-platonic philosophers of the fourth century CE?

The Encyclopaedia Britannica states under the heading “Trinity”:

“in Christian doctrine, the unity of Father, Son, and Holy Spirit as three persons in one Godhead Neither the word Trinity nor the explicit doctrine appears in the New Testament,... The Council of Nicaea in 325 stated the crucial formula for that doctrine in its confession that the Son is ‘of the same substance [homoousios] as the Father,’ even though it said very little about the Holy Spirit. Over the next half century, Athanasius defended and refined the Nicene formula, and, by the end of the 4th century, under the leadership of Basil of Caesarea, Gregory of Nyssa, and Gregory of Nazianzus (the Cappadocian Fathers), the doctrine of the Trinity took substantially the form it has maintained ever since.”

(for more please read section 1.2.3.1, coming up soon)

Let us conclude this section with a very eloquent example which was once presented by the British scholar Richard Porson. One day, Porson was discussing the “Trinity” with a Trinitarian friend when a buggy containing three men passed by. “There,” Porson’s friend exclaimed “is an illustration of the Trinity.” Porson replied “No, you must show me one man in three buggies, if you can.”

For the historical details of how such a doctrine was developed in the first place, please read section 1.2.5 which is coming up soon. But first:

1.2.3: The “son of God“:

“**A**nd unto Him belongs whosoever is in the heavens and the earth and those who dwell in His presence do not scorn to worship Him nor do they weary. They glorify Him night and day; They flag not. Or have they chosen gods from the earth who raise the dead If there were therein gods besides Allah then verily both (the heavens and the earth) would have gone to ruin. Glorified be Allah, the Lord of the Throne from all they ascribe (unto Him). He is not questioned as to that which He does, but they will be questioned. Or have they chosen other gods besides Him, say: Bring your proof (of their godhead), this is the reminder of those with me and those before me, but most of them know not the truth so they are averse (to it). And we sent no messenger before you but we inspired him (saying): There is no god save Me (Allah) so worship Me. And they say: The Compassionate has taken unto himself a son. Nay! but (they) are but honored servants. They speak not until He has spoken and they obey His command. He knows what is before them and what is behind them and they cannot intercede except for those whom He accepts and they quake for awe of Him. And whosoever among them says: I am a god other than Allah, the same shall We reward with Hell. Thus do We reward the wrong doers.”

The Qur'an, Al-Anbia(21):19-29

“And the angles said ‘O Mary, Allah gives you glad tidings of a Word from Him, his name is Messiah, Jesus son of Mary, High honored in this world and the next, of those near stationed to Allah.”

The noble Qur'an, A'al-Umran(3):40.

We as Muslims do not differ with Christians in the fact that Jesus (pbuh) was indeed born miraculously without a human father. Muslims only differ with Christians in the Christian's claim that Jesus (pbuh) *must* have a father. Trinitarians believe that if he has no human father then his father *must* be God. Muslims believe that he had no father *whatsoever*, and this was the essence of his miraculous birth.

“The similitude of Jesus before Allah is as that of Adam, he created him from dust, then said to him: 'Be' and he was”

The noble Qur'an, A'al-Umran(3):59.

“They say: Allah has taken a son. Glorified be He! He has no needs! His is all that is in the heavens and that is in the earth.

You have no warrant for this, do you say regarding Allah that which you know not?"

The noble Qur'an, Yunus(10):68

"The Messiah, son of Mary, was only a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. They both used to eat (earthly) food. See how we make the signs clear for them, then see how they are deluded!"

The noble Qur'an, Al-Maidah (5):75.

"And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent."

John 17:3.

Notice the above words of the Bible: "YOU the ONLY true God." Most Christians always manage to see a hidden abstract meaning for the verses of the Bible. Even when they read the above verse they always manage to understand something totally different than that which they are reading. They always interpret the word "you" to be "we," and thus, understand the above verse to say "WE the only true god." Jesus (pbuh) is obviously talking to a distinctly different entity than himself and telling that entity that He ALONE is the only true God. Is Jesus (pbuh) incapable of saying "I the only true God" or "We the only true God" if that is what he meant? Can we see the difference?

Mr. Tom Harpur says in the preface to his book:

"The most significant development since 1986 in this regard has been the discovery of the title "Son of God" in one of the Qumran papyri (Dead Sea Scrolls) used in relation to a person other than Jesus.....this simply reinforces the argument made there that to be called the Son of God in a Jewish setting in the first century is not by any means the same as being identical with God Himself."

For Christ's Sake, pp. xii.

(please read chapter 7 for more on the Dead Sea Scrolls)

"Surely they have disbelieved who say: 'Allah is the Messiah, son of Mary.' But the Messiah said: 'O Children of Israel! Worship Allah, my Lord and your Lord.' Verily, whosoever sets up partners in worship with Allah then Allah has forbidden

Paradise upon him, and his abode is the Fire. And for the unjust there are no allies”

The noble Qur’an, Al-Maidah(5):72

With regard to your second comment, Mr. J, I am not “implying” anything. The *Qur’an* clearly states in no uncertain terms that God “created” Jesus. Let us quote from the unbiased Webster’s dictionary as to what is “implied” by the word “begotten”: “*To procreate as the father, sire, to produce as an effect or an outgrowth.*” Muslims feel such claims with regard to God Almighty are an abomination.

1.2.3.1 Anglican bishops declare that Jesus is not God:

Muslims are not the only ones who believe that Jesus (pbuh) is mortal and not a god. The Jews also believe this, in addition to the *very first* groups of Christianity such as the Ebonites, the Cerinthians, the Basilidians, the Capocratians, and the Hypisistarians. The Arians, Paulicians and Goths also accepted Jesus (pbuh) as a prophet of God. Even in the modern age there are churches in Asia, in Africa, the Unitarian church, the Jehovah’s witnesses, and even the majority of today’s Anglican Bishops do not worship Jesus (pbuh) as God.

In the British newspaper the “Daily News” 25/6/84 under the heading “*Shock survey of Anglican Bishops*” We read

“More than half of England’s Anglican Bishops say that Christians are not obliged to believe that Jesus Christ was God, according to a survey published today. The pole of 31 of England’s 39 bishops shows that many of them think that Christ’s miracles, the virgin birth and the resurrection might not have happened exactly as described in the Bible. Only 11 of the bishops insisted that Christians must regard Christ as both God and man, while 19 said it was sufficient to regard Jesus as ‘God’s supreme agent’”

But what is a messenger of God? Is he not “*God’s supreme agent*” ?. This is indeed what God Himself has already told us in the noble Qur’an 1400 years ago, and exactly what Jesus (pbuh) himself testified to in the Bible:

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

John 17:3

Astounding, isn't it? With every passing day, the most learned among the Christian community are slowly recognizing the truth and drawing closer and closer to Islam. These are not Muslims who issued this statement. These are not “liberal” Christians. These are the most learned and most highly esteemed men of the Anglican Church. These men have dedicated their whole lives to the study of the religion of Jesus, and their study has driven them to the truth which God had already revealed to them in the Qur'an 1400 years ago: That Jesus was not God. That God is not a Trinity. And that the stories of the ministry of Jesus in the Bible have been extensively tampered with by the hands of mankind.

Rev. Professor David Jenkins, the fourth highest-ranking Bishop in the Church of England and the Bishop of Durham had the following admission to make:

“[some of the events in the early mission of Jesus] were not strictly true but were added to the story of Jesus by the early Christians to express their faith in him as a Messiah”

London Daily Mail, page 12, 15/July/1984

“And when Allah said: O Jesus, son of Mary! Did you say unto mankind: Take me and my mother for two gods beside Allah?⁷ he said: Be You glorified. It was not mine to utter that to which I had no right. If I used to say it, then You knew it. You know what is in my [innermost] self but I know not what is in Yours. Truly! You, only You are the Knower of things hidden. I spoke unto them only that which You commanded me, (saying): Worship Allah, my Lord and your Lord, and I was a witness over them while I dwelt among them, and when You took me You were the Watcher over them, and You are Witness over all things.”

The noble Qur'an, Al-Maidah(5):116-118

“It is not (possible) for any human being for Allah to give him the Scripture and the knowledge and the Prophethood then he should say to mankind: ‘Be worshippers of me instead of Allah.’ Rather, [he would say,]: Be you faithful learned worshippers of

⁷ This claim and the Christian sects which adopted it have been dealt with on page 8.

the Lord by virtue of your teaching of the Scripture and of your study [thereof]”

The noble Qur’an, A’l-Umran(3):79.

The Church, as Heinz Zahrnt put it “*put words into the mouth of Jesus which he never spoke and attributed actions to him which he never performed.*” One of those who has shown that most of what the church says about Jesus is baseless is Rudolph Augustein in his book “*Jesus the Son of Man.*” Another very comprehensive study of this matter can be found in the book “*The Myth of God Incarnate*” which was written by seven theologian scholars in England in 1977 and edited by John Hick. Their conclusion in this matter is that Jesus was “*a man approved by God, for a special role within the divine purpose, and..... the later conception of him as God incarnate ... is a mythological or poetic way of expressing his significance for us.*” See also John Mackinnon Robertson’s “*Christianity and Mythology*” T.W Doane’s “*The Bible Myths and their Parallels in Other Religions*” (A good summary of these studies is available in M.F. Ansarei, “*Islam and Christianity in the Modern World*”).

A University of Richmond professor, Dr. Robert Alley, after considerable research into newly found ancient documents concludes that

“...The (Biblical) passages where Jesus talks about the Son of God are later additions.... what the church said about him. Such a claim of deity for himself would not have been consistent with his entire lifestyle as we can reconstruct. For the first three decades after Jesus’ death Christianity continued as a sect within Judaism. The first three decades of the existence of the church were within the synagogue. That would have been beyond belief if they (the disciples) had boldly proclaimed the deity of Jesus.”

Is there any confirmation of this in the Bible, yes! If we were to read the Bible we would find that long after the departure of Jesus, his faithful followers continued to “keep up their daily attendance at the Temple” (Acts 2:46) It would be beyond belief to imagine that had Jesus indeed preached to his apostles that he was God, and if Jesus had indeed commanded them to forsake the commandments, that they would then disregard all of this and continue to worship in a Jewish synagogue on a daily basis, let alone the great Temple itself. It is further beyond belief that the Jews of the Temple would stand idly by and allow them to do this if they were preaching the total cancellation of the law of Moses and that Jesus was God.

Can any Trinitarian Christian, even in their wildest fantasies, imagine that the Jews in an orthodox Jewish synagogue would stand idly by while he took out his cross and prayed to Jesus in the midst of their synagogue and was publicly calling others to worship Jesus and forsake the commandments? How much more preposterous to imagine that they would have nothing to say to someone who did that in their most sacred of all synagogues, the Temple, on a daily basis yet. This is further evidence in support of the Qur'an, that Jesus only called his followers to a continuation of the religion of Moses and not by any means to the total cancellation and destruction of that law.

In the previous section, we read the following verses of the Bible:

- 1) *"Know therefore this day, and consider [it] in thine heart, that the LORD he [is] God in heaven above, and upon the earth beneath: [there is] none else."* Deuteronomy 4:39.
- 2) *"Thou shalt have no other gods before me."* Exodus 20:3
- 3) *"For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God:"* Exodus 34:14
- 4) *"Ye [are] my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I [am] he: before me there was no God formed, neither shall there be after me. I, [even] I, [am] the LORD; and beside me [there is] no savior."* Isaiah 43:10-11.
- 5) *"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God."* Isaiah 44:6
- 6) *"That they may know from the rising of the sun, and from the west, that [there is] none beside me. I [am] the LORD, and [there is] none else."* Isaiah 45:6
- 7) *"For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I [am] the LORD; and [there is] none else."* Isaiah 45:18.
- 8) *"Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else."* Isaiah 45:22

Now we should begin to ask ourselves: If there was no god *before* or *after* God Almighty, then how was Jesus (pbuh) "begotten" as a god? The answer is: he was not. He was a mortal man, not a god. We even have the testimony of the majority of today's Anglican Bishops in defense of this basic truth. If we want the testimony of a trustworthy witness then how much more trustworthy a

witness shall we ever find than the majority of the most learned and respected conservative Christians of the Anglican Church?

The Bible only preaches that Jesus is God and that God is a Trinity to those who do not know its innermost details and the truth of the history of the Church as these men have come to know it. But let us move on in our study of the Biblical verses so that we can see only a small sampling of the evidence that has made the truth clear to these men.

1.2.3.2 How many “Sons” does God have?:

Many people tell us “but the Bible clearly says that Jesus is the Son of God. How can you say that Jesus is not God’s only begotten son when Jesus says it so clearly in black and white in the Bible?” Well, first of all, as seen in the previous section, we first need to know the language of his people, the language of the Jews to whom he was speaking. Let us see how they understood this proclamation.

Let us begin by asking: How many sons does the Bible tell us that God Almighty has?

1. Jacob is God's son and firstborn: “*Israel is my son, even my firstborn*” Exodus 4:22.
2. Solomon is God's son “*He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son*”: 2 Samuel 7:13-14.
3. Ephraim is God's firstborn: “*for I am a father to Israel, and Ephraim is my firstborn.*” Jeremiah 31:9 (who is God's firstborn? Israel or Ephraim?).
4. Adam is the son of God “*Adam, which was the son of God.*” Luke 3:38.
5. Common people (you and me) are the sons of God: “*Ye are the children of the LORD your God*” Deuteronomy 14:1. “*For as many as are led by the Spirit of God, they are the sons of God*” Romans 8:14. “*But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:*” John 1:12. “*That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;*” Philippians 2:15. “*Behold, what manner of love the Father hath bestowed upon us, that*

we should be called the sons of God: ... now are we the sons of God” 1 John 3:1-2. “When the morning stars sang together, and all the sons of God shouted for joy?” Job 38:7. “Again there was a day when the sons of God came to present themselves before the LORD,” Job 2:1. “Now there was a day when the sons of God came to present themselves before the LORD,” Job 1:6. “when the sons of God came in unto the daughters of men,” Genesis 6:4. “That the sons of God saw the daughters of men that they [were] fair” Genesis 6:2

As we can see, the use of the term “son of God“ when describing normal human beings was not at all an uncommon practice among Jesus’ people.

Well then, was Jesus the only *begotten* son of God? Read Psalms 2:7
“I will declare the decree: the LORD hath said unto me (King David), Thou art my Son; this day have I begotten thee.”.

Such terminology can be found quite extensively throughout the Bible. For example:

“My mother and my brothers are these which hear the word of God, and do it.”

Luke 8:21

“For whosoever shall do the will of God, the same is my brother, and my sister, and mother.”

Mark 3:35

Indeed, the Jews are even referred to as much more than this in the Bible, and this is indeed the very trait which Jesus (pbuh) held against them. When the Jews picked up stones to stone Jesus (pbuh) he defended himself with the following words

“The Jews answered him (Jesus), saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, ‘I said, Ye are gods?’ If he called them gods, unto whom the word of God came, and the scripture cannot be broken...”

John 10:33-34

(he was referring to Psalms 82:6 *“I have said, Ye are gods; and all of you are children of the most High..”*)

Many members of the Church point to John 10:33 to try and prove that Jesus (pbuh) claimed that he was the “son of God,” however, they stop here and do not bother to read Jesus’ answer in the next verse (quoted above). In this case we must ask those who say that Jesus (pbuh) claimed to “literally” or “physically” be the “son of God” to apply their same standard to the rest of the passage and also claim that the Jews too are “literally” and “physically” “gods.” The only way to claim that Jesus (pbuh) was “literally” the son of God while the Jews were not “literally” gods is to claim that Jesus took Psalms 82:6 out of context. Something he would never do.

As we can see from these and many other verses like them, “son of God” in the language of the Jews was a very innocent term used to describe a loyal servant of God. Whether the translators and editors chose to write it as “Son of God” (with a capital S) in reference to Jesus and “son of God” (with a small S) in reference to everyone else does not diminish the fact that in the original language, both cases are exactly the same. Are we beginning to see what drove the most learned men of the Anglican Church to recognize the truth? But let us move on.

Grolier’s encyclopedia, under the heading “Jesus Christ,” says:

“During his earthly life Jesus was addressed as rabbi and was regarded as a prophet. Some of his words, too, place him in the category of sage. A title of respect for a rabbi would be “my Lord.” Already before Easter his followers, impressed by his authority, would mean something more than usual when they addressed him as “my Lord.”.... it is unlikely that the title “Son of David” was ascribed to him or accepted by him during his earthly ministry. “Son of God,” in former times a title of the Hebrew kings (Psalms 2:7), was first adopted in the post-Easter church as an equivalent of Messiah and had no metaphysical connotations (Romans 1:4). Jesus was conscious of a unique filial relationship with God, but it is uncertain whether the Father/Son language (Mark 18:32; Matt. 11:25-27 par.; John passim) goes back to Jesus himself” .

There seems to be only two places in the Bible where Jesus (pbuh) refers to himself as “son of God.” They are in John chapters 5 and 11. Hastings in “The dictionary of the Bible” says: “Whether Jesus used it of himself is doubtful.” Regardless, we have already seen what is meant by this innocent title. However, Jesus is referred to as the “son of Man“ (literally: “Human being”) 81 times in the books of the Bible. In the Gospel of Barnabas, we are told that Jesus (pbuh)

knew that mankind would make him a god after his departure and severely cautioned his followers from having anything to do with such people.

Jesus was not the son of a human man (according to both the Bible and the Qur'an). However, we find him constantly saying "I am the son of man" (eg. Matt. 17:12, Mark 8:38, Luke 9:56). Why?. It was because in the language of the Jews, that is how you say "I am a human being."

What was he trying to tell us by constantly repeating and emphasizing to us throughout the New Testament "I am a human being," "I am a human being," "I am a human being"?. What had he foreseen? Think about it!.

Do Christians emphasize this aspect of Jesus? The New Testament Greek word translated as "son" are "pías" and "paida" which mean "servant," or "son in the sense of servant." These are translated to "son" in reference to Jesus and "servant" in reference to all others in some translations of the Bible (see below). As we are beginning to see, one of the most fundamental reasons why Jesus (pbuh) is considered God is due to extensive mistranslation. We shall see more and more examples of this throughout this book.

Islam teaches that Jesus (pbuh) was a human being, not a god. Jesus (pbuh) continually emphasized this to his followers throughout his mission. The Gospel of Barnabas also affirms this fact. Once again, Grolier's encyclopedia says:

"...Most problematical of all is the title "Son of Man." This is the only title used repeatedly by Jesus as a self-designation, and there is no clear evidence that it was used as a title of majesty by the post-Easter church. Hence it is held by many to be authentic, since it passes the criterion of dissimilarity."

In "The Dictionary of the Bible," bearing the **Nihil Obstat, Imprimatur**, and **Imprimi Potest** (official Church seals of approval), we read

"[the title 'son of man'] is a messianic title, occurring 70 times in the Synoptics, 12 times in Jn ... It is remarkable not only that the phrase does not occur in the epistles, but also that in the Gospels it is used only by Jesus. To most scholars this is evidence that the title was original with Jesus himself, and that its abandonment outside the Gospels is due not only to its Semitic character, which would make it foreign to a Hellenistic (Greek) audience, but also it is a tribute to the originality"

The Dictionary of the Bible, John L. McKenzie, S.J., p. 832

1.2.3.3 Because God was his “Father”?:

Is Jesus (pbuh) a divine son of God because he called God “Father”? Well, how do all Christians refer to Him? What does Jesus himself have to tell us in this regard? Let us read

“That ye may be the children of your Father which is in heaven...”

Matthew 5:45

and “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Matthew 5:48:

“and I (God) will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

2 Corinthians 6:17-18

...etc.

There are countless verses in the Bible to this effect. To understand what is meant by the reference to “Father” we need only read John 8:42:

“Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.”

So the love of God and His prophets is what makes God someone’s “father.” Similarly,

“Ye are of your father the devil, and the lusts of your father ye will do.”

John 8:44

Obviously neither the Devil nor God is the *physical* father of any of them. The term “Father” in that day and age was used by the Jews in the same sense that Christians use the word “father” today to address a priest. It was not meant to be taken literally. Otherwise, the Bible would bear witness that every believer in Jesus (pbuh) is also the “physical” son of God.

Further, please note that Joseph is called a “father” to Pharaoh in Genesis 45:8, and Job is called the “father” of the poor in Job 29:16. Once we read all of this we begin to understand how the Jews used to understand the reference to God Almighty as “Father.”

1.2.3.4 Because he performed miracles?:

Well then, is Jesus the son of God because he raised the dead? If so, then what about Ezekiel who is said to have raised many more dead bodies than Jesus ever did. Ezekiel is said to have raised a whole city from the dead (Ezekiel 37:1-9)

If we are looking for Godly powers and miracles as proof of godliness then what about Joshua who is said to have stopped the sun and moon for one whole day: (Joshua 10:12-13). Can anyone but God Almighty do this?

Elisha is said to have raised the dead, resurrected himself, healed a leper, fed a hundred people with twenty barley loaves and a few ears of corn, and healed a blind man: (2 Kings 4:35, 13:21, 5:14, 4:44, and 6:11.)

Elijah is said to have raised the dead, and made a bowl of flour and a jar of oil inexhaustible for many days (1 Kings 17:22 and 14.)

To say nothing of Moses (pbuh) and his countless miracles. Of his parting of the sea, of his changing of a stick into a serpent, of his changing of water into blood, ..etc.

And so forth.....

Even Jesus (pbuh) himself tells us that miracles by themselves do not prove anything:

“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect”

Matthew 24:24

So even false Christs can supply great wonders and miracles of such magnitude that even the most knowledgeable among men shall be deceived.

Jesus (pbuh) had a beginning (the begetting) and an end (“*and he gave up the ghost*”) Melchizedec, however, is said to have had no beginning of days nor end of life but was “*made like unto the Son of God*” !.

“For this Melchizedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man [was], unto whom even the patriarch Abraham gave the tenth of the spoils.”

Hebrews 7:1-4

Solomon is said to have been with God at the beginning of time before all of creation, Proverbs 8:22-31.

Well then, is Jesus (pbuh) god because he performed his miracles under his own power while others needed God to perform them for them? Let us then read:

- 1) Matthew 28:18 *“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”*
- 2) Matthew 9:8 *“But when the multitudes saw [it], they marvelled, and glorified God, which had given such power unto men.”*
- 3) Luke 11:20: *“But if I with the finger of God cast out devils.”*
- 4) John 10:32 *“Jesus answered them, Many good works have I shewed you from my Father”*
- 5) Matthew 12:28 *“But if I cast out devils by the Spirit of God.”*
- 6) John 5:30: *“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”*
- 7) John 10:25: *“the works that I do in my Father's name.”*
- 8) John 8:28-29 *“...I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.”*
- 9) Acts 2:22 *“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know”*

So we see that even the apostle of Jesus (pbuh), Peter “the Rock,”⁸ bore witness many years after the departure of Jesus not that Jesus was “*God, the Son of God, who did miracles through his Omnipotence,*” rather, he openly bore witness before all those present that Jesus was “*a man.*” He then went on to make sure that the masses would not be misled by Jesus’ miracles into thinking that he was more than a man by emphasizing that it was not Jesus who did the miracles, rather, just as was the case with countless other prophets before him, it was God Himself who did these miracles and that God’s prophets are simply the tools through which He performed His miracles. In other words, the point that Peter was trying to drive home to these people was for them to remember that just as Moses’ parting of the seas did not make him God or the son of God, and just as Elisha’s raising of the dead did not make him God or the son of God, so too was the case with Jesus.

What was the goal behind the performance of these miracles? Let us read John 11:42 where we find that just before Jesus raised Lazarus from the dead, he made a point of making sure that the crowd would not misunderstand what he was about to do or why he did it, so he publicly stated before God while they were listening that, just as was the case with all previous prophets, the reason why he was given these miracles was in order to prove that God had sent Him and he was a true prophet:

“And I knew that Thou hearest me always; but because of the people standing around I said it, that they may believe that Thou didst send Me.”

John 11:42

1.2.3.5 Because he was filled with the Holy Ghost?:

Well then was Jesus (pbuh) the son of God because he was filled with the Holy Ghost? Let us read

- 1) Luke 1:67 *“Zacharias was filled with the Holy Ghost.”*
- 2) Luke 1:41 *“Elisabeth was filled with the Holy Ghost.”*
- 3) Acts 4:8 *“Then Peter, filled with the Holy Ghost said.”*
- 4) Acts 13:9 *“Then Paul, filled with the Holy Ghost, set his eyes on him.”*

⁸ In Matthew 16:18 we are told that Jesus gave Peter the title of “the Rock” and appointed him the head of his church.

5) Acts 2:4 *“And they were all filled with the Holy Ghost, and began to speak.”*

Is Jesus(pbuh) a god because he was filled with the Holy Spirit from his mother’s womb? If this is the case then John the Baptist should be a god also, as claimed in Luke 1:13-15.

1.2.3.6 Because he was the “Image of God”?:

Some will now say: But in the Bible we read:

“...Christ, who is the image of God.”

2 Corinthians 4:4

Surely this makes Jesus God. Well then, we should also read

“So God created man in his own image, in the image of God created he him; male and female created he them.”

Genesis 1:27

1.2.3.7 Because he was “from above”?:

In John 8:23 we read

“And he (Jesus) said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.”

Does this make Jesus (pbuh) a god ? No! Why not read

“I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world”

John 17:14

and *“They are not of the world, even as I am not of the world.”*

John 17:16

There are many more similar examples.

1.2.3.8 Because he was the “Messiah/Christ” and the “Word”?:

Many people believe “Messiah” to be a mystical Biblical term which had been reserved by God from the beginning of time as a direct equivalent of “only

begotten Son.” For this reason, when they see that Jesus is referred to in the Bible as “The Messiah” they immediately translate this to mean “The Son of God.” In order to clear up this misconception, let us first define the true meaning of the word Messiah and then show its exact usage in the Bible.

The word “Messiah” is the English version of the Hebrew word *mashiyach* {*maw-shee'-akh*}. The literal meaning of this word in the Hebrew language is “to anoint.” In our present day, it is customary for those who are appointed to high office (ie. the President of the US, Supreme Court justices, etc.) to attend a solemn ritual wherein that person is consecrated into office. During this ritual, certain rights of passage or ascension must be performed, such as repeating a solemn oath and so forth. Once such rituals have been successfully completed, only then is that person considered to have officially received the rights and obligations of this office.

In a similar fashion, in ancient times it was a common practice among the Jews to “anoint” those who were appointed positions of high authority. If we were to read the Bible we would find that every priest and king of ancient Israel was “anointed” by their people as a sign of official consecration to office. Further, we find that it was not at all uncommon for inanimate objects and even pagans to be “anointed.” For example:

Solomon:

1 Kings 1:39 *“And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.”*

David:

1 Samuel 16:13 *“Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.”*

Jewish priests:

Leviticus 4:3 *“If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.”*

Cyrus the pagan:

Isaiah 45:1 *“Thus saith the LORD to his Messiah, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;”*

A pillar:

Genesis 31:13 *“I [am] the God of Bethel, where thou anointedst the pillar, [and] where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.”*

The tabernacle:

Leviticus 8:10 *“And Moses took the anointing oil, and anointed the tabernacle and all that [was] therein, and sanctified them.”*

A cherub:

Ezekiel 28:14 *“Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.”*

Sick people:

Mark 6:13 *“And they cast out many devils, and anointed with oil many that were sick, and healed [them].”*

Jesus anoints a blind man

John 9:6 *“When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,”*

When this word was translated into ancient Greek, the words used were “Messias” {mes-see’-as} and “Christos” {khris-tos’} (see John 1:41, 4:25). This is where we get the word “Christ” from, it was originally derived from the Greek word for “anoint.” Jesus was indeed “christened,” or “anointed,” or “baptized,” by John the Baptist before the beginning of his ministry as seen for example in Matthew 3:16 among many other verses.

This is not to say that just because the word “Messiah” was applied to others that it was not a specific designation for Jesus. It only goes to show that this title does not imply a position as “Son of God.”

For example, all of the prophets of God are “friends of God,” however, only prophet Abraham received this title as an official designation for himself (James 2:23). In a similar manner, all of the prophets of God in ancient Israel were all “anointed” prophets, however, as an official designation, this title was reserved exclusively for Jesus. This is indeed confirmed in the noble Qur’an:

“And the angels said ‘O Mary, Allah gives you glad tidings of a Word from Him, his name is Messiah, Jesus son of Mary, High honored in this world and the next, of those near stationed to Allah.”

The noble Qur’an, Aal-Umran(3):40

In fact, prophet Abraham is also fondly referred to by Muslims as the “Khaleel-ullah” (“Friend of God”), and prophet Moses is referred to as “Kaleem-ullah” (“The one spoken to by God”). However, just because prophet Abraham is the “friend of God,” this does not imply that all other prophets (Noah, Moses, etc.) are all “enemies of God.”

Similarly, just because Jesus (pbuh) is a “word” from God and a “spirit” from Him does not imply that that he is “part of” God, or that this designation is exclusive to him. For example, in the Qur’an we read:

“So when I (God) have fashioned him (Adam) and breathed into him of My spirit, fall you (Angels, and those in attendance) down in prostration before him.”

The noble Qur’an, Al-Hijr(15):29

“Verily! Our (Allah’s) Word unto a thing when We intend it, is only that We say unto it “Be!” - and it is”

The noble Qur’an, Al-Nahil(16):40 (please also read chapter 14)

To make such terminology clearer, let us take the example of the term “house of God,” or “My house” as seen in the Bible and the Qur’an in 1 Chronicles 9:11, and Al-Bakarah(2):125. If God is not confined to a specific house or location (both Muslims and Christians agree to this), then what is meant by the words “house of God”? Every house on earth belongs to God, however, we do not call bars or brothels “houses of God” but we do call houses of worship “houses of God.” The true meaning is that God is showing favor upon this house by associating it with His name. God bestows such titles upon those whom He wishes to bestow His favor upon from among His creation by virtue of the piety and worship which is displayed to God in association with this creation. It was the selfless dedication and piety of Jesus (pbuh) towards his Creator which was rewarded by God by associating Jesus’ spirit with His name.

In a similar manner, the reference to Jesus being a “word” from God does not mean that Jesus is “part of” God. For example, in many places in the Bible God refers to His “word.” We can see this for example:

“Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.”

Numbers 20:24

Does “my word” here mean “Jesus”? There are numerous other examples.

1.2.3.9 Because he was called “Lord”?:

Was Jesus God because people addressed him as “my lord.” Not according to the Bible. In the Bible we find that this was a common practice with many others besides Jesus. For example:

Prophet Abraham:

“Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord (Abraham) being old also?”

Genesis 18:12

Esau:

“And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:”

Genesis 32:4

Joseph:

“And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.”

Genesis 44:20

David:

“And fell at his feet, and said, Upon me, my lord, [upon] me [let this] iniquity [be]: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.”

1 Samuel 25:24

...etc.

1.2.3.10 Because God “gave His only begotten Son..”?:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

John 3:16

The above is the King James “translation” of John 3:16. If we were to open up the Revised Standard Version of the Bible on this exact same verse we would find it now translated as

“For God so loved the world, that he gave his only son,”

What is going on here? The RSV is the work of thirty two Biblical Christian scholars of the highest eminence backed by fifty cooperating Christian denominations. They produced the RSV in an effort to correct the “many” and “serious” errors they had found in the King James Bible. So why have they scrapped the word “begotten” from this cornerstone of Christian preaching? The reason is because they have decided to be honest with us when translating this verse.

The Greek term for “begotten” in ancient Greek is “gennao” {ghen-nah’-o} as found for example in Matthew 1:2. In the verses under consideration, however, the word used was not “gennao” but “monogenes” {mon-og-en-ace’}.

“Monogenes” is a Greek word which conveys the meaning “unique” and not “begotten.” Thus, the true translation of this verse is *“His unique son.”*

Some of the more honest translations of the Bibles, such as the New Testament by Goodspeed and J. M. Powis Smith (published in 1923) have indeed given the same translation as that of the RSV. However, such “tell it as it is” Bibles were not generally met with a lot of enthusiasm since they forced the reader to face the fact that much of what the translators of the KJV have “translated” for them was not in fact part of the Bible.

We have already seen in previous sections that the Bible bears witness that God has “sons” by the tons. So what does the Bible mean by “only son” or “unique son” when referring to Jesus? It means what the Bible has told us and the Qur’an has confirmed for us, namely, that Jesus was “unique” in that he was born of a human mother without a father. God merely said to him “Be!” and he was.

1.2.3.11 What about “Unto us a child is born”?:

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.”

Isaiah 9:6

When someone reads this verse of Isaiah they immediately see a clear prophesy of God coming to earth in the form on a human child. Is this not what the verse says? Does it not say that Jesus shall be the “incarnation” of God on earth? Actually, it does not. Let us study it together.

Firstly, it is important when applying a prophesy to someone to not selectively pick and choose catch phrases from the prophesy and disregard the rest. In this prophesy we find that the very first stipulation presented for this person is that he shall carry the government upon his shoulders.⁹ However, as is popular knowledge, Jesus (pbuh) never in his whole lifetime ever formed a government nor became a head of state. In fact we find him saying in the Bible quite explicitly:

- 1) John 18:36 *“Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”*
- 2) Matthew 22:21 *“Then saith he (Jesus) unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.”*

So according to the Bible, Jesus never tried to establish a government nor to challenge the authority of the pagan emperor Caesar over himself and his

⁹ Muhammad (pbuh) was born with a “seal of the prophethood” between his shoulders which a number of “people of the book” had come to him in search of, such as the monk Bahira, and the Christian Salman Al-Farisi. It was described as appearing like “the button of a small tent,” or “the egg of a partridge.” But that is a topic for another day.

followers. Now, if someone were to go the extra mile and to make the case that Jesus commands a “spiritual” government in the hereafter, then we need to know whether the hereafter shall be a place of governments, kings, laws and regulations?

Secondly, when we study the words “mighty God” carefully, we notice an interesting fact. For some reason, the words used are not “Almighty God” but rather “mighty God.” Naturally, this makes one curious as to what the original Hebrew text actually says. So we decide to study it.

The word for “Almighty” as applied exclusively to God in the OT is the Hebrew word “Shadday” {shad-dah’-ee}. However, this is not the word used in this verse. The actual word used in this verse is the Hebrew word “Gibbowr” meaning “mighty” and not “The Almighty.” Now, although to us such a difference might seem subtle and insignificant, still, to the Jews, the difference was quite pronounced. Let me elaborate.

In the famous Hebrew and Chaldee Dictionary by James Strong the word “gibbowr” or short “gibbowr” {ghib-bore’}, is translated as; warrior, tyrant:-champion, chief, excel, giant, man, mighty (man, one), strong (man), valiant man. On the other hand the word “Shadday” {shad-dah’-ee}, is translated as, the Almighty:-Almighty.

The word translated as “God” here is the Hebrew word “El” {ale} which in addition to its use to refer to God Almighty in the Bible is also used to refer to mighty men, to demons, to angels, and to idols. As we have already seen in the previous section, it was a common practice in the Bible to use the word “god” to convey an air of authority or power. Some of the examples presented were:

“I have said, Ye (the Jews) are gods; and all of you are children of the most High”

Psalms 82:6

and “And the LORD said unto Moses, See, I have made thee a god to Pharaoh”

Exodus 7:1

as well as “the god of this world (the Devil) hath blinded the minds of them which believe not.”

2 Corinthians 4:4

When reading such verses we begin to understand the reason why Isaiah 9:6 refers to a “mighty god” and not an “Almighty God.” If the author did indeed mean to convey that this person would be the “incarnation” of God Almighty who would come down to earth in the form of a human being in order to walk among us and die on the cross, then why did this author chose to “water down” his statement by only referring to him with the generic term used for humans, demons, idols, and angels, and not the specific term reserved for God Almighty alone?

And finally, we study the term “everlasting father.” In the Bible, the term “everlasting” or “forever” is often used as a figurative term and does not necessarily convey its literal sense, for example,

- 1) *“and my servant David [shall be] their prince forever.”* Ezekiel 37:25.
- 2) and *“The king shall joy in thy strength, O LORD ... He asked life of thee, [and] thou gavest [it] him, [even] length of days for ever and ever.”* Psalm 21:1-4

..etc.

The same goes for the use of the term “father”. It does not necessarily mean; “the Heavenly Father” (God), or the biological father. Let us read for example:

- 1) Joseph is called a father to Pharaoh. Genesis 45:8,
- 2) and Job is called the father of the needy. Job 29:16.

..etc.

So, just as king David shall be an “everlasting prince” so too shall this person be called an “everlasting father.” This is the language of the Jews. This is how it was meant to be understood. We can not simply interpret a verses in a vacuum of the culture, customs, and verbal constructs of the people who wrote them. We must always be careful when “translating” such verses to make sure that we translate them as they were intended by the author and as his people had come to understand them.

I am sure that the people of this age would be quite upset if one of them were to write to their closest friend *“you are an angel and a prince”* and then centuries later a Japanese speaking person were to say: *“See? The author has just born witness that his friend is a divine creature with wings that came down to earth and became royalty. He says so very clearly right here!”*

Well is all of this only my own personal attempt to pervert the verses and manipulate their meanings? Far from it. Many Christian scholars have known and recognized the true meaning of this verse and translated it into English accordingly, however, their translations were not met with a whole lot of enthusiasm and thus, they did not receive the same degree of publicity as has such translations as the King James Version. For example, Mr. J. M. Powis Smith in “The Complete Bible, an American Translation,” quotes this same verse as follows:

“For a child is born to us, a son is given to us; And the government will be upon his shoulder; And his name will be called 'Wonderful counselor is God Almighty, Father forever, Prince of peace'”

“The Complete Bible, an American Translation,” Isaiah 9:6

And again, if we were to read the translation of another Christian, for example Dr. James Moffatt, we would find that in his translation “The Holy Bible Containing the Old and New Testaments” the verse reads:

“For a child has been born to us, a child has been given to us; the royal dignity he wears, and this the title he bears - 'A wonder of a counselor, a divine hero, a father for all time, a peaceful prince'”

“The Holy Bible Containing the Old and New Testaments”
Isaiah 9:6

1.2.3.12 How did Jesus’ people know him?:

So if the followers of Jesus (pbuh) considered God to be their “Father,” then how did they regard Jesus? To answer this let us read together:

“And when he would have put him to death, he feared the multitude, because they counted him as a prophet.”

Matthew 14:5 (compare with Matthew 21:26)

“And the multitude said, This is Jesus the prophet of Nazareth of Galilee.”

Matthew 21:11

“But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.”

Matthew 21:46

“And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:”

Luke 24:19

“The woman saith unto him, Sir, I perceive that thou art a prophet.”

John 4:19

“Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.”

John 6:14

“Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.”

John 7:40

“And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.”

Luke 7:16

“They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.”

John 9:17

Indeed, how did Jesus himself describe himself? Let us read:

“Nevertheless I (Jesus) must walk to day, and to morrow, and the [day] following: for it cannot be that a prophet perish out of Jerusalem.”

Luke 13:33

And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

Matthew 13:57, Mark 6:4, Luke 4:24, John 4:43

This is once again confirmed in the noble Qur'an:

“And when Jesus son of Mary said: O Children of Israel! Verily! I am the messenger of Allah unto you, confirming that which was [revealed] before me in the Torah”

The noble Qur'an, Al-Saf(61):6

1.2.3.13 Is God a man?:

In the Bible we read *“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?”*, Numbers 23:19

1.2.3.14 Does God pray to Himself?:

Now, does God pray? Let us read the Bible:

- 1) Mark 14:32 *“and he (Jesus) saith to his disciples, Sit ye here, while I shall pray.”*
- 2) Luke 3:21: *“Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.”*
- 3) Luke 6:12: *“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.”*
- 4) Luke 22:44 *“And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.”*
- 5) Matthew 26:39: *“And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”*
- 6) Hebrews 5:7 *“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;”*

All of these verses do not speak of Jesus (pbuh) “meditating,” “interceding,” “consorting,” or “consulting,” but *PRAYING*. But to whom? To Himself? To another side of his own personality? Is Jesus not “the same essence” as God,

and all are one Trinity? If Jesus and God are not “the same essence” then this means that there is more than one God in existence, and thus, we have just directly opposed verse, after verse, after explicit verse of the Bible, all of which emphasize that there ever was, and ever shall be, only one God.

Further, Jesus (pbuh) and his disciples are continuously being described in the Bible as “falling on their faces and praying” which is exactly the way Muslims pray today (see section 5.6). They pray the way Jesus (pbuh) did. Have you ever seen a Christian “fall on his face” and pray to God as Jesus (pbuh), Muhammad (pbuh), and all Muslims do?

Mr. Tom Harpur says:

“In fact, unless we are prepared to believe that his prayer-dependence on God was nothing more than a sham for our edification, a mere act to set us a good example, it is impossible to cling to the orthodox teaching that Jesus was really God Himself walking about in human form, the Second Person of the Trinity. The concept of God praying - let alone praying to Himself - is incomprehensible to me. To say that it was simply the human side of Jesus talking to God the Father (rather than his own divine nature as Son of God) is to posit a kind of schizophrenia that is incompatible with any belief in Jesus’ full humanity”

For Christ’s Sake, pp. 42-43.

Think about it, when we are told that Jesus was in the garden earnestly begging and pleading with God to please please save him saying “let this cup pass from me” and “My God, my God, why have you forsaken me?” etc., then:

- 1) Was this all just a stage play for our benefit?
- 2) If not, then since there is only ONE God, and Jesus and God are ONE God, then was Jesus praying to *himself*? Why?

God has given us the answer in the Qur’an over 1400 years ago. He says:

“And from those who said: “We are Christians,” We took their covenant, but they forgot a good part of the message which was sent to them. Therefore We have stirred up enmity and hatred among them till the Day of Resurrection, and Allah will inform them of what they used to do. O people of the Scripture! Now has Our messenger (Muhammad) come to you, explaining to you

much of that which you used to hide in the Scripture, and forgiving much. Indeed, there has come to you a light from Allah and a plain Scripture. Wherewith Allah guides him who seeks His good pleasure unto paths of peace. He brings them out of darkness by His will into light, and guides them to a straight path. They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say : Who then has the least power against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? And to Allah belongs the dominion of the heavens and the earth and all that is between them. He creates what He will. And Allah is Able to do all things. The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then does He punish you for your sins? No, you are but mortals of His creating. He forgives whom He will, and punishes whom He will. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and unto Him is the return (of all). O people of the Scripture! Now has Our messenger (Muhammad) come unto you to make things plain after a break in (the series of) the messengers, lest you should say: There came not unto us a messenger of cheer nor any Warner. Now has a messenger of cheer and a Warner come unto you. And Allah is Able to do all things.”

The noble Qur'an, Al-Maidah(5):14-19

1.2.3.15 Jesus is God's servant:

All of mankind are the servants of God. If a man were to own another man then that man would be his servant. Obviously this servant would be held in a lower regard than this man's own children (or himself). We do not usually find people telling their sons (or themselves): *“come here my servant,”* or *“Go over there my servant.”* Let us compare this with what God has to say about Jesus (pbuh):

- 1) Matthew 12:18: *“Behold my servant, whom I have chosen.”*
- 2) Acts 3:13(RSV): *“The God of Abraham, and of Isaac,.... hath glorified his servant Jesus.”*
- 3) Acts 4:27(RSV): *“For of a truth against thy holy servant Jesus, whom thou hast anointed....”*

The Actual Greek word used is “*pias*” or “*paida*” which mean; “servant, child, son, manservant.” Some translations of the Bible, such as the popular King James Version, have translated this word as “Son” when it is attributed to Jesus

(pbuh) and “servant” for most everyone else, while more recent translations of the Bible such as the Revised Standard Version (RSV) now honestly translate it as “servant.” As we shall see in later chapters, the RSV was compiled by thirty two Biblical scholars of the highest eminence, backed by 50 cooperating Christian denominations from the “*most*” ancient Biblical manuscripts available to them today. Chances are that no matter what your church or denomination you are able to name, that church took part in the correction of the King James Version of the Bible which resulted in the RSV.

This fact is indeed confirmed by Jesus in both the Bible as well as the Qur’an where in both places he bears witness that, like all faithful Muslims, he is but a servant of God. He says:

“For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”

John 12:49-50

(Also see John 8:28-29)

In the noble Qur’an we read: *“The Messiah will never scorn to be a servant of Allah, nor will the favored angels. Whosoever scorns His service and is proud, all such will He assemble unto Him; Then as for those who believed and did good works, unto them will he pay their wages in full and shall increase them from His bounty. [But] as for those who were scornful and proud, He shall punish hem with a painful torment, nor will they find for themselves other than Allah any ally or champion”*

The noble Qur’an, Al-Nissa(4):172-174

The exact same word “*pias*” is attributed to Jacob(Israel) in Luke 1:54 and translated as “servant”:

“He hath helped his servant Israel, in remembrance of his mercy;.”

It is also applied to King David in Luke 1:69, and once again, it is translated as “servant”:

“...the house of his servant David;” (also see Acts 4:25).

However, when it is applied to Jesus (e.g. Acts 3:13, Acts 4:27), *NOW* it is translated as “Son.” (notice that it is not only translated as “son” but as “Son”.) Why the double standard? Why the dishonest translation techniques?

“And verily, among them is a party who twist their tongues with the Scripture that you might think that it is from the Scripture but it is not from the Scripture; and they say, ‘It is from Allah’ but it is not from Allah; and they speak a lie against Allah while [well] they know it!”

The noble Qur’an, A’al-Umran(3):78

1.2.3.16 Does God have a God?:

In John 20:17 we read:

“Jesus saith unto her, ...I ascend unto my Father, and your Father; and to my God, and your God.”

Not only is God Jesus’ father, but He is also his GOD. Think about this carefully. Also notice how Jesus is equating between himself and mankind in these matters and not between himself and God. He is making it as clear as he possibly can that he is one of US and not a god. Why did he not just say “*I ascend unto my Father, and your Father .*” ... and stop !?

Why did Jesus feel it necessary to add the words “...and to my God, and your God.” What additional information was he trying to convey to us with these extra words? Think about it *carefully*.

Please also read 2 Corinthians 11:31, Ephesians 1:3, Ephesians 1:17, and 1 Peter 1:3 for similar affirmations of Jesus having a God.

“Surly they have disbelieved who say: ‘Allah is the Messiah, son of Mary.’ But the Messiah said: ‘O Children of Israel! Worship Allah, my Lord and your Lord.’ Verily, whosoever sets up partners in worship with Allah then Allah has forbidden Paradise upon him, and his abode is the Fire. And for the unjust there are no allies”

The noble Qur’an, Al-Maidah(5):72

1.2.3.17 Is God greater than Himself?:

Okay, If Jesus and God are two distinct gods and one is greater than the other (“*my Father is greater than I*” John 14:28) then this contradicts such verses as Isaiah 43:10-11 and the very definition of the “Trinity” (see section 2.2.5) which includes the words: “..Co-equality..” in its definition (see section 2.2.8).

However, if they are not two separate gods, but ONE god, as claimed by all Trinitarians (like Mr. J), then is Jesus (pbuh) praying to himself? Is, for instance, his mind praying to his soul? Why?

1.2.3.18 More to think about:

Matthew 11:11 “*Verily I (Jesus) say unto you, Among them that are born of women there hath not risen a greater than John the Baptist.*” Not even Jesus? Jesus (pbuh) was born of a woman.

Job 25:4: “*How then can man be justified with God? or how can he be clean that is born of a woman?*” Once again, Jesus (pbuh) was born of a woman. Shall we now apply this to him? Not as far as Muslims are concerned.

1.2.3.19 Was God ignorant and savage?:

The Bible describes Jesus (pbuh) as follows:

“And Jesus increased in wisdom and stature, and in favour with God and man”

Luke 2:52

and “Though he were a Son, yet learned he obedience by the things which he suffered.”

Hebrews 5:8

If Jesus is God and they are not two separate gods, then did God start out as an ignorant and savage god and then become a learned (wisdom) and prestigious (stature) god? Does God have to learn? Does God start out savage and increase in stature? Does God need to learn obedience to God? Does God increase in favor with Himself? If there is only one God in existence, and this god is a “Trinity” with three faces: God, Jesus, and the Holy Ghost (required by Isaiah

43:10-11 and countless other verses), then is Jesus (pbuh) learning obedience to another side of his own personality?

If, as we are constantly told, God Jesus and the Holy Ghost are ONE God, and if God surrendered some of His godly attributes and became man, then did He also surrender His knowledge and become ignorant, and His stature and become savage? Did He have to rebuild His knowledge and His stature from scratch? This also brings up another interesting question. If Jesus (pbuh) can change from one state to another and thus increase in (a)wisdom, (b) stature, (c) favor with God, and (d) favor with mankind, then this means that he can in no way be God, since one of the characteristics of God Almighty is that He does not change in any way, shape or form:

“For I [am] the LORD, I change not; therefore ye sons of Jacob are not consumed.”

Malachi 3:6

But what else can we learn from the Bible? Let us read:

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand [to be] a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”

Acts 5:30

If Jesus (pbuh) were God, then would it be an “exaltation” for him to be made a “prince” or a “savior”? Is God “exalting” *himself* from being “merely” God to the lofty new heights of “prince” and “savior”?

Mr. Tom Harpur says:

“In fact, if you read Mark’s whole Gospel carefully you will discover that the disciples were far from recognizing the divinity later attributed to Jesus. The very ones who should have been most able to see through the ‘disguise’ are at times depicted as dull-witted and even downright stupid....Some scholars, indeed, have calculated that Mark deliberately showed the disciples in a rather bad light because he was conscious of a serious problem. If Jesus was the Son of God in the later; more orthodox sense, how was it that his closest associates - the witnesses of his miracles and the confidants of his deepest teachings - never knew who he was until well after the resurrection?”

Remember, most Christian scholars today recognize that the authors of the Gospels of Matthew and Luke used the "Gospel of Mark" as the source document from which they obtained their material.

The authors of the Interpreter's Dictionary of the Bible have the following to say regarding the Gospel of Luke:

"..the evangelist's use of Mark is beyond question. It is one of the principle sources, and is generally held to provide the framework for his gospel... Luke uses Mark with a high degree of fidelity to his source, despite additions and changes. They justify hesitation when elsewhere in the gospel commentators find it necessary to describe Luke's narratives as 'editorial' or as a 'radical revision of Mark'.."

Interpreter's Dictionary of the Bible, Vol. 3, p. 184, Abingdon Press.

The same authors of the Interpreter's Dictionary go on to say the following regarding the Gospel of Matthew:

"..Matthew is the first of the gospels, in the traditional order. But this is not necessarily the chronological order, and there is good reason for thinking that Matthew was one of the later gospels, rather than the first. Tradition has maintained its early date, and the location of Matthew as the first book of the NT has in turn supported the tradition, at least has maintained its wide acceptance in popular thought. But in the first place it is quite certain that Matthew is later than Mark, upon which, like Luke, it is based ...So far as internal evidence goes, it is only a general probability that the order of the gospels was Mark, Matthew, Luke, John. But this literary probability is confirmed archeologically.."

Interpreter's Dictionary of the Bible, Vol. 3, p. 302, Abingdon Press.

In Grolier's encyclopedia, under the heading "*Mark, Gospel According to*", we read:

"Mark is the second Gospel in the New Testament of the Bible. It is the earliest and the shortest of the four Gospels. ...Much material in Mark is repeated in Matthew and in Luke, leading

most scholars to conclude that Mark was written first and used independently by the other writers”

Well, what then is the Islamic perspective on all of this? Islam teaches that God does not need to lower Himself in order to display His love and mercy for humanity, rather, He retains His glory, majesty and sovereignty and then raises humanity:

“Allah will exalt those who have believed from among you, and those who have been granted knowledge, to high ranks. And Allah is Well-Acquainted with what you do.”

The noble Qur’an, Al-Mujadila(58):11

“Whosoever desires honor, power and glory, then [let them know that] to Allah belongs all honor, power and glory. To Him ascends the good word, and the righteous deed does raise it; but those who plot iniquities, theirs will be an awful doom; and the plotting of such (folk) will come to naught.”

The noble Qur’an, Fatir(35):10

1.2.3.20 But he must be God, or else we can not be saved:

But the Church will tell us that it is necessary for Jesus (pbuh) to be the son of God and to die on the cross as an ultimate sacrifice in atonement for the original sin, otherwise they are all destined for hell. As Paul taught them *“without shedding of blood is no remission.”* Hebrews 9:22. Let us study Paul’s claim:

If the sin of one man can make all mankind sinners as claimed in Romans 5:12, then:

1) This requires that all babies are sinners from birth and are only saved if they later *“accept the sacrifice of their Lord and are baptized.”* All others remain stained with the original sin and destined for destruction. Till recently, unbaptized infants were not buried in consecrated ground because they were believed to have died in original sin. Saint Augustine himself is quoted as saying:

“No one is clean, not even if his life be only for a day”

A dictionary of Biblical tradition in English literature, p.577).

This, however, contradicts the words of Jesus himself

“But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.”

Matthew 19:14 (also Mark 10:14, and Luke 18:16).

So Jesus (pbuh) himself is telling us that children are born without sin and are destined for heaven without qualification. In other words, no one is born stained with an original sin. Once again, the teachings of Islam. Islam teaches that you are destined for salvation from your very birth. This will be your reward unless you refuse this gift and insist on disobeying God.

2) All the many millennia of previous prophets (Moses, Abraham, Jacob, Noah, ...etc.) and their people are all condemned to never receive true salvation simply because Jesus, the alleged “Son of God,” arrived too late to save them. In other words, they have sin forced upon them (by Adam, 1 Corinthians 15:22) and the chance for redemption withheld from them (By Jesus’ late arrival after their death, Galatians 2:16). Paul says

“Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.”

Romans 5:14

“For if Abraham were justified by works, he hath reason to boast; but not before God.”

Romans 4:2

If Jesus had only arrived as soon as Adam committed his sin and not thousands of generations later then maybe all of these generations could have received true salvation (like this generation).

Did Abraham or any of the other prophets ever preach the “crucifixion”? Did they preach the “Trinity”? I am asking for clear and decisive words and not personal forced interpretations of their words or “hidden meanings” for their words. If you are not sure then why not ask the Jews who we are told faultlessly transmitted two thirds of the Bible to us? Have any of them *ever* worshipped a Trinity? Many people do not bother to think about this. As long as they are going to heaven, what does it matter what happens to others?

3) What right did the prophets of God have to deceive their people and tell them that they would receive eternal salvation and expiation from their sins if they but kept the commandments? What right did they have to teach them all of these commandments and the observance of the Sabbath and other hardships if all of their works were worthless and belief in Jesus' sacrifice which would not occur till many thousands of years after their death was the only way to salvation, or as Paul put it :

“a man is not justified by the works of the law ... for by the works of the law shall no flesh be justified..”

Galatians 2:16.

4) Explain Ezekiel 18:19-20 *“Yet do you say: Why shouldn't the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him..”* This verse was revealed long before the birth of Paul and his claims of “original sin” and “redemption.” It clearly states that all mankind are not held accountable by God Almighty for the sin of Adam.

“The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin..”

Deuteronomy 24:16

“In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.”

Jeremiah 31:29-30

“The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the

house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God"

Ezekiel 18:1-9

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy."

Micah 7:18:

"So ye shall not pollute the land wherein ye [are]: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."

Numbers 35:33

5) Isaiah 43:11 *"I, even I, am the LORD; and beside me there is no savior."*
How is Jesus the savior if God *Himself* denies this? Remember, we have already discarded the doctrine of "Trinity."

"I am God, and there is none else; I am God, and there is none like me,"

Isaiah 46:9

"the LORD he is God; there is none else beside him,"

Deuteronomy 4:35

"See now that I, even I, am he, and there is no god with me,"

Deuteronomy 32:39

"That all the people of the earth may know that the LORD is God, and that there is none else,"

1 Kings 8:60

“Is there a God beside me? yea, there is no God; I know not any,”

Isaiah 44:8

“I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me,”

Isaiah 45:5

“and there is no God else beside me; a just God and a Savior; there is none beside me,”

Isaiah 45:21

“I am God, and there is none else.”

Isaiah 45:22:

6) *“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”* John 14:23. *“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.”* John 15:10.

So what were Jesus' words to us?:

“And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and [thy] mother: and, Thou shalt love thy neighbor as thyself The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go [and] sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come [and] follow me.”

Matthew 19:16-21.

Jesus (pbuh) refutes that he is even “good.” This is a characteristic of a **MAN**. When you compliment a man, and this man is humble, he will say: *“why are you complimenting me? I am not so good, I am just a humble man.”* This is how good and decent men speak. It is how they display humility before God. However, if Jesus (pbuh) is God then he *must* claim to be good. This is because

God is the source of *ultimate* good. If God claims not to be good then he will be a hypocrite and a liar which is impossible.

Jesus then goes on to completely bypass any mention of an original sin or an atonement. He does not tell this man that “*a man is not justified by the works of the law ... for by the works of the law shall no flesh be justified..*” Rather, he tells him that the keeping of the commandments and the selling of one’s belongings is the path to perfection. No mention of an original sin. No mention of an atonement. No mention of a crucifixion. No mention of faith without work. As we have seen in sections 1.2.5 through 1.2.7 (and we shall see much more of this in later sections), all of these beliefs were the beliefs of *Paul* and not Jesus.

Paul, a disciple of Jesus’ disciple Barnabas, is quoted to have said that the law of Moses is worthless. Belief in the crucifixion is the only requirement

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified”

Galatians 2:16

Also: “Therefore we conclude that a man is justified by faith without the deeds of the law.”

Romans 3:28

And: “In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away”

Hebrews 8:13.

And: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Mark 16:16

Please compare the above with

“The law of the LORD [is] perfect, converting the soul: the testimony of the LORD [is] sure, making wise the simple.”

Psalms 19:7

Jesus (pbuh), however, tells us that

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

Matthew 5:18-19.

Confirmed in Luke:

“And it is easier for heaven and earth to pass, than one tittle of the law to fail.”

Luke 16:17

Even James emphasizes that:

“What [doth it] profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food And one of you say unto them, Depart in peace, be [ye] warmed and filled; notwithstanding ye give them not those things which are needful to the body; what [doth it] profit? Even so faith, if it hath not works, is dead, being alone Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent [them] out another way? For as the body without the spirit is dead, so faith without works is dead also.”

James 2:14-20

It comes down to this: Who’s words carry more weight with us, Jesus or Paul? Jesus and James both say “have faith in God and obey the commandments and you shall be saved.” Paul on the other hand says “Forget the commandments, just have faith in the death of Jesus!” So who do we trust, Jesus or Paul?

When God Almighty sent down the Noble Qur'an in order to *"bear witness"* over the previous scriptures and to *"rectify"* the changes which have crept into them over the ages, He also provided us with the path to salvation. Strangely enough, in the Qur'an we find a confirmation of the message of both Jesus and James:

"And whosoever does of the righteous good deeds, be they male or female, and has faith, such will enter Paradise and shall not be wronged even so much as a 'Naqeer'(the speck on the back of a date stone)"

The noble Qur'an, Al-Nissa(4):124

"And whosoever works deed of righteousness and has faith, then he shall fear no injustice nor any curtailment [of his reward]."

The noble Qur'an, Ta'ha(20):112

"Verily, those who believed and did righteous deeds, they are the best of creatures"

The noble Qur'an, Al-Bayyinah(98):7

"[God swears] by all time!. Verily, humanity is in loss. Except such as had faith, and did righteous deeds, and encouraged one-another in truth, and encouraged one-another in patience."

The noble Qur'an, Al-Asr(103):1-3

Jesus (pbuh) himself never said "Believe in my sacrifice on the cross and you will be saved." He didn't tell this young man "You are filthy wicked and sinful and can never enter heaven except through my redeeming blood and your belief in my sacrifice." He simply said *repeatedly* "keep the commandments" and nothing more. If Jesus (pbuh) was being prepared and conditioned for this sacrifice from the beginning of time, then why did he not mention it to this man? Even when this man pressed him for more, Jesus only told him that to be *"PERFECT"* he only needs to sell his belongings. He made no mention whatsoever of his crucifixion, an original sin, or a redemption. Would this not be quite sadistic of Jesus (pbuh) if Paul's claims are true *"for by the works of the law shall no flesh be justified"*? We do not know when or how this young man later died. However, supposing he died the very next day, right after receiving this command directly from the mouth of Jesus, would he then be destined for Hell since he never believed in a Trinity, an original sin, a crucifixion or an atonement even though he was following the command of Jesus to the letter?

If Jesus' (pbuh) whole mission in life was to die on the cross in atonement for the "sin of Adam," and if this was the founding reason why he was sent, would we not be justified in expecting him to spend night and day drumming this into the minds of his followers? Should we not expect him to speak of nothing else? Should we not expect him to spend night and day preaching that the commandments shall soon be thrown out the window (Galatians 3:13) and faith in his upcoming crucifixion shall be the only thing required of them? (Romans 3:28). Should we not expect Jesus (pbuh) to echo the teachings of Paul who never in his life met Jesus but claims Jesus (pbuh) was preaching these things to him in "visions"? Should we not expect Jesus (pbuh) to tell everyone he meets "The commandments are worthless. I shall be dying on the cross soon. Believe in my sacrifice and you shall be saved"? Is this not dictated by plain simple logic? Can we find such an *explicit* statement from *Jesus anywhere* in the whole Bible?

7) We read in the Bible that Jesus (pbuh) taught his followers to pray to God as follows:

"..And forgive us our debts, as we forgive our debtors."

Matthew 6:12.

Also: "And forgive us our sins; for we also forgive every one that is indebted to us."

Luke 11:4.

Jesus is asking us to pray to God that He forgive our sins. But *how* does he want God to forgive our sins? By a blood sacrifices of a sinless god? No!. That is not what he said. Rather, he taught us to ask God to forgive us "as we forgive those who are indebted to us." Therefore one must ask, if someone owes us money and we want to forgive them, what do we do?:

- 1) Do we say "I forgive you your debt ... now pay up!"?
- 2) Do we say "I forgive you your debt ... now I shall kill your neighbor"?
- 3) Or do we say "I forgive you," and forget the matter?

Therefore, did Jesus teach us to pray to God that He should:

- 1) Say "All of mankind is forgiven ... now pay an ultimate price"?
- 2) Or, to say "All of mankind is forgiven ... now I need to kill someone who is sinless"?
- 3) Or, to say "All of mankind is forgiven" and that is it !?

In the Qur'an we are told that Adam (pbuh) did indeed repent

“And Adam received from his Lord words (teaching him how to repent) and He relented toward him. Lo! He is the Relenting the Merciful”

The noble Qur’an, Al-Bakarah(2):37

So Adam (pbuh) received a revelation from God showing him how to repent and he did so. God Almighty did not mandate a gruesome and torturous death for “His only begotten son” or anything else. He simply accepted Adam’s repentance and relented. This is *true* mercy.

Tom Harpur, a former professor of New Testament, author of “For Christ’s Sake,” and an Anglican Minister writes;

“Perhaps I am lacking in piety or some basic instinct, but I know I am not alone in finding the idea of Jesus’ death as atonement for the sins of all humanity on one level bewildering and on the other morally repugnant. Jesus never to my knowledge said anything to indicate that forgiveness from God could only be granted ‘after’ or ‘because of’ the cross.”

For Christ’s Sake, p.75

“Whosoever follows [true] guidance, then he is guided only to his own [benefit]. And whosoever follows misguidance, then he is misguided only to his own [hurt]. No laden [soul] can carry the burden of another. And We never punish until we have sent a messenger.”

The noble Qur’an, Al-Israa(17):15

“And no bearer of burdens shall bear the burdens of others, and if one heavily laden [soul] calls another to [bear] its burden none of it shall be lifted, even were he to be of near kin. You (O Muhammad) can warn only those who who fear their Lord unseen and establish the prayer. And he who purifies himself then he purifies only [for the benefit of] his ownself. And to Allah is the return of all.”

The noble Qur’an, Fatir(35):18

“Did you see the one who turned away? And gave a little and [then] withheld? Does he have knowledge of the unseen so that he sees? Or was he not informed of what is in the pages (Scriptures) of Moses, and Abraham who fulfilled. That no

burden [soul] shall bear the burden (sin) of another. And that the human shall have nothing but what he [himself] did. And that his deeds will be seen. Then he will be recompensed the fullest of recompensation. And that to your Lord is the end [of all]. And that it is He who causes to laugh, and He who causes to weep. And that He brings death and gives life.”

The noble Qur’an, Al-Najm(53):33-44

1.2.3.21 But he must be God, he was lifted up:

A Christian gentleman from Canada once quoted John 3:14-15 in an attempt to prove that Jesus (pbuh) died and was resurrected. The actual words are:

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life..”

If we are to conclude that the act of God raising someone up is a sign that that person is a god or God Himself then we need to wonder how we shall then interpret the fact that God also raised Elijah (2 Kings 2:11) and Enoch (Genesis 5:24) neither of which, according to the Bible and the consensus of the Christian scholars, died natural deaths but were instead “raised up” or “taken” by God because of their piety, uprightness, and their “walking with God.”

Further, anyone who would simply read the above verses carefully will notice that they never mention either a “crucifixion” or a “resurrection.” They also do not mention an “original sin” or an “atonement.” They do not even mention a “Son of God.” So, what do they say? They say exactly what Muslims say: That Jesus (pbuh) was not forsaken by God to the Jews, but was raised by God!

“And because of their saying (in boast): We killed the Messiah Jesus, son of Mary, the Messenger of Allah, but they killed him not, nor crucified him, but a similitude was shown to them, and those who differ therein are full of doubts. They have no (certain) knowledge, except the following of conjecture. For surely; they killed him not. But Allah raised him up unto Himself, and Allah is All-Powerful, All-Wise”

The noble Qur’an, Al-Nissa(4):157-158.

This is what the “Gospel of Barnabas” says too. If you were to read the Gospel of Barnabas (see chapter 7), you would find that when Jesus (pbuh) was allegedly crucified, all of the faithful were weeping in the streets and they began to have serious doubts about his truthfulness and his true prophethood. They said “*Jesus told us that he would not die until just before the end of time. Now he has been crucified by his enemies. Was he a liar?*” (by the way, Muslims also believe that Jesus, pbuh, will return to earth just before the end of time and will guide mankind to the final message of God. The message of Islam). The same Gospel then goes on to describe how Jesus (pbuh) returned a few days later with four angels to the house of his mother Mary (pbuh) and was seen by the apostles. He described how God had saved him from the hands of the Jews, and had made it so that Judas resembled him and was taken in his place. He told them that those who believe in him must believe that everything he had preached to them was true. If they believed that he was raised by God and not forsaken to the Jews to be crucified, then they would have eternal life. Is this not what the verses say? Please read sections 5.10, 5.16 and chapter 7.

1.2.3.22 But he must be God, he was the heir of God’s glory:

Some members of the Church will then tell us that Jesus was the “heir” of God and was “glorified by God” upon his death with the eternal glory and majesty of God. To try and prove this point they then quote such verses as:

Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebrews 1:2

or

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

John 17:5

They will tell us “*surely you must see that this makes Jesus God, and thus, they must be joined in a trinity. You would have to be blind to not see this clear fact*” What these clergymen do not bother to tell us is that the Bible also says:

“The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.”

Romans 8:16-17

“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”

Romans 5:2

“For both he that sanctifieth and they who are sanctified [are] all of one: for which cause he (Jesus) is not ashamed to call them (the believers) brethren,”

Hebrews 2:11

1.2.3.23 But he must be God, he was crucified for blasphemy:

Some members of the Church, in an attempt to prove that Jesus (pbuh) was God would quote for example John 10, as seen in sections 1.2.2.7 and 1.2.3.2, in an attempt to prove that Jesus was God and that this is the very reason why the Jews crucified him. However, as seen in that section, he never said what they claimed and this was not the real reason why they so dearly wanted to kill him. It was only one of many excuses they had tried to come up with in order to mask their true reasons and justify before the masses a conviction of death. The real reason was that he was the Messiah that God had promised them and they did not want a Messiah who would come and rebuke them telling them that they were wrong, misguided, full of corruption and needed to mend their ways before God took vengeance upon them, rather, they wanted a Messiah who would come and tell them what wonderful and pious elect children of God they are were and then to lead them into an ultimate all-conquering victory over all of nations of the earth. So they rejected him, just as six centuries later they would also reject the “second Messiah” they were promised and whom they would travel to the barren deserts of Arabia to await (see chapters 6, 7 and 10). We read the confirmation of this in the Bible:

“His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed that Jesus was the Messiah would be put out of the synagogue.”

(RSV) John 9:22

“Now some of the people of Jerusalem were saying: ‘Is not this the man whom they are trying to kill? And here he is speaking openly but they say nothing to him!. Can it be that the authorities really know that this is the Messiah?’”

(RSV)John 7:25-26

“Whosoever desires honor, power and glory, then [let them know that] to Allah belongs all honor, power and glory. To Him ascends the good word, and the righteous deed does raise it; but those who plot iniquities, theirs will be an awful doom; and the plotting of such (folk) will come to naught.”

The noble Qur’an, Fatir(35):10

“Do not think that Allah is unaware of that which the unjust do. He but gives them respite until the day when [their] eyes shall stare in horror. [They will be] hastening forward, their heads raised up [towards the sky], their gaze returning not to them, and their hearts empty (out of terror). And warn mankind of the Day when the torment will come unto them; then the unjust will say: ‘Our Lord! Respite us for a little while, we will answer Your call and follow the messengers!’ (It will be said): ‘Had you not sworn aforetime that you would not leave [the world for the Hereafter]? And you dwelt in the dwellings of those who wronged themselves, and it was clear to you how We had dealt with them and we put forth many parables for you.’ Indeed they plotted their plot and with Allah is their plot, though their plot were such that [if it were possible] it would remove the mountains ”

The noble Qur’an, Ibraheem(14):42-46

“So when Jesus became conscious of their disbelief, he said: ‘Who will be my helpers in the cause of Allah?’ The disciples said: ‘We will be the helpers of Allah; we believe in Allah and bear witness that we have surrendered unto Him (Literally: ‘we are Muslims’). Our Lord, we believe in what you have sent down, and we follow the Messenger, so write us down among those who bear witness.’ And they (the disbelievers) plotted and Allah plotted, and Allah is the best of plotters. When Allah said: ‘O Jesus! I will take you and raise you to Myself and purify you of those who disbelieved, and I will make those who follow you [on true Monotheism which you preached to them] above those who disbelieved until the Day of Resurrection, then you will all return unto Me and I will judge between you in the matters in which you used to dispute”

The noble Qur’an, A’al-Umran(3):52-54

1.2.4: “Worship me!”

“**A**nd why call ye me, Lord, Lord, and do not the things which I say?” Luke 6:46

Mr. J says: “*What makes Jesus stand out from all other religious figures is the nature of His claims about Himself. He claims the prerogatives of God, the rightful object of a person's supreme allegiance, and receives with out censure the worship and obedience of those who believe.*” Let us study the validity of this claim:

1.2.4.1 Who can forgive sins?:

Islam teaches that a Muslim is rewarded for every single hardship he endures patiently during his lifetime and that each hardship endured patiently is used by God Almighty to erase a previous sin by this individual. Even something so simple as a pin prick is counted to this end. How much greater the reward for a man who endured paralysis. His reward may very likely be the forgiveness of all of his sins. If Christianity believes that forgiving sins is a sign of divinity then what are we to say about the many millions of people in the Christian clergy who over the last 2000 years have publicly accepted people’s “confessions” and “forgiven” their sins? Are they all the offspring of God and part of the Trinity? Do they call God on the telephone and ask His permission to forgive each individual or do they have “the power to forgive sins”?

In “The Five Gospels,” written by 24 Christian scholars from some of the most prominent US and Canadian Universities around today, we read on page 44:

“Stories of Jesus curing a paralytic are found in all four narrative gospels, The Johannine version (John 5:1-9) differs substantially...The controversy interrupts the story of the cure-which reads smoothly if one omits vv. 5b-10 (Mark 2)- and it is absent in the parallel of John...Scholars usually conclude, on the basis of this evidence, that Mark has inserted the dispute into what was originally a simple healing story...If the words are to be attributed to Jesus, v. 10 may represent a bold new claim on Jesus’ part that gives the authority to forgive sins to all human beings...The early church was in the process of claiming for itself the right to forgive sins and so would have been inclined to claim that its authorization came directly from Jesus.”

However, even if we were for a moment to disregard all of the evidence, then we will find that to insist on following Mark 2:1-12 blindly shall result in utter and complete nullification of one of the founding beliefs of Christianity. For the proof of this, please read section 5.16.

We have already spoken in section 1.2.3.2 about the term “Son of God” and its true meaning as understood by the people of that time. What we want is a claim by Jesus himself where he says “Worship me” just as God Almighty says for instance in Isaiah 66:23

“And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD.”

I simply want to know where Jesus (pbuh) does the same.

1.2.4.2 Jesus said “I am” so he must be God:

Once again, the claim in John 8:56-59 “*before Abraham was born, I am*” is not the same as “worship me!” The fact that Jesus (pbuh) was present before Abraham (pbuh) is not the same as him saying “worship me!” What then would we say about Solomon (pbuh) (Proverbs 8:22-31) and Melchizedec (Hebrews 7:3), who were supposedly present not only before Abraham (pbuh), but also before all of creation? What about the many others who were either anointed, consecrated or made holy, before their births. (see Ps.89:20, Is. 45:1, 61:1, 1 Sam. 24:6, and Jer.1:5)?

With regard to your comparison of “*I am*” in the verse of Exodus 3:14 with that of John 8:59, please note that in John 9:9, a beggar who was healed by prophet Jesus used these exact same words used by Jesus (“I am”) to refer to *himself*. We read

“Some said, This is he (the beggar): others [said], He is like him: [but] he said, I am [he].”

John 9:9.

Here we have a very clear statement from the beggar that he was “implying” that he too was God Almighty. Is this not how the “translators” have chosen to translate and “interpret” such verses?. Please note that the word “he” was not uttered by this beggar. What he actually said was “*I am.*” He used the exact same words that Jesus used. *Word for word.* Does this now make this beggar

too the “incarnation” of God? Also notice that when the Jews asked this beggar about the identity of the one who healed him (Jesus) he replied

"And he said, 'He is a prophet.'"

John 9:17

Further, please notice how the “translators” chose to add the word “he” after the beggar’s statement, but they did not chose to do so when Jesus said the exact same words.

Do you see how we have once again been reduced to implication?. Notice how since Jesus never once says “I am God!” or “Worship me!” that our own desire for him to actually say that he is God is making us “interpret” every innocent statement he makes to be equivalent to “I am God!”?

Just because the English translation of these verses is performed such that they become the same English words does not mean that the original words are the same. The first is the Greek word eimi {i-mee'}, while the second is the Hebrew word hayah {haw-yaw}. While both can be translated into English to mean the same thing, they are in actuality two distinctly different words.

The exact same Greek word (eimi {i-mee'}) is translated as “I” in Matthew 26:22:

"And they [the disciples] were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?"

However, if we want to translate this word as “I am” when Jesus says it then we need to be honest and consistent and translate it the exact same way when the disciples say it too. In such a case, Matthew 26:22 would be translated as follows:

"And they [the disciples] were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I am?"

So, if we were to follow these translator’s chosen “translation” techniques, shall we now claim that the disciples of Jesus too are God? Here we have them saying so very clearly. We have them asking Jesus in black and white “Are we God?.” Is this not what they were “implying?.” Should the inspiration of God be reduced to our “implications”?

When the translators have not allowed their preconceived doctrines to color their translation the result has been such faithful translations of John 8:58 as the following:

“Truly, truly I tell you,’ said Jesus, ‘I have existed before Abraham was born’”

The Holy Bible Containing the Old and New Testaments, Dr.
James Moffatt, John 8:58

and *“Jesus said to them, ‘I tell you, I existed before Abraham was born’”*

The Complete Bible, an American Translation, by Edgar
Goodspeed and J. M. Powis Smith, John 8:58

In Exodus 3:4, we read that prophet Moses used this exact same term to refer to himself, however, now strangely enough, no one has ever tried to claim that Moses is God or that he was mimicking the words of God found ten verses later in the same book of Exodus. We read:

“And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here I am.”

Exodus 3:4

Notice how people are driven in a chosen direction of faith through selective translation? Also remember that Jesus (pbuh) did not speak GREEK. If only the church had not felt it necessary to burn all of the original Hebrew manuscripts of the Bible.

Is it so hard to bring us one clear verse like the above verse of Isaiah 66:23 wherein Jesus (pbuh) also says “worship me!”? Why must we infer? If Jesus is God or the Son of God then this is his right. The Bible should be overflowing with verses where Jesus *explicitly* commands his followers to worship him, where God *explicitly* commands mankind to worship his son, where God *explicitly* threatens those who do not worship His son with brimstone and hellfire, and so forth. The Bible is overflowing with verses like this from God about *Himself*, and from Jesus (pbuh) about *God*, but there are none from Jesus (pbuh) about *himself*. Why is it necessary:

- a) For God Almighty to *explicitly* command us to worship Him, and
- b) for Jesus to *explicitly* command us to worship “the Father.”

while it is not necessary:

- a) For Jesus (pbuh) to *explicitly* command us to worship him, or
- b) for God to *explicitly* command us to worship “the Son”?

Is this not a fair request?

1.2.4.3 But people “worshipped” Jesus and he did not object:

With regard to John 9:38 “*Lord, I believe, and he worshipped him.*” and Matthew 28:17 “*they saw him, they worshipped him.*” Please note that the word translated as “*worshipped*” in both verses is the GREEK word “prosekunesan” which is derived from the root word proskuneo {pros-ku-neh'-o}. The literal meaning of this word is (and I quote): “*to kiss, like a dog licking his masters hand.*” This word also has the general meaning of “*bow, crouch, crawl, kneel or prostrate.*” Please check the Strong’s concordance for the true meaning of this word. Is the act of kissing someone’s hand the same as worshipping him? Once again, selective translation.

However, the above two verses of John and Matthew are not the only two verses of the Bible where such selective translation techniques are employed in order to impress upon the reader a chosen doctrine. For example, in the “Gospel of Matthew” the English “translation” records that Jesus was “worshipped” by Magi that came from the East (2:11); by a ruler (9:18), by boat people (14:33), by a Canaanite woman (15:24), by the mother of the Zebedees (20:20); and by Mary Magdalene and the other Mary (28:9) to name but a very few.

Since worshipping any one other than God is a fundamental sin, therefore, the reader understands that Jesus was God since he *condoned* them “worshipping” him. Since Jesus (pbuh) never once in the whole Bible ever told anyone “worship me!” (as God Himself does in many places), therefore, once again, we are told that Jesus was “hinting” that he wants us to worship him. However, as we can plainly see, what the author was in fact saying in these verses is that these people “*fell at Jesus’ feet,*” or that these people “*kneled before Jesus.*”

How then shall we interpret their “kneeling down before Jesus.”? Should we understand that they were “praying” to him? Far from it! Let us ask the Bible to explain:

“And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, And fell at his feet, and said, Upon me, my lord, [upon]

me [let this] iniquity [be]: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.”

1 Samuel 25:23-24

When Abigail “fell before” king David was she “worshipping” him? Was she “praying” to him? When she addressed him as “my lord,” did she mean that he was her God?. Similarly,

“Then she went in, and fell at his (Elisha’s) feet, and bowed herself to the ground, and took up her son, and went out.”

2 Kings 4:37

“And his (Joseph’s) brethren also went and fell down before his face; and they said, Behold, we [be] thy servants.”

Genesis 50:18

“And there went over a ferry boat to carry over the king’s household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;”

2 Samuel 19:18

“Worship” is one of those English words which carry a double meaning. The one most popular among most people is “*to pray to.*” This is the meaning that immediately springs into everyone’s mind when they read this word. However, “worship” has another meaning. It also means “*to respect,*” “*to reverence,*” or “*to adore*” (see for example Merriam Webster’s Collegiate Dictionary, tenth edition). The second meaning is used more frequently in England than, for example, in the United States. However, the first remains the most popular and well known meaning in any English speaking country. Even at that, in Britain it is not at all uncommon even in this age to find the British addressing their nobles as “your worship.”

What the translators have done when translating these verse is that they have “technically” translated the word correctly, however, the true meaning of this word is now completely lost.

Finally, in order to seal the proof of this matter and to dispel any lingering doubt that may remain in the reader’s mind, the reader is encouraged to obtain a copy of the “New English Bible.” In it they will find the translations of the quoted verses to read:

“bowed to the ground” (2:11);

“fell at his feet” (14:33);
“falling prostrate before him” (28:9), and
“fell prostrate before him” (28:17)...etc.

Please also read the translation of these verses in “The Complete Bible, an American Translation” By Edward Goodspeed and J. M. Powis Smith where they are once again honestly translated as:

“they threw themselves down and did homage to him” (2:11),
“fell down before him”(14:33),
“and they went up to him and clasped his feet and bowed to the ground before him” (28:9), and
“bowed down before him”(28:17), etc.

Indeed, it is not at all uncommon in the Bible to read of men “worshipping” the prophets of God. For example, the pagan king of Babilonia is described as

“Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth [it is], that your God [is] a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise [men] of Babylon”

Daniel 2:46-48

This verse, like those which describe prophet Jesus (pbuh) in the Bible, are describing the act of “prostration” or “bowing one’s head to the ground” out of respect and reverence. It does not mean that the king was praying to prophet Daniel (pbuh). When people read similar descriptions of people “falling to the ground” before prophet Jesus (pbuh) they immediately insist that Jesus (pbuh) must be God since he was condoning their “prayers” and did not object. However, here we have an example of another prophet of God who “did not object” to the “worship” of others. Does this mean that prophet Daniel too is God? Obviously not. We need to take the Bible as a literary whole and apply a consistent standard in all cases in order to arrive at the true meaning of its words.

Once again, we remember that such sublime manipulation of the translation in order to establish with the reader a chosen doctrine was exposed by God in the noble Qur’an. The Qur’an says:

“There is among them a party who distort the Scripture with their tongues that you might think that it is from the Scripture, when it is not from the Scripture; and they say, ‘It is from God,’ but it is not from God; and they speak a lie against God, and [well] they know it!”

The Qur’an, A’al-Umran(3):78

1.2.4.4 But he doesn’t need to say it:

Mr. J., you say: “Does Jesus say, ‘I am God’? No.” I am glad we agree. “...because that would have been misunderstood. Jesus is not the Father (as it would have been thought), Jesus is the Son.” What?, are you claiming that Jesus is incapable when telling his disciples “worship the Father” to add the words “...and the Son”? Are you claiming that the people he is talking to are incapable of comprehending that one is the father and the other is the son? Would you have us believe that his twelve apostles were so dense that they could not comprehend the difference between a “father” and a “son”? Are there no words in his language to say “I am not God but His son, worship *both* of us”? When you claim that Jesus (pbuh) died on the cross, do you misunderstand this to mean that God the “Father” is the one who died on the cross? When you claim that Jesus was “begotten” by God, do you misunderstand this to mean that Jesus begat the Father? Are Jesus’ twelve hand-picked apostles truly in your estimation so backward and dense? This is not how Muslims regard them.

With regard to the miracles of Jesus being proof of his Godhead please read my comments about other prophets and their miracles (Section 2.2.3).

What you appear to be trying to say is that the fact that Jesus never told anyone to worship him nor claimed to be God but left it up to them to surmise by themselves is proof that he wanted them to worship him? God must command us to worship him, and Jesus must command us to worship God, but Jesus (pbuh) receives worship “*without censure*” without asking for it? Why then is the same not true for God Himself? Why did God Himself not simply remain quiet (like Jesus) and expect us to “gather” and “observe” that He wishes us to worship Him. Why does God Himself not receive “*without censure*” worship until He asks for it? Why?

With regard to the opening verses of John, they have already been dealt with in detail.

Jesus (pbuh) never in his lifetime told anyone to worship him. It was others who did that. Quite the contrary, whenever Jesus (pbuh) spoke of worship, he always attributed it to God and never himself:

“Thou shalt worship the Lord thy God, and him only shalt thou serve”

Luke 4:8.

Notice the words: “Him ONLY.” Jesus did not say “US only,” or “Him and I only.” How could he possibly make it more clear than that? What abstract meaning are we now going to concoct for this verse to show that what Jesus “really” meant was “worship *BOTH* of us”?

The problem with many apologists is that they “interpret” the words “he” and “him” to mean “we” and “us” when it suits them, and to mean “he” and “him” only when it suits them. In cases such as Luke 4:8, they claim that “him” *really* means “us.” But in cases where God “begets” Jesus, or where God “sacrifices” Jesus, “him” and “he” is God *alone* and does not mean “us” and “we.” Notice the trend ?

But there is more:

- 1) *“Jesus saith unto her, ... worship the Father.”* John 4:2.
- 2) *“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship HIM”* John 4:23. Notice: “worship the FATHER,” not “worship the Father AND THE SON.” Also notice: “worship HIM” not “worship US” or “worship ME.”
- 3) *“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”* Matthew 7:21.
- 4) *“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”* Matthew 22:37.

Strangely enough, even though Jesus is regarded as the “incarnation” of God, and wholly equal to God in every respect, and all three are “one” God, still, no one has ever gone on and attempted to explain if this is so why Jesus would then need to pray, let alone to his own self:

- 1) *“And he (Jesus) went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou [wilt].”* Matthew 26:39

- 2) *“He (Jesus) went away again the second time, and prayed (to another side of his ‘triune’ self?), saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.”* Matthew 26:42
 - 3) *“And he (Jesus) left them, and went away again, and prayed (to whom? To himself?) the third time, saying the same words.”* Matthew 26:44
 - 4) *“And in the morning, rising up a great while before day, he (Jesus) went out, and departed into a solitary place, and there prayed.”* Mark 1:35
 - 5) *“And he (Jesus) went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.”* Mark 14:35
 - 6) *“And again he (Jesus) went away, and prayed, and spake the same words.”* Mark 14:39
 - 7) *“And he (Jesus) withdrew himself into the wilderness, and prayed.”* Luke 5:16
 - 8) *“And he (Jesus) was withdrawn from them about a stone's cast, and kneeled down, and prayed,”* Luke 22:41
- etc.

If Jesus (pbuh) “is” God, and if both are different names for one “triune” God, and if all three “persons” are “co-equal, co-eternal, and consubstantial,” then is Jesus praying to himself? Is he praying to another side of his own personality? Is he praying to his own essence? Why? Why does the “incarnation” of God need to pray, beseech, sweat, and plead with his own essence? If I have both a father and a number of sons, then can my “fatherly” nature plead with my “sonly” nature to save it from danger? Why? For what purpose?

“Many will say to me (Jesus) in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

Matthew 7:22

1.2.5: Historical origin of the “Trinity” myth:

“**A**nd you shall know the truth, and the truth shall make you free.” John 8:32

Mr. J says: “Most “proofs” against the traditional teachings of Christianity consist of pitting one passage of Scripture against another.” Should it not be impossible to “pit one verse of the Bible against another”? Should the verses of the Bible not be consistent? Should they not reinforce each other rather than refute each other? What kind of logic is this?

As we shall now begin to see, humanity has over the ages taken great liberties with the text of the Bible. This has ultimately resulted in countless contradictions between the verses. This means that as a result of this continuous unrelenting tampering, the message of the Bible can no longer be trusted as the original 100% unchanged word of God. The Bible itself bears witness that a “false witness” will always result in discrepancy (Mark 14:56). Mr. J continues, “...and almost always taking such passages out of context.”

Please go back to such verses as “I and my father are one” and the many others which we have just dealt with in the last two sections and see whether Muslims or the Church quote the Bible out of context? Please show me where I have been unjust or unfaithful in my presentation of the verses. If the Bible had remained 100% the word of God then it would be impossible for its verses to contradict each other, however, if mankind has been taking liberties with the words of God then the verses will indeed contradict themselves: “Do they not consider the Qur’an (with care)? Had it been from other than Allah, they would have surely found therein much discrepancy.” The Qur’an, Al-Nissa(4):82. Why not apply the same test to the Bible?

“The Christian message about Jesus revolves around three facts: the incarnation, the crucifixion, and the resurrection.” Have we now totally given up on such matters as the “Trinity,” the “original sin,” the “atonement,” and so forth...? We have already disproved all of these. “Prove from the Bible or otherwise that any one of these three things are not true, and like a three-legged stool the truth of the message would collapse.” Please go back and have another look at your stool. Does it not need the doctrines of “Trinity,” “begotten son of God,” “original sin” and “atonement.” In order to remain standing? If you would like, you can find many very serious discrepancies in the narration of the crucifixion and many other matters in Ahmed Deedat’s books “The Choice,” and “Crucifixion or Cruci-fiction,” as well as his many other publications (you may get a sample from sections 2.1 and 2.2).

But someone may now say: “If the Trinity was not revealed by God Almighty or Jesus (pbuh) then why does Christianity believe in it?” The answer lies in the council of Nicea of 325 CE.

As we just read in section 1.2.2.16, in “*The New Catholic Encyclopedia*” (Bearing the **Nihil Obstat** and **Imprimatur**, indicating official approval) we get a glimpse of how the concept of the Trinity was not introduced into Christianity until close to four hundred years after Jesus (pbuh):

“.....It is difficult in the second half of the 20th century to offer a clear, objective and straightforward account of the revelation, doctrinal evolution, and theological elaboration of the Mystery of the trinity. Trinitarian discussion, Roman Catholic as well as other, present a somewhat unsteady silhouette. Two things have happened. There is the recognition on the part of exegetes and Biblical theologians, including a constantly growing number of Roman Catholics, that one should not speak of Trinitarianism in the New Testament without serious qualification. There is also the closely parallel recognition on the part of historians of dogma and systematic theologians that when one does speak of an unqualified Trinitarianism, one has moved from the period of Christian origins to, say, the last quadrant of the 4th century. It was only then that what might be called the definitive Trinitarian dogma ‘One God in three Persons’ became thoroughly assimilated into Christian life and thought ... it was the product of 3 centuries of doctrinal development” (emphasis added).

“The New Catholic Encyclopedia,” Volume XIV, p. 295

They admit it!!! Jesus (pbuh), John, Matthew, Luke, Mark, all of the apostles, and even Paul, were completely unaware of any “Trinity.” !!

(Please read sections 1.2.2.16, and 1.2.3.1 for more)

So what did exactly happen in this fourth century CE? Let us ask Mr. David F. Wright, a senior lecturer in Ecclesiastical History at the University of Edinburgh. Mr. Wright has published a detailed account of the development of the doctrine of the “Trinity.” We read:

“...Arius was a senior presbyter in charge of Baucalis, one of the twelve ‘parishes’ of Alexandria. He was a persuasive preacher, with a following of clergy and ascetics, and even

circulated his teaching in popular verse and songs. Around 318 CE, he clashed with Bishop Alexander. Arius claimed that Father alone was really God; the Son was essentially different from his father. He did not possess by nature or right any of the divine qualities of immortality, sovereignty, perfect wisdom, goodness, and purity. He did not exist before he was begotten by the father. The father produced him as a creature. Yet as the creator of the rest of creation, the son existed 'apart from time before all things'. Nevertheless, he did not share in the being of God the Father and did not know him perfectly." Wright goes on to demonstrate in this book how before the third century CE the "three" were separate in Christian belief and each had his or its own status.

"Eerdman's Handbook to the History of Christianity," chapter
on "Councils and Creeds,"

Tertullian (155-220AD), a lawyer and presbyter of the third-century Church in Carthage, was the first Christian to coin the word "Trinity" when he put forth the theory that the Son and the Spirit participate in the being of God, but all are of one being of substance with the Father (Interpreter's Dictionary of the Bible, V4, p. 711).

About this time, two separate events were about to lead up to the official recognition of the church by the Roman empire. On the one hand, Emperor Constantine, the pagan emperor of the Romans, began to notice the increasing number of converts to the new faith among his subjects. They were no longer a petty fringe sect of no great concern to the empire, rather, their presence was becoming increasingly noticeable, and the severe division and animosity between their ranks was beginning to pose a serious threat to the internal stability of the empire as a whole.

On the Christian front, controversy over the matter of the Trinity had in 318C.E. once again just blown up between two church men from Alexandria, Arius, the deacon, and Alexander, his bishop. Now Emperor Constantine stepped into the fray. The emperor sent these men many letters encouraging them to put aside their "trivial" disputes regarding the nature of God and the "number" of God, etc. To one who had become accustomed to being surrounded by countless gods, and goddesses, and demi-gods, and man-gods, and incarnations of gods, and resurrections of gods, and so forth, the issue of whether a given sect worshipped one god or three gods or "three gods in one" was all very trivial and inconsequential.

After several repeated attempts by the emperor to pacify them failed, he finally found himself in 325 CE faced with two serious controversies that divided his Christian subjects: the observance of the Passover on Easter Sunday, and the concept of the Trinity. Emperor Constantine realized that a unified church was necessary for a strong kingdom. When negotiations failed to settle the dispute, the emperor called the “*Council of Nicea*” in order to resolve these, and other matters. The council met and voted on whether Jesus (pbuh) was God or not. Arius was at a marked disadvantage since he was not given a seat on the council. The council then effectively voted Jesus into the position of God with an amendment condemning all Christians who believed in the unity of God. All books written by Arius were then burned and those who hid them were killed.

The Trinitarians quickly coined the word “homoousious” (consubstantial/same substance) and then used their new found political backing to force all attendees to accept their definitions of the nature of God. No compromise would be tolerated. Even those of moderate views were forced to either sign the decree and uncompromisingly accept it while condemning the Unitarians, or else be the object of severe persecution. To avoid banishment and still remain somewhat true to his beliefs, bishop Eusebius of Nicomedia allegedly tried to compromise by adding the letter “i” to “homoousious” making it read “homoiousios” meaning of “similar” or “like” substance. He, however, was soon banished for allowing Arians in his church.

We should further remember that all of this was done not based upon religious principles but rather out of political necessity. The debate in the council was probably very similar to a modern debate in the House between Democrats and Republicans. Who knows what kind of behind-the-scenes lobbying and deal making goes on to switch people’s votes. One Catholic historian states:

“At the beginning of the council, the party of moderate Arian views of which Eusebius of Nicomedia was the most influential member, was in the majority, and ‘homoousious’ had some difficulty in securing acceptance; it was imposed rather than accepted. Hosius supported it energetically; the same was true of the bishops of Alexandria and Antioch. The Emperor made it known that he desired the use of the word. This was, for many, a capital argument”

Another historian said that the

“...Council was, for Constantine, much more an affair of the state than an affair of the Church. Desirous of putting an end to the disputes which troubled his provinces, he worried little that they approve Arius or Alexander, but he worried a great deal that the majority should arrive at a conclusion of which

they could make use to impose silence on the opponents, no matter who they were."

(The above mentioned quotes come from "Apostasy from the Divine Church" by James L. Barker.)

There is even extensive proof that most of those who signed this decree did not actually believe in it or understand it but thought it politically expedient to do so. Neo-Platonic philosophy was the means by which this newly defined doctrine of "Trinity" was formulated. One of the attendees, Apuleius, wrote "*I pass over in silence,*" explaining that "*those sublime and Platonic doctrines understood by very few of the pious, and absolutely unknown to every one of the profane...*" The vast majority of the others signed under political pressure consoling themselves with such words as "*the soul is nothing worse for a little ink.*" It is narrated that out of the 2030 attendees, only 318 readily accepted this creed ("Al-Seerah Al-Nabawiyya", Abu Al-Hassan Al-Nadwi, p. 306). They then approved the doctrine of *homoousious* meaning: of "**CO-EQUALITY, CO-ETERNITY, AND CONSUBSTANTIALITY**" of the second person of the Trinity with the Father. The doctrine became known as the *Creed of Nicea*.

Only on returning home did other attendees such as Eusebius of Nicomedia, Maris of Chaledon and Theognis of Nicaea summon the courage to express to Constantine in writing how much they regretted having put their signatures to the Nicene formula: "*We committed an impious act, O Prince,*" wrote Eusebius of Nicomedia, "*by subscribing to a blasphemy from fear of you.*"

However, the damage was already done and there would be no undoing it now. It has been recorded that thirteen conferences were held in the fourth century wherein Arius and his beliefs were condemned. On the other hand, fifteen supported him. While seventeen conferences issued decrees similar to the beliefs of the Arians ("Al-Seerah Al-Nabawiyya", Abu Al-Hassan Al-Nadwi, p. 306).

Of the fruits of this council, Jesus (pbuh) was made "Very God." Shortly thereafter, his mother Mary (pbuh) was given the title of "Ever Virgin." It would not be long until these concepts were later combined in 431AD to give her the title "Theotokos" (God-bearing). This is how she became known to us as "Mother of God."

The persecution of the Jews was just now getting into full swing and with it a severe disdain and intolerance for all Christians who did not convert to the new creeds. The books of Arius and his sympathizers were ordered to be burnt, and a

reign of terror proclaimed for all those who did not conform with the new, “official” Christian beliefs. The following is one of the public declarations in this regard:

“Understand now by this present statute, Novatians, Valentinians, Marcionites, Paulinians, you who are called Cataphrygians ... with what a tissue of lies and vanities, with what destructive and venomous errors, your doctrines are inextricably woven! We give you warning... Let none of you presume, from this time forward, to meet in congregations. To prevent this, we command that you be deprived of all the houses in which you have been accustomed to meet . . . and that these should be handed over immediately to the catholic [i.e. official] church.”

Following the Conference of Nicea, the matter of the “Trinity” remained far from settled. Despite high hopes for such on the part of Constantine, Arius and the new bishop of Alexandria, a man named Athanasius, began arguing over the matter even as the Nicene Creed was being signed; “Arianism” became a catch-word from that time onward for anyone who didn’t hold to the newly defined doctrine of the Trinity. The Athanasians could not refute, from Scripture, the position of Arius and the eastern bishops that Christ was created. The group were not Arians but were lumped together with all other groups who did not submit to the new trinitarian definitions under this new catch-all word of “Arians” to give the impression that the nature of God these groups espoused was new or arose with Arius, which it did not. Arius was trained by Lucian of Antioch, the most famous Christian scholar of the fourth century and the last martyr of Diocletian’s persecution. His school also included Eusebius of Nicomedia, Menpophantus of Ephesus, Theognis of Nicæa, Maris of Chalcedon, Leontius of Antioch, Athanasius of Anarzabus and Asterius the Sophist (History of Dogma, Vol. iv, Harnack, p. 3).

Athanasius, the bishop who is popularly credited for having formulated this doctrine, confessed that the more he wrote on the matter, the more his thoughts recoiled upon themselves and the less capable he was of clearly expressing his thoughts regarding it. After the Council of Chalcedon in 451, debate on the matter was no longer tolerated; to speak out against the Trinity was now considered blasphemy and earned stiff sentences that ranged from mutilation to death. Christians now turned on Christians, maiming and slaughtering thousand because of this difference of belief.

Some people might object that the words of all of these eminent Christian scholars and highly respected references are all in error. They claim that Jesus (pbuh) did indeed teach the “Trinity” to the disciples, but that he did so in secret to them alone. The disciples then went on and secretly taught others, and then a couple of centuries later it was made public knowledge. However, not only is this theory based upon no evidence from the Bible, but it actually contradicts the words of Jesus himself:

“Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.”

John 18:20

Worship of the Roman sun-god was very popular during the third century CE among the pagan Gentiles as it had been for centuries before that. As had become the popular custom, Emperor Constantine (who presided over the council of Nicea) was popularly considered to be the “manifestation” or “incarnation” of the supreme Roman sun-god. For this reason, in order to please Constantine, the Trinitarian church compromised with him on the following points:

- They defined Christmas to be on the 25th of December, the birthday of the Roman sun-god
- They moved the Christian Sabbath from Saturday to the Roman Sun-day (*Dies Soli*), the holy day of the sun-god Apollo (see chapter 3)
- They borrowed the emblem of the Roman sun God, the cross of light, to be the emblem of Christianity. Before this, the official symbol of Christianity was that of a fish, a symbol of the last supper (see chapter 3)
- They incorporated most of the rituals performed on the sun-god’s birthday into their own celebrations.

Muhammad Ata’ Ur Rahim records that Constantine was determined that the masses not think that he had forced these bishops to sign against their will, so he resorted to a miracle of God: Stacks of somewhere between 270 and 4,000 Gospels (one copy of all available Gospels at the time) were placed underneath the conference table and the door to the room was locked. The Bishops were told to pray earnestly all night, and the next morning “miraculously” only the Gospels acceptable to Athanasius (The Trinitarian Bishop of Alexandria) were found stacked above the table. The rest were burned. (Jesus Prophet of Islam, Muhammad ‘Ata ur-Rahim).

“The reign of Constantine marks the epoch of the transformation of Christianity from a religion into a political system; and though, in one sense, that system was degraded into idolatry, in another it had risen into a development of the old Greek mythology. The maxim holds good in the social as well as in the mechanical world, that, when two bodies strike, the form of both is changed. Paganism was modified by Christianity; Christianity by Paganism. In the Trinitarian controversy, which first broke out in Egypt - Egypt, the land of the Trinities - the chief point in discussion was to define the position of ‘the Son.’”

History of the Conflict between Religion and Science, Prof.
John Draper, pp. 52-53

Those among the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, son of Mary. That was because they disobeyed and were ever transgressing. They used not to forbid one another from the evil which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their protectors and helpers. Evil indeed is that which their own selves had sent forward before them, for that (reason) Allah's wrath fell upon them and in torment they will abide. And had they believed in Allah, and in the Prophet (Muhammad, pbuh) and in what has been revealed to him, never would they have taken them (the disbelievers) as protectors and helpers, but many of them are the rebellious, the disobedient to Allah.

The noble Qur'an, Al-Maidah(5):78-82

History was repeating itself. God had cautioned the Jews in the past to never give concession in their religion to the non-believers. They, however, disobeyed Him and felt that a little compromise here and there might go a long way towards facilitating “the greater good” and the continuation of the faith. This trend was now repeating itself. A small compromise here and a little concession there, it would not be long until all remaining differences would be resolved. But at what price?

This is indeed why God's last prophet, Muhammad (pbuh) was once again cautioned to never give the slightest concession in God's religion no matter how tempting the pagan polytheists might make their offers.

Noon. (God swears) By the pen and what the (angels) write (in the Records of men). You (O Muhammad pbuh) are not, by the Grace of your Lord, a madman. And verily, for you will be an endless reward. And verily, you are upon an exalted character. Verily, you will see, and they will see, Which of you is afflicted with madness. Verily, your Lord knows best who has gone astray from His Path, and He knows best those who are guided. So obey not the deniers. They wish that you should compromise (in religion) with them, so they (too) would compromise with you.

The noble Qur'an, Al-Qalam(68):1-9

Many more sweeping campaigns for the utter and complete destruction of all “unacceptable” gospels to the Trinitarian Church would be launched over the following centuries. One example of such campaigns is the one launched during the period of 379-395 AD during the reign of the Christian Emperor Flavius Theodosius wherein all non-Roman Catholic Christian writings were destroyed, or the campaign of Christian Emperor Valentinian III (425-454AD) which again commanded that all surviving non-Roman Catholic writings be utterly destroyed. Such campaigns would become the norm in the centuries to come.

Muhammad ‘Ata ur-Rahim informs us in his book that Arius was quickly condemned and then excommunicated. He was reinstated, but was claimed to have been poisoned and killed by the Trinitarian Bishop, Athanasius, in 336 CE. The Trinitarian Church called his death “a miracle.” Athanasius’s treachery was discovered by a council appointed by Costantine and he was condemned for Arius’ murder¹⁰. Athanasius, who declared Arius to be a heretic is also claimed to have forged a letter in the name of Constantine, calling for the death penalty for all who kept any of Arius’ writings. Constantine had him sent into exile, but immediately after his death Athanasius was pardoned by the emperor’s son, Constantius II in 337¹¹.

Constantine had made it an imperial law to accept the *Creed of Nicea*. He was a pagan emperor and at the time cared little if such a doctrine contradicted the teachings of Jesus (pbuh) and the centuries of prophets of God before him who had suffered severe hardship in order to preach a monotheistic god to their people as can be seen in the Old Testament to this day. He just wanted to pacify and unite his “sheep.” Ironically, Mr. Ata’ Ur Rahim records that Constantine embraced the beliefs of the Arians, was baptized on his death bed in 337 by an

¹⁰ Jesus Prophet of Islam, Muhammad ‘Ata ur-Rahim.

¹¹ Deschner, *Abermals krähte der Hahn*, Stuttgart 1962, pp. 373-401.

Arian priest and died shortly thereafter. In other words, he died a believer in the divine Unity and teachings of the Arians and not the new Trinitarian beliefs of the Athanasian sect.

This “triune God” theory was not a novel concept but one that was very much in vogue during the early Christian era. There was:

- 1) The Egyptian triad of Ramses II, Amon-Ra, and Nut.
 - 2) The Egyptian triad of Horus, Osiris, and Isis.
 - 3) The Palmyra triad of moon god, Lord of the Heavens, and sun god.
 - 4) The Babylonian triad of Ishtar, Sin, and Shamash.
 - 5) The Mahayana Buddhist triune of transformation body, enjoyment body, and truth body.
 - 6) The Hindu triad (Tri-murti) of Brahma, Vishnu, and Siva.
- ...and so forth (please read chapter three for more).

However, it is popularly recognized that the “Trinity” which had the most profound effect in defining the Christian “Trinity” was the philosophy of the Greek philosopher, Plato. His philosophy was based on a threefold distinction of: The “First Cause”, the “Reason” or *Logos*, and the “Soul or Spirit of the Universe” (please see section 1.2.2.6). Edward Gibbon, considered one of the Western world’s greatest historians, and the author of “Decline and Fall of the Roman Empire,” generally considered a masterpiece of both history and literature writes in this book:

“..His poetical imagination sometimes fixed and animated these metaphysical abstractions; the three archical or original principles with each other by the mysterious and ineffable generation; and the Logos was particularly considered under the more accessible character of the Son of an eternal Father, and the Creator and Governor of the world.”

“Decline and fall of the Roman Empire,” II, Gibbon, p. 9.

Even the practice of promoting men to the status of gods was common among the Gentiles at the time. Julius Caesar, for instance, was acknowledged by the Ephesians to be “*a god made manifest and a common Savior of all human life.*” In the end, both the Greeks and the Romans acknowledged Caesar as a god. His statue was set up in a temple in Rome with the inscription: “*To the unconquerable god.*” Another man who was elevated by the Gentiles to the status of a god was Augustus Caesar. He was acknowledged as a god and the “*divine Savior of the World.*” Emperor Constantine was also popularly believed to be the human embodiment of the Roman Sun-god. And on and on. Is it

inconceivable that such people, after hearing of Jesus' (pbuh) many miracles, of his raising of the dead, of his healing of the blind, would consider elevating him to the status of a god? These were simple people who had become accustomed to countless man-gods, and Jesus (pbuh) had become a legend among them even during his lifetime. No wonder it did not take them long to make him a god after his departure. In the Gospel of Barnabas, Jesus himself indeed foretold that mankind would make him a god and severely condemned those who would dare to do so (see chapter 7). The Bible itself bears witness to the fact that these gentiles were all too willing to promote not just Jesus (pbuh), but even the apostles of Jesus to the position of gods (see Acts 14:1-14).

Moreover, the concept of resurrection was also not a novel one. The Greeks, like many other pagans, worshipped the earth and associated its fertility with the fertility of woman. Many earth-mother goddesses arose out of this belief, such as Aphrodite, Hera, and so on. With this earth-mother goddess came the concept of a man-god who personified the vegetation cycle and often the sun cycle. In the case of Osirus, Baal, and Cronus, he also represented a deceased king worshipped as divine. This man-god was always assumed to have been born on the **21st or 25th of December** so as to correspond to the winter solstice (time of year when the sun is "born"). Forty days later, or about the time of Easter, he had to be *slain*, laid in a *tomb*, and *resurrected* after three days so that his ***blood could be shed upon the earth*** in order to maintain or restore the fertility of the earth and in order to provide *salvation* for his worshipers. This was a sign to the believers that they too would enjoy eternal life. This man-god was usually called the "Soter" (*Savior*). This "Soter" sometimes stood alone, but usually was "*The third, the savior*" or "*The savior who is third.*" This man-god would be defeated and usually torn into pieces and his enemy would prevail. At this time, life would appear to have been sucked out of the earth. There would then come a third being who would bring back the dead god, or himself be the dead god restored. He would defeat the enemy. This is dealt with in a little more detail in chapter three.

For more and to learn the details of how the Pharisaic adaptation of the cult of Mithra influenced Paul in his reworking of the religion of Jesus, please read "*Mohammed A Prophecy Fulfilled,*" by H. Abdul Al-Dahir. You are also encouraged to read "*Islam and Christianity in the modern world,*" by Dr. Muhammad Ansari, "*Bible myths and their parallels in other religions*" by T. W. Doane, and "*The history of Christianity in the Light of Modern Knowledge; a collective work,*" Blackie & son limited, 1929.

Does any of this sound at all familiar? Is it just an amazing coincidence that Paul's "New covenant" which he preached to these pagan Gentiles ended up

three centuries later so closely resembling their established beliefs, or did God intentionally mold His religion after the departure of Jesus (pbuh) in order to closely resemble that of the pagan Gentiles? Remember Paul's own words:

"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."

1 Corinthians 6:12

"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, ... I am made all things to all [men], that I might by all means save some."

1 Corinthians 9:20-22.

But more on this later.

Even though the "Trinity" was formulated in the council of Nicea, still, the concept of "Jesus was God," or the "incarnation" (mentioned above by Mr. J.) was not formulated until after the councils of Ephesus in 431, and the council of Chalcedone in 451:

"...the Catholics trembled on the edge of a precipice, where it was impossible to recede, dangerous to stand, dreadful to fall; and the manifold inconveniences of their creed were aggravated by the sublime character of their theology. They hesitated to pronounce that God Himself, the second person of an equal and consubstantial trinity, was manifested in the flesh; that a being who pervades the universe, had been confined in the womb of Mary; that His eternal duration had been marked by the days, and months, and years, of human existence; that the Almighty had been scourged and crucified; that His impassable essence had felt pain and anguish; that His omniscience was not exempt from ignorance; and that the source of life and immortality expired on Mount Cavary. These alarming consequences were affirmed with the unblushing simplicity of Apollinans, Bishop of Laodicia, and one of luminaries of the church."

"Decline and Fall of the Roman Empire," VI, Gibbon, p. 10.

Groliers encyclopedia under the heading of "Incarnation" informs us that

“Incarnation denotes the embodiment of a deity in human form. The idea occurs frequently in mythology. In ancient times, certain people, especially kings and priests, were often believed to be divinities. In Hinduism, Vishnu is believed to have taken nine incarnations, or Avatars. For Christians, the incarnation is a central dogma referring to the belief that the eternal son of God, the second person of the Trinity, became man in the person of Jesus Christ. The incarnation was defined as a doctrine only after long struggles by early church councils. The Council of Nicea (325) defined the deity of Christ against Arianism; the Council of Constantinople (381) defined the full humanity of the incarnate Christ against Apollinarianism; the Council of Ephesus (431) defined the unity of Christ's person against Nestorianism; and the Council of Chalcedon (451) defined the two natures of Christ, divine and human, against Eutyches.”

Notice that it took the Church close to five hundred years after the departure of Jesus to build up, justify, and finally ratify the “incarnation.” Also notice that the apostles, their children, and their children’s children for tens of generations were too ignorant to recognize the existence of an “incarnation.” Jesus’ (pbuh) very first and very closest followers were too ignorant to recognize this “truth.” (for more on this topic, please read section 5.11)

It is not surprising then, that this doctrine of incarnation is not mentioned in the New Testament. Once again, the one verse which validates this claim, 1 Timothy 3:16, is again recognized as a later forgery which was foisted upon Jesus (pbuh) fully six centuries after his departure:

Regarding this verse, Sir Isaac Newton says:

“In all the times of the hot and lasting Arian controversy, it never came into play ... they that read ‘God manifested in the flesh’ think it one of the most obvious and pertinent texts for the business.”

Jesus, Prophet of Islam, Muhammad Ata’ Ur-Rahim, P. 157

“This strong expression might be justified by the language of St. Paul (1 TIM. 3.16), but we are deceived by our modern Bibles. The word “o” (which) was altered to “theos” (God) at Constantinople in the beginning of the 6th century: the true reading, which is visible in the Latin and Syriac version, still exists in the reasoning of the Greek, as well as the Latin fathers;

and this fraud, with that of the three witnesses of St. John, is admirably detected by Sir Isaac Newton.”

“Decline and Fall of the Roman Empire,” VI, Gibbon, p. 10.

Notice how, shortly after the “incarnation” was officially approved, it was recognized that the Bible needed to be “corrected” and “clarified” so that the reader could see the “incarnation” clearly. All that was needed was to change one word. Thus 1 Timothy 3:16 went from saying:

Before the inspired sixth century “correction”:

“And without controversy great is the mystery of godliness: which was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” to saying:

After the inspired sixth century “correction”:

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”

Thankfully, more recent and faithful versions of the Bible such as the Revised Standard Version (RSV) are now beginning to discard such innovations. Much is yet to be desired, however, it is a start (for more on this topic see section 2.1).

Even the holy “Easter” holiday is a pagan innovation unknown to Jesus (pbuh) and his apostles. The name “Easter” is derived from the pagan spring festival of the Anglo-Saxon goddess of light and spring “Eostre” (Eastre, Ishtar, Astarte) and to whom the month of April was dedicated. Many folk customs associated with Easter such as colored Easter eggs (representing the sunlight of spring in her festival), the Easter bunny (a symbol of fertility) are of pagan origin also. Her festival was celebrated on the vernal equinox (March 21st), and so too is the Christian “Easter.” It was celebrated to commemorate spring and the sun regaining its strength. Once again, the “Son” Jesus (pbuh), regained his power and came to life at the same time (see chapter three for more).

After the council of Nicea, 325C.E., the following proud proclamation was made:

“We also send you good news concerning the unanimous consent of all, in reference to the celebration of the most solemn feast of Easter; for the difference has also been made up by the assistance of your prayers; so that all the brethren of the east, who formerly celebrated this festival at the same time as the Jews, will in future conform to the Romans and to us and to all who have of old observed our manner of celebrating Easter.”

There are many other examples of how, after the Trinitarian Church received the support of the Roman Empire, the religion of Jesus (pbuh) was slowly but surely subjected to compromise after compromise until hardly any trace of the original message of Jesus (pbuh) remained. For example, we read:

“Nowhere in the New Testament is there any explicit commandment that marriage should be monogamous or any explicit commandment forbidding polygamy.”

Father Eugene Hillman, *Polygamy Reconsidered: African Plural Marriage and the Christian Churches*, Orbis Books, 1975, p. 140.

Jesus never once spoke out against polygamy in the NT even though it was practiced by the Jews of his society. Father Hillman demonstrates the fact that the Church in Rome banned polygamy in order to conform to the Greco-Roman culture (which prescribed only one legal wife while tolerating concubinage and prostitution). He cites St. Augustine,

“Now indeed in our time, and in keeping with Roman custom, it is no longer allowed to take another wife.”

African churches and African Christians often remind their European brothers that the Church's ban on polygamy is a cultural tradition and not an authentic Christian injunction. However, in our modern age it is a very rare individual who realizes this fact, and when they condemn other cultures for practicing polygamy they do so very indignantly and in the name of Christ not knowing that “Christ” had nothing whatsoever to do with current “Christian” attitudes towards this practice. They are a direct result of compromise with the pagan Romans. For more on this topic I recommend the book “Women In Islam Versus Women In The Judeo-Christian Tradition: The Myth & The Reality,” By Dr. Sherif Abdel Azeem.

“Legislation safeguarded the rights of various wives, slaves or free; and according to the Rabinnic interpretation of Lev. 21¹³ the high priest was not allowed to be a bigamist ...Ex21¹⁰ provides

for the rendering of the duties of marriage to the first wife even if a purchased concubine... The difference between a wife and a concubine depended on the wife's higher position and birth, usually backed by relatives ready to defend her...as part of a man's chattels his wives were in certain cases inherited by his heirs, with the limitation that a man could not take his own mother. The custom lasted in Arabia till forbidden in the Koran (ch. iv)"

Dictionary of the Bible, James Hastings, Scribners, p. 626

For much, much more on the topic of the pagan influence on today's "Christianity," please read the books "Islam and Christianity in the modern world," by Dr. Muhammad Ansari, and "Bible myths and their parallels in other religions" by T. W. Doane.

As mentioned above, the very first Christians were all devout Jews. These first followers of Jesus (including the apostles themselves) followed the same religion which Moses (pbuh) and his followers had followed for centuries before them. They knew of no "new covenant" or annulments of the commandments of Moses (pbuh). They had been taught by Jesus (pbuh) that his religion was an affirmation of the religion of the Jews and a continuation of it.

"The first fifteen Bishops of Jerusalem," writes Gibbon, "were all circumcised Jews; and the congregation over which they presided united the Law of Moses with the Doctrine of Christ."

"Decline and fall of the Roman Empire," II, Gibbon, p. 119.

As we have seen in the previous sections, this fact is indeed confirmed in the Bible where we are told that after the departure of Jesus, his faithful followers continued to keep up their daily attendance at the Temple of the Jews (the most holy of Jewish synagogues) in observance of the religion of Moses.

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,"

Acts 2:46

Also remember the words of Professor Robert Alley:

"...The (Biblical) passages where Jesus talks about the Son of God are later additions.... what the church said about him. Such a claim of deity for himself would not have been consistent with

his entire lifestyle as we can reconstruct. For the first three decades after Jesus' death Christianity continued as a sect within Judaism. The first three decades of the existence of the church were within the synagogue. That would have been beyond belief if they (the followers of Jesus) had boldly proclaimed the deity of Jesus"

This would also have been beyond belief if they had preached the total cancellation and destruction of the law of Moses, as Paul did.

Toland observes:

"We know already to what degree imposture and credulity went hand in hand in the primitive times of the Christian Church, the last being as ready to receive as the first was to forge books, this evil grew afterwards not only greater when the Monks were the sole transcribers and the sole keepers of all books good or bad, but in process of time it became almost absolutely impossible to distinguish history from fable, or truth from error as to the beginning and original monuments of Christianity. How immediate successors of the Apostles could so grossly confound the genuine teaching of their masters with such as were falsely attributed to them? Or since they were in the dark about these matters so early how came such as followed them by a better light? And observing that such Apocryphal books were often put upon the same footing with the canonical books by the Fathers, and the first cited as Divine Scriptures no less than the last, or sometimes, when such as we reckon divine were disallowed by them. I propose these two other questions: Why all the books cited genuine by Clement of Alexander. Origen. Tertullian and the rest of such writers should not be accounted equally authentic? And what stress should he laid on the testimony of those Fathers who not only contradict one another but are also often inconsistent with themselves in their relations of the very same facts?"(emphasis added).

The Nazarenes, John Toland, pp. 73 (From: Jesus Prophet of Islam).

Jesus (pbuh) himself did indeed foretell of this most tragic situation:

"They shall put you out of the synagogues: yea, the time comes, that whosoever kills you will think that he does God service And these things will they do unto you, because they have not known

the Father, nor me. But these things have I told you, that when the time shall come, you may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you..”

John 16:2-4

“Beware of them, for they will hand you over to councils and flog you in the synagogues, and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles”

(RSV)Matthew 10:17-18

Well then, why did the masses in the centuries after this not revolt and renew the original teaching of Jesus (pbuh)? Because the Bible was made the property of the privileged few. No one was allowed to read it, nor to translate it into other languages. When these privileged few came into power in what would later be called by the West “The Dark Ages,” (our more politically correct generation now prefers to refer to it as “The Middle Ages”) the Bible was hoarded by these men and they were claimed to be the only ones who could understand its teachings. The first authoritative English translation of the Bible was completed by Mr. William Tyndale, popularly considered a master of both the Hebrew and Greek languages. The King James Bible was based upon his translation. He was forced into exile in 1524 and later condemned and burned to death as a heretic in October 1536 for the vile and blasphemous deed of translating the Bible into English¹².

With the rule of the church came the great Inquisitions. The Inquisitions were a medieval church court instituted to seek out and prosecute heretics. Notoriously harsh in its procedures, the Inquisition was defended during the rule of the church by appeal to biblical practices and to the church father Saint

¹² On page 759 of the Oxford Companion to the Bible we read: “[Tyndale’s] opponent in one debate argued that Christians were better off without God’s law (the scriptures) than without the Pope’s law... Unable to get authorization in England to produce his translation, Tyndale went to the continent... towards the end of February 1526 the complete New Testament was published. About a month later copies began to appear in England... Cuthbert Tunstall, Bishop of London, bought copies in great numbers and burned them publicly... During this time he was living in Antwerp, and many attempts were made to lure him back to England. He was betrayed on 21 May 1535, arrested by agents of Emperor Charles V, and taken to Vilvorde, six miles north of Brussels, where he was imprisoned in a fortress. In August he was tried, found guilty of heresy, and turned over to the secular power for execution. On 6 October 1536, he was strangled and burned to death at the stake ..”

Augustine himself (354-430 AD), the great luminary of the church, who had interpreted Luke 14:23 as endorsing the use of *force* against heretics in order to convert them¹³. Mr. Tom Harpur observes

*"The horrors of the Crusades and the notorious Inquisitions are all but a small part of this tragic tale."*¹⁴

¹³ The earliest Christian theologians had been of differing opinions on the matter of warfare, while some like Origen even were outspokenly opposed to war, Augustine's proclamations on the matter were strongly in favor of it. In a letter to the Manichaean heretic Faustus he wrote: *"Why do you object to war? Surely not, because men, who eventually die anyway, are killed in war?"* His views have been summarized: *"Any violation of God's laws, and by easy extension, any violation of Christian doctrine, could be seen as an injustice warranting unlimited punishment ... of the enemy population without regard to the distinction between soldiers and civilians. Motivated by righteous wrath, the just warriors could kill with impunity even those who were morally innocent."* [Russell, *The Just War in the Middle Ages*, Cambridge 1975]

¹⁴ One of the more "closer to home" examples of the Crusades is that of Christopher Columbus. When he first landed on the shores of modern day America, he "discovered" the native American Indians to be people of tremendous good will, charity, friendliness and hospitality. He himself recorded: *"The people of this island and of all other islands which I have found and seen, ... all go naked, ... they ... are so artless and free with all they possess, that no one would believe it without having seen it. Of anything they have, if you ask them for it, they never say no; rather they invite the person to share it, and show as much love as if they were giving their hearts..."* Because of these traits, Columbus observed that the natives *"ought to be good servants... and would easily be made Christians"* since the natives were intended by God *"to be placed under the authority of civilized and virtuous princes or nations, so that they may learn ... to practice better morals, worthier customs and a more civilized way of life."* He proceeded to declare in Spanish to the natives: *"I certify to you that, with the help of God, we shall powerfully enter your country and shall make war against you in all ways and manners that we can, and shall subject you to the yoke and obedience of the Church and of Their Highness. We shall take you and your wives and your children, and shall make slaves of them..."*



Anonymous engraving from the sixteenth century. It depicts a few examples of common punishments in the Christian “Dark Ages.” Top row: Executions by burning, hanging, and drowning. Middle row: eyes cut out, internal organs cut out, and ears cut off. In front of the table a man is prepared for being broken on the wheel (depicted smaller than actual size). He is not necessarily killed, only all of his bones are broken. Bottom row: Flogging, beheading, and hands chopped off¹⁵.

¹⁵ For the rich and influential it was considered an act of mercy to first strangle them before burning them. Others were simply forced to endure the fire as their flesh was burned off their bodies. Later on, much more innovative ways of burning were invented. This was in order to ensure severe pain and suffering before death. Towards this end the

Okay, but surely of those who had access to the Bible there must have been some who would have revealed these matters. As it happens, there were. Sadly, they were all put to death or tortured until they recanted their views. Their books were also burned. For instance, Isaac de la Peyere was one of many scholars to notice many serious discrepancies in the Bible and to write about them openly. His book was banned and burned. He was arrested and informed that in order to be released he would have to recant his views to the Pope. He did. There are countless such examples for those who would like to research the books of history.

The Trinitarian church's campaign of death and torture for all Christians refusing to compromise their beliefs continued for many centuries after the creation of the Trinity in 325 CE. Many brilliant scholars and leaders of the Unitarian Christians were condemned, tortured, and even burned alive in a very slow and drawn-out manner. Only some of these men are: Origen (185-254 CE), Lucian (died 312 CE), Arius (250-336 CE), Michael Servetus (1511-1553 CE), Francis David (1510-1579 CE), Lelio Francesco Sozini (1525-1562 CE), Fausto Paolo Sozini (1539-1604 CE), John Biddle (1615-1662 CE)... and so forth.

This wholesale condemnation became so extensive that it was not sufficient to condemn individuals any more, but rather, whole nations were condemned and killed. An example is the Holy decree of 15th of February 1568 which condemned all of the inhabitants of the Netherlands to death as heretics. Three million men women and children were sentenced to the scaffold in three lines by the benevolent Trinitarian church. Why does no one cry "Holocaust" for these poor people?

"Upon the 15th of February 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death

"Bruloir" was invented. It was a large oven which they would be locked inside so that they might be "roasted" to death. Thus, their torment was made far more drawn out and excruciating. It would take them a far greater time to "cook" in the Bruloir than it would if they were simply "burned at the stake." Many other methods of torture and execution were invented by them over the centuries. Among them were the wheel (for breaking all bones), the garrote (breaking of neck by iron collar), the Iron Maiden (iron frame containing nails which was closed upon the victim in order to impale his whole body at once), the rack (used to stretch the body), the "boot" (used to crush the victim's foot and leg), water torture (the victim is tied down and forced to drink till their bowels burst), the Travail, etc.

as heretics. From this universal doom only a few persons, especially named, were excepted. A proclamation of King Philip II of Spain, dated ten days later, confirmed this decree of the Inquisition, and ordered it to be carried into instant execution. . . Three millions of people, men, women and children, were sentenced to the scaffold in three lines. Under the new decree, the executions certainly did not slacken. Men in the highest and the humblest positions were daily and hourly dragged to the stake. Alva, in a single letter to Philip II, coolly estimates the number of executions which were to take place immediately after the expiration of Holy Week at ‘eight hundred heads.’”

“Rise of the Dutch Republic” John Lothrop Motly

Toland asks in his book *The Nazarenes*:

“Since the Nazarenes and Ebonites (Unitarian Christians) are by all the Church historians unanimously acknowledged to have been the first Christians, or those who believe in Christ among the Jews with which, his own people, he lived and died, they having been the witness of his actions, and of whom were all the apostles, considering this, I say how it is possible for them to be the first of all others (for they were made to be the first heretics), who should form wrong conceptions of the doctrines and designs of Jesus? And how came the Gentiles who believed on him after his death by the preaching of persons that never knew him to have truer notions of these things, or whence they could have their information but from the believing Jews?”

(From: *Jesus a Prophet of Islam*)

Only today when true religious freedom, scientific knowledge, and archeological discoveries have come together in the study of the Bible and other ancient documents have Christians started to see the truth. An example of this can be found in the British newspaper the “Daily News” 25/6/84 under the heading “*Shock survey of Anglican Bishops*” We read that a British television poll of 31 of 39 Anglican Bishops found 19 to believe that it is not necessary for Christians to believe that Jesus (pbuh) is God, but only “His supreme agent.” Muslims too, strangely enough, have been told this over 1400 years ago by God Almighty in the noble Qur’an. The Qur’an tells us that Jesus was not God nor the Son of God (in the orthodox sense), but only a very pious and elect servant and messenger of God. This is even testified to by Jesus (pbuh) himself in John 17:3 “*And this is life eternal, that they might know YOU the ONLY true God, and Jesus Christ, whom you have SENT.*”

1.2.6: The systematic destruction of the law of Jesus

Jesus (pbuh) was a very devout Jew. No Jew could ever raise a finger at him and say why do you not observe the Sabbath? Why do you eat pork? Indeed, it is the apostles of Jesus and not Jesus himself who are depicted in the NT as violating the law. The Bible tells us that Jesus (pbuh) departed never having eaten pork, never having violated the Sabbath, divorce was disallowed except in adultery during his lifetime, he followed the law of Moses to the letter. However, Paul's dreams have now legalized for all Christians that which Jesus (according to the Bible) *died believing in*.

You will not find a single priest or evangelist who tells his Christian followers "to enter heaven, only keep the commandments" (as his "Lord" did). The vast majority of Christians today do not refrain from eating pork nor do they observe the Sabbath as their "Lord" did, and died doing. There are so many differences between Christians today and Jesus and his actions. Christians in general follow the commandments of Paul and others who are given the power to totally cancel out all of the commandments of both Moses and Jesus, and no Christian has any reservations whatsoever. Christianity is literally built around the premise that disciples of disciples, have the power to cancel the commandments of their prophets and even the law practiced by the alleged Son of God himself.

Let us look at this matter a little closer. God commanded the Jews to observe a very disciplined dietary regimen. This is where the Jews get the word "Kosher" from. "Kosher" refers to all food that it is permissible for a Jew to eat. Among those food that God forbade upon all Jews was swine. For this reason we find that Jesus (pbuh) considered pigs such filthy and disgusting animals that not only did he never taste their flesh (incidentally, Muslims also live out their lives never having tasted a single swine), but he literally considered them so lowly that they were only fit as garbage dumps for devils. In Matthew 8:31-32 we read

"So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.."

However, shortly after Jesus' departure, Paul makes lawful all of the creatures of the earth

“If any of them that believe not bid you [to a feast], and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.”

1 Corinthians 10:27

In one tragic moment, Jesus’ lifetime of restraint was casually swept under the carpet.

Many people believe that the vision of Peter found in Acts was the primary factor in the cancellation of this fundamental law of the Jews. However, Christian scholars today are well aware that the writings of Paul are the oldest writings to be found in the Bible. They were written between 50-60 AD while even the four Gospels themselves were written decades later between 70-110 C.E. Secondly, the book of Acts (70-90 AD) although popularly considered to have been written by Paul, is now recognized to have been written by some unknown author(s) other than Paul but who was/were sympathetic to his cause.

According to the Bible, Jesus (pbuh) spent his whole life in strict adherence to the commandments of the law of Moses (pbuh). He departed leaving his followers with the following words:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, TILL HEAVEN AND EARTH PASS, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

Matthew 5:17-19

Paul’s dreams, however, have broken commandments right and left. There is so much of what Jesus (pbuh) did during his lifetime that his followers have now totally neglected, not because Jesus (pbuh) told them to break the commandments, but because Paul would later tell them to break them upon the authority of the visions he was receiving.

So, what we have concluded from the current view of Jesus’ master plan is the following:

1) Jesus (pbuh) lived among his people for thirty three years showing them many miracles and teaching them to keep the commandments of Moses, to

observe the Sabbath, to refrain from eating pork, to circumcise their children, to fast with the Jews, to worship in the synagogues, and so forth. He did not do this with his words alone but gave them an example *in his own actions*. Whenever he spoke about his miracles he claimed that he did them through “*the finger of God*” and that he “*can of mine own self do nothing*.” Whenever he spoke of worship he would say “worship the Father” and not “worship me,” “worship the Trinity,” or “worship us.” He also never said “I am a god.” The term “son of God” was used by his people for many millennia before him to describe a devout servant of God and applied in the Bible to many prophets before him and even to common people. Further, God was understood by the people of his time to be the “Father” of all those who love him.

2) For three centuries after the departure of Jesus (pbuh), his apostles and their followers (excluding Paul and his followers) continued the tradition of Jesus (pbuh) as faithful Jews and followers of the law of Moses (pbuh). They practiced their worship in the synagogues of the Jews, they visited the Temple daily, and for all intents and purposes were indistinguishable from all other Jews except for the fact that they affirmed that Jesus (pbuh) was the promised Messiah, which many Jews did not (and still do not) accept. None of these people, not even Paul, had ever heard of a “Trinity.” Jesus (pbuh) decided not to reveal his (and God’s) “true” nature until three centuries after his departure. He decided that three centuries after his departure it would be time to come to the church and give them divine “inspiration” to “insert” verses in the Bible validating the “Trinity” (such as 1 John 5:7). These “inspired” revelations from Jesus are documented by Christian historians to have been continuing at least up till the fifteenth century CE (see above). Jesus also “inspired” them to utterly destroy all Gospels written before this fourth century which did not teach this “true” nature of Jesus as being God. He further “inspired” the church to utterly destroy all ancient manuscripts written in the original Aramaic or Hebrew language of Jesus (pbuh) and the apostles. He “inspired” them that the Greek and Latin manuscripts would be amply sufficient. And finally, he “inspired” them to launch a massive campaign of “inquiry” to “cleanse” the earth of all remaining Unitarian Christians or convert them.

3) When Jesus (pbuh) departed, his followers continued to faithfully follow his example and observe the laws of Moses. Now Paul comes along and persecutes the followers of Jesus every way he knows how. He admits that:

“For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it”

Galatians 1:13 (also see Acts 7:58-60, 8:1-3)

Now Jesus (pbuh) decides to bypass his apostles and go directly to the worst persecutor of his followers on earth in a “vision” and give him knowledge not available to the apostles. Paul now reveals that God holds all of mankind responsible for the sin of Adam (Romans 5:11-19, 1 Corinthians 15:22). God himself, however, claims long before Paul was ever born that

“The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin”

Deuteronomy 24:16.

and *“The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son”*

Ezekiel 18:20

....etc.

4) Paul further revealed that Jesus came to him in visions and told him to nullify the commandments of God which he had spent thirty three years on earth upholding and teaching his followers to observe, and that these commandments “*decayeth,*” were ready to “*vanish away,*” and were a “*curse*” upon us. The only requirement in order to receive true salvation, according to Paul, is to believe in the original sin and the atonement. No actual work is necessary. This one belief is the only necessary and sufficient condition. However, Jesus departed not only never having violated the law of Moses but also having told his people that “*till heaven and earth pass*” whoever would dare to do so would be called “*the least in the kingdom of God.*” Jesus (pbuh) was claimed to have been conditioned and prepared for “the atonement” from the beginning of time, however, whenever he was asked about the path to heaven he not only never mentioned any atonement but only (repeatedly) told his followers to “*keep the commandments.*” Even when pressed for the path to perfection he only told his followers to sell their belongings.

5) Jesus never in his life saw fit to write a single inspired word. However, after he died, he started appearing to countless people in their dreams and visions and commanding them to write in his name and guiding their words. He did not see fit to guide their hands from writing conflicting versions of the same story (chapter two) since these contradictions were intended to strengthen a Christian’s faith.

6) Since the only course to salvation is to accept the sacrifice of Jesus (pbuh) and the law of Moses is worthless, therefore, God did not see fit to allow those born before Jesus (pbuh) including countless previous prophets to enter heaven, but rather allowed them to remain stained with the sin of Adam and gave them a very strict and disciplined law that was totally useless and could never relieve them of this hereditary stain. These people shall never receive true salvation. Only those after Jesus (pbuh) will receive true salvation (Romans 3:28...etc.).

1.2.7 Christianity's true founder, Paul, admits fabrication

Muslims do not claim that Jesus' true disciples tampered with the Bible, but that others claiming to act in their names did so later on. This is attested to by the fact that the Trinitarian church felt it necessary to totally obliterate all Gospel manuscripts written before 325 AD when they officially introduced the "Trinity" to the world. This is why we find such serious contradictions in even the most basic of its teachings. For example, we are told that Saul of Tarsus (St. Paul) is the author of the majority of the books of the New Testament. He is claimed to be the author of Romans, 1 and 2 Corinthians, Galatians, Ephesians, Phillippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and Hebrews. We would expect such a pivotal character in the Bible and the author of the majority of the New Testament books to be able to keep his stories straight at least in such fundamental matters as how he became a Christian and was "saved." However, we can find in the Bible a sworn affidavit by Paul that he is guilty of fabrication. Sound incredible? Let us have a look:

If we read Acts 9:19-29 and Acts 26:19-21, we will find that Paul was busy persecuting the followers of Jesus in Jerusalem and dragging them from their homes to be tortured, killed or converted, when suddenly one day he decided to branch out and persecute them in Damascus. For this reason, he goes to the High Priest asking for letters sanctioning such actions in Damascus. Why he would do this since the High Priest of Jerusalem had no authority over Damascus remains a mystery to many, however, let us continue.

Shortly after setting out to continue his evil work in Damascus, Paul is supposed to have "*seen the Lord in the way*" and accepted Christianity after being a staunch enemy of Christians and having become famous for his severe persecution of them. Barnabas (one of the apostles of Jesus) then supposedly vouched for him with the other apostles and convinced them to accept him. Paul then went with all of the apostles on a preaching campaign in and out of Jerusalem and all of Judaea preaching *boldly* to its people. Paul then appointed himself the twelfth apostle of Jesus (in place of Judas who had the devil in him) as seen in his own books Romans 1:1, 1 Corinthians 1:1 ..etc..

The verses mentioned are:

"And when he (Paul) had received meat, he was strengthened. Then was Saul (Paul) certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him

were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.”

Acts 9:19-29

“Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me.”

Acts 26:19-21

Contradicted by:

“But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the churches of Judaea which were in

Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.”

Galatians 1:15-23

With regard to the first two passages, Reverend Dr. Davies in “The First Christian,” says: “*These assertions are not inconsistent with each other, but are damaging for another reason,,: they are contradicted by Paul himself in his letter to the Galatians (Chapters 1 and 2).*” Rev. Davies draws attention to Paul’s oath: “*Now concerning the things which I write to you, indeed, before God I do not lie,*” which makes his account a sworn affidavit. He goes on to say:

“To the story in Acts, this contradiction is disastrous. There never was a teaching campaign at Jerusalem and through all of the county of Judea (Acts 26:20). If Paul was unknown to the Judean communities as he says, then he had undertaken no mission among them. In fact he had never joined the Judean movement or even attempted to join it. He only saw Cephas, and Jesus’ brother James. Even of the other apostles, not to mention more ordinary believers, ‘I saw none’ he admits. Instead of his having gone ‘in and out of Jerusalem, preaching boldly in the name of the Lord’ the Jerusalem community had not even known that he was there. ‘They only heard’ he tells us ‘that he who once persecuted us now makes the faith of which he made havoc’; but they never heard him preach it in Judea.”

Rev. Davies concludes that

“..if there is any portion of the New Testament that is authentic, it is Paul’s letter to the Galatians. If we cannot rely upon this letter, we can rely upon nothing and may as well close our inquiry. But the fact is that we can rely upon it. The letter to the Galatians is from Paul himself and by every test is genuine.”

“The First Christian,” A Powell Davies, Farrar Straus & Cudahy, pp. 30-31

According to the narration in Acts, Paul saw his alleged vision. “Straightway” he began preaching in the synagogues of Damascus. He built up a reputation through his bold preaching that amazed the masses. He confounded the Jews of Damascus. Many days later, the Jews tried to kill him so he escaped to Jerusalem. He met Barnabas who introduced him to the apostles for the first time. They were all terrified of Paul, but Barnabas convinced them to accept him. Now Paul and all of the apostles went on a preaching campaign in and out of Jerusalem speaking boldly in the name of Jesus.

However, according to the narration in Galatians, Paul saw his alleged vision. “Immediately” he did NOT confer with “flesh and blood” nor did he go to Jerusalem to see the apostles, but rather he traveled to Arabia then back to Damascus. He mentions no preaching in any of these places. After at least three years he goes to Jerusalem for the first time and meets only Peter and James and no other apostles. He stays with them for fifteen days but, once again, he mentions no preaching campaign either with all of the apostles, with some of them, or alone. He also has never been here in the past nor performed a preaching campaign here in the past since he is unknown by face to them and they have “heard only” of his claimed conversion.

Some of the contradictions are:

- 1) Galatians claims that after his alleged vision, Paul “*Immediately*” spoke to “*no flesh and blood*” but rather traveled to Arabia and then to Damascus. So he did not “*straightway*,” if at all, preach boldly in Damascus as claimed by Acts (How long would it take to travel from Damascus to Arabia to Damascus? Could he go and come back “straightway”?).
- 2) According to Galatians, Paul did not go to Jerusalem where the apostles were. Rather, he went to Arabia then to Damascus. Now, after at least **THREE YEARS** (not many days), he goes to Jerusalem. It explicitly states that “*Neither went I up to Jerusalem to them which were apostles.*” So this is claimed to be his **FIRST** visit to Jerusalem after his claimed vision. This **FIRST** visit is claimed to have occurred at least **THREE YEARS** after Paul’s alleged vision. However, Acts claims that **MANY DAYS** after his vision he traveled to Jerusalem and performed a bold preaching campaign with all the apostles. Acts also mentions no intermediate journey to Arabia.
- 3) According to Galatians, upon Paul’s arrival in Jerusalem he met Peter and James and no other apostles. He can not have met any apostles in Jerusalem before this because he claims that immediately after his vision “*Neither went I up to Jerusalem to them which were apostles*” Rather, it claims that he **FIRST** went to Jerusalem at least “*three years*” after his claimed vision. On the other hand, Acts claims that the first time he met the apostles was many days after his claimed vision at which time he met **ALL** of the apostles. This too is obviously his first meeting with them since they all feared him. Notice the words “*they were ALL afraid of him.*” This would not be the case if Peter and James had already met him since even if they had never mentioned him to the other apostles, still, at the very least they themselves (Peter and James) would not fear him. Also notice that it was only Barnabas who stood up for him and not Barnabas, Peter, and James.

- 4) Galatians claims that after Paul's first visit to Jerusalem all the apostles feared him but then Barnabas convinced them to accept him and they ALL went hand in hand "*in and out of Jerusalem*" preaching "*boldly*" to the Jews. However, Acts claims that his first visit to Jerusalem was after THREE YEARS and upon this FIRST visit he met ONLY Peter and James. He is not claimed to have gone with Peter and James on a preaching campaign in and out of Jerusalem, nor could he have done so in the past with ALL of the apostles since if he had done so he would not have been "*unknown by face to the churches of Judea,*" they would also not have "*heard only*" of his conversion but would have eye-witnessed his bold campaign with all of the apostles with their own eyes.

If the author of the majority of the books of the New Testament can not even keep the narration of his own "salvation" straight then how are we expected to believe him in such critical matters as the "true" meanings of Jesus' words, or other matters?

The fact that Paul never actually met Jesus during his lifetime, never traveled with him, ate with him, or learned directly from him would obviously make the apostles of Jesus the first source of guidance for those followers of Jesus who wished to know what Jesus taught. Jesus' apostles also did not have a previous history of persecuting his followers. The only reason why anyone might want to bypass the apostles to speak to Paul is if Paul began to receive a series of holy visions from Jesus. The apostles did not claim to be receiving visions from Jesus, so obviously, Paul's claims that he was receiving divine visions from Jesus would go a long way towards drawing the followers of Jesus away from them and to his interpretation of the message of Jesus. Paul himself proudly proclaims that he has no need of learning from any human being, not even the apostles, he is completely independent of their knowledge and all he needs is his visions:

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ."

Galatians 1:11-12

As we shall soon see, a direct result of this unwillingness to receive anything from the apostles or to learn from them resulted in Paul following the sad trend of never being able to verify his claims through words of Jesus. It is next to impossible to find Paul quoting Jesus when attempting to spread his doctrine, rather, he always refers to his own personal philosophy based upon "visions" he claims to be receiving and inspirations from the Holy Ghost. When he would

differ with an apostle on a given matter, he could not claim to have first hand knowledge of the teachings of Jesus since he had never met him. Therefore, he found it necessary to always resort to extensive philosophization and then claim that Jesus and the Holy Ghost were “inspiring” this philosophy. As we shall see below, he claimed to have been singled out from among all of mankind to receive visions denied all of the apostles, and to have been allowed through this inspiration to gain new converts “*by all means.*” He also would claim that “*All things are lawful unto me.*”

The careful reader will notice many other holes in the story of Paul’s alleged “conversion.” For instance, in Acts 22:9 Paul claims that when he spoke to Jesus (pbuh), those traveling with him “*saw the light,*” but “*they heard not the voice.*” While in Acts 9:7 those who were with Paul are claimed to have “*stood speechless, hearing a voice, but seeing no man.*” Don’t take my word for it, by all means “*prove all things.*” The teachings of Christianity as they are known today are built upon the claims of Paul, the author of the majority of the books of the New Testament. He is trusted blindly because he claims to have seen Jesus (pbuh) in a heavenly vision, to have been vouched for by the apostle Barnabas, to have met and been accepted by all of the apostles, to have preached with all the apostles *boldly* in the name of Jesus throughout the land of Judaea, and as a result of this to have endured severe hardship and persecution. However, anyone who would simply *read* their Bible will find that Paul himself swears in the name of God Almighty that this is a fabrication because Judaea had never even seen his face and had “heard only” of his alleged conversion. Further, he never met any of the apostles save Peter and James. Even with all of this the church insists that we interpret the words of Jesus within the context of Paul’s teachings.

Rev. Davies is not the only person to ever notice this glaring problem. The former Christian minister Dan Barker has also written a very detailed study of the problems within Paul’s narrations. This article can be found in “The Skeptical Review,” 1994, Number 1. This article is titled “Did Paul’s men hear a voice?” I highly recommend any and all truth seekers to get a copy and read it. Mr. Barker studies the texts from both an English as well as a Greek perspective in order to exhibit the stark degree of contradiction between the verses.

There are other examples of even more fundamental problems with the chronological sequence of events found in the NT. One of the most glaring is that presented by “*The Skeptical Review*” of Canton, IL. *The Skeptical Review* has offered a **\$2000 reward** to anyone who can present them with a complete chronological narration of the “resurrection of Jesus” which includes all verses of the Bible and leaves out none. The challenge is as follows:

Paul wrote,

“And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.”

I Corinthians 15:14-15

The conditions of the challenge are simple and reasonable. In each of the four Gospels, begin at Easter morning and read to the end of the book: (Matthew 28, Mark 16, Luke 24, and John 20-21. Also read Acts 1:3-12 and Paul's tiny version of the story in I Corinthians 15:3-8). These 165 verses can be read in a few moments. Then, without omitting a single detail from these separate accounts, write a simple, chronological narrative of the events between the resurrection and the ascension: what happened first, second, and so on; who said what, when; and where these things happened. Send them to “The Skeptical Review” at P.O. Box 717, Canton, IL 61520-0717. If anyone is able to do this then they shall receive \$2000 dollars.

There are so many more similar examples of how Paul openly and blatantly made major changes to the religion of Jesus that flagrantly contradicted both the teachings of Jesus and his apostles. Another example can be seen in the following analysis: God Almighty commands in the OT:

“This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.”

Genesis 17:10-14

So, according to the OT, God himself is telling us that His covenant can only be had through circumcision. The significance of circumcision was also noted by Biblical scholars as being not merely an external act:

“This was His own sign and seal that Israel was a chosen people. Through it a man's life was linked with great fellowship whose dignity was its high consciousness that it must fulfill the purpose of God”

Interpreter's Bible, p. 613

Circumcision was considered of such *critical* importance to Jewish faith that they would even violate the Sabbath to circumcise their children if the eighth day fell on the Sabbath.

“and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?”

John 7:22

Jesus himself was circumcised on the eighth day just like all faithful Jews:

“And when eight days were accomplished for the circumcising of the child, his name was called JESUS.”

Luke 2:21

John the Baptist was also circumcised (Luke 1:59). After the departure of Jesus, circumcision became an issue of personal conflict between the apostle Peter who insisted upon it (preach to Jews only) and Paul who wanted to do away with it (preach to non-Jews also).

“I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised.”

Galatians 2:7

Paul then goes into great details about how the apostles were wrong and he was right and how even Barnabas followed in their “hypocrisy” and it was necessary for him to show the apostles the truth (in the King James Version, the actual word used by Paul in Galatians 2:13 is diplomatically translated as “dissimulation..” However, in the Revised Standard Version of the Bible which was compiled from more ancient manuscripts than the KJV, the word Paul used is honestly translated as “hypocrisy”).

Paul now mentions James (James the Son of Thunder, James the Just), Peter (the Rock), and Barnabas (Paul's teacher and protector) in the following manner:

“I saw that they walked not uprightly according to the truth of the gospel.”

Galatians 2:14

So now it becomes apparent from Paul’s words that, in addition to all the above, the apostles were also misguided. It would have been interesting to have heard for instance Barnabas’ version of these matters had he been chosen as the “majority author” of the Bible rather than Paul. According to many similar passages, it seems that the apostles were constantly in need of Paul’s guidance to recognize the truth. To get Barnabas’ version of these matters, his opinion of Paul, as well as what really happened at the cross look for “The Gospel of Barnabas,” ISBN 0089295-133-1, at your local library, or obtain your copy from one of the addresses listed at the back of this book.

It is interesting to note that Paul himself was not even sure about his own “visions.” We read:

“It is expedient for me to boast; nothing is to be gained by it, but I will go on to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth; such an one caught up to the third heaven. And I knew such a man, whether in the body, or out of the body, I cannot tell: God knoweth; How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities..”

2 Corinthians 12:1-5

So Paul did not know if the man in his “visions” was “in the body” or “out of the body.” Paul’s vision also contained “unspeakable words” which were “not lawful for a man to utter.”

If I told you that I had seen someone in a “vision,” had heard “*unspeakable words that are not lawful to utter*” in this vision, and had been commanded by this person to nullify the commandments which Jesus (pbuh) had upheld his whole life and had commanded mankind to uphold till the end of time, who would you say this described? Who had I seen?

God Almighty says in the Qur’an:

“And if it be said unto them: Follow that which Allah has revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the devil was inviting them to the torture of the fire?”

The noble Qur’an, Lukman(31):21.

What is wrong with this picture? Even if we were to disregard Paul’s sworn admission of fabrication and were to accept the established beliefs of Paul’s inspiration and infallibility (a very big “if”), then we are still left with the following picture:

Paul, a man who according to his own admission “beyond measure” severely persecuted countless Christians “slaughtered” them, and also “wasted” the church (Galatians 1:13-15, Acts 8:1-3, Acts 9:1-2, Acts 9:41, Acts 6:5.. etc.), a man who never met Jesus face to face, underwent a miraculous conversion from a persecutor and killer of Christians into a more perfect teacher of Christianity than the apostles themselves. He was singled out by Jesus’ ghost to receive “visions” which were denied the apostles who had accompanied Jesus (pbuh) during his lifetime (Galatians 1:10-12). Paul had acquired such a terrible reputation as a persecutor of Christians that no one was willing to accept his claims of conversion. It was only the intervention of the apostle Barnabas, who’s words obviously carried a great deal of weight with the rest of the apostles, which allowed the apostles to grudgingly accept him. Barnabas then traveled extensively with Paul building up his reputation among the Jews as a true convert. Once Paul acquired a reputation of his own, he had a falling out with Barnabas (Acts 15:39, Galatians 2:13). They parted company. Paul now claimed that Jesus (pbuh) wanted him to “relax” the law in order to make it a little more palatable for new converts, and this is when Paul began to make drastic changes to the law of Jesus (pbuh).

Paul decided that his visions were sufficient authority to contradict the teachings of the apostles and consider them hypocrites. Even Barnabas, the apostle who traveled with Paul teaching him and preaching to the Jews, who was willing to accept this persecutor of Christians claims of conversion at face value, and the man who single handedly convinced all of the apostles to accept this same persecutor of Christians is now considered by Paul a hypocrite and less able to understand the religion of Jesus (pbuh) than himself. Paul also believed that

“...I labored more abundantly than they (the apostles) all”

1 Corinthians 15:10.

So, the apostles of Jesus were such lazy layabouts that Paul was doing more work than all eleven of them put together. All of this even though the apostles spent countless years with Jesus (pbuh) learning directly from him while Paul, who has never met Jesus in person, practically overnight transforms from a persecutor and killer of Christians and the apostles to a more perfect teacher of Christianity than the apostles themselves. It is quite lucky for us that Paul received these “visions,” otherwise we might have been lead astray by the lazy, misguided, hypocritical apostles. For Barnabas’ version of these matters, read “The Gospel of Barnabas.”

Let us time out for a quick analyses of the above verses:

- 1) Jesus (pbuh), during his lifetime on earth, commands mankind to strictly and uncompromisingly observe the religion of Moses till the end of time (Matthew 5:18). He tells them that observing the religion of Moses and selling their belongings shall make them “perfect.” (Luke 18:18-22).
- 2) After the departure of Jesus, Paul, according to his own admission “*beyond measure*” severely persecuted countless Christians, strove to “*slaughter*” them, and also “*wasted*” the church (Galatians 1:13-15, Acts 8:1-3, Acts 9:1-2, Acts 9:41, Acts 6:5, Acts 22:4,.. etc.). Paul also looked on with satisfaction as the apostle Stephen was stoned to death (Acts 22:20).
- 3) Paul receives “*visions*” and is saved (Acts 22:9, Acts 9:7...etc.)
- 4) Paul is not sure exactly what he saw in his visions. His visions also contained “*unspeakable words that it is unlawful to utter.*” (2 Corinthians 12:1-5)
- 5) Paul tells us that the person in his visions was Jesus (pbuh). He declares that he received his teachings of “Christianity” from these visions and from no one else, not even the apostles (Galatians 1:12). In other words, he has no need of learning from the apostles. His visions are higher in authority than anything they might have to say. He then goes on to show everyone how the apostles of Jesus are constantly in need of his guidance to recognize the truth (e.g. Galatians 2:11-13)
- 6) Paul claims that all things are made lawful to him and he shall not follow anyone (1 Corinthians 6:12). He also claims that he shall do whatever it takes to get people to follow him, no matter what that might entail (1 Corinthians 9:20-22).
- 7) The apostles differ with Paul regarding the “*truth*” of the circumcision ordained by God and other matters.(1 Corinthians 7:19, Galatians 2:7...etc.).
- 8) The apostles, according to Paul, did not walk “*uprightly*” according to the “*truth of the Gospel*” and were lazy, misguided, hypocrites (1 Corinthians 15:10, Galatians 2:14, Galatians 2:13).

- 9) Most of the books of the New Testament are written by Paul himself. In them, Paul himself gives an unblushing pronouncement of how he was a vastly superior apostle of Jesus (pbuh) than the apostles who accompanied Jesus (pbuh) during his ministry and they all needed his guidance to see the “truth” of Jesus’ message and how Jesus (pbuh) and the apostles eagerly appointed him the twelfth apostle.

Summary: If the apostles who lived, preached, ate, and drank with Jesus for so many years are all, according to Paul, lazy, misguided, hypocrites, who were not able to see the “truth” of Jesus’ message as clearly as himself, and if Paul, who never met Jesus in the flesh but is the author of the majority of our New Testament, is more truly guided than all of the apostles combined because of his claimed “visions” even though he never quotes Jesus nor needs to learn from the apostles, but is, according to his own gospel, more truly guided than all of them despite all of this, then why did Jesus need to preach the law of Moses to mankind at all? Why did he himself observe it so strictly? According to Paul, Jesus’ only use is as a body to be hung on the cross. Jesus (pbuh) felt it necessary to command his followers to strictly and uncompromisingly observe the law of Moses. He even felt it necessary to live his life in strict observance of this law as a supreme example for us. He never once explicitly mentioned an original sin, an atonement, a crucifixion, a redemption, or a nullification of the law of Moses. However, no sooner does Jesus depart this earth than Paul uses his claimed visions to completely nullify everything Jesus ever taught and practiced. He does not need to learn from the apostles, all he needs is his visions. That is indeed why he almost never quotes Jesus himself. He always resorts to his own philosophization rather than quoting Jesus. Why then did Jesus not simply come to earth right after Adam sinned, not say a single word, quickly anger some enemies of God, let them crucify him, and have it over with quickly? Even if Jesus decided to wait hundreds of thousands of years and only come 2000 years ago, then why preach a law that is going to be thrown out the window in only a couple of years? Why observe this law so devoutly himself? Why command everyone to strictly observe this law “*till heaven and earth pass*”? Why threaten them that anyone who would forsake a single commandment would be called “*the least in the kingdom of heaven*”? Is he not going to die for everyone’s sins and then come back in exclusive visions to Paul and command him to nullify the law of Moses? Is he not going to come back in visions to Paul and command him to tell everyone that “*a man is justified by faith without the deeds of the law.*”? Why not preach such a doctrine himself while he is still among his apostles instead of waiting to first mention it to Paul in a vision after his death?

These apostles that Paul looked down upon as lazy misguided hypocrites are the selfsame apostles who had accompanied Jesus (pbuh) during his lifetime, who taught all of mankind (including Paul himself) the teachings of Jesus (pbuh), and who endured the persecution of many (including Paul himself) to convey this message without compromise, as Jesus had directly taught it to them. The Pauline Church (the Roman Catholic church which later gave birth to other churches such as the Protestant church) was to later go on and officially adopt the doctrine of the Trinity a couple of centuries after the departure of Jesus, to severely condemn, persecute, and kill any Christians who did not convert to their own personal brand of Christianity, to have presided over the death of millions of Christians who did not adopt this belief. To have presided over the destruction of many hundreds of “unacceptable” gospels, issued a public ban that they not be read either publicly or privately, and to have established very severe penalties for all those found concealing them. Such men as Athanasius (died 373C.E.) and Rufinus (died 410C.E.) used the word “apocrypha”¹⁶ to describe all such books not accepted by them.

Even with all of this, the Gospel of Barnabas¹⁷ (see chapter seven) has managed to escape this campaign of destruction of the Gospels and is available today. It confirms all that we have said and what the Qur’an has been saying for centuries. It also presents Barnabas’ response to Paul’s claims and his account of what truly happened at the cross and how Jesus (pbuh) was not forsaken by God to the Jews, but was raised by God, and Judas the traitor was made to look like Jesus (pbuh) and was taken in his place. Barnabas, of course, accompanied Jesus (pbuh) and was an eye-witness to his mission. Paul was not.

Getting back to our story... Paul had a falling out with the apostles and decided that “*Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God*” 1 Corinthians 7:19. Even though circumcision was held in an even higher regard than the Sabbath itself in the law of Moses and the

¹⁶ Meaning: “hidden books.”

¹⁷ No Muslim can follow, or accept guidance from, any scripture but the Qur’an. Neither can they accept any gospel as being 100% the original unchanged gospel of Jesus (pbuh). However, this gospel does indeed seem to be much closer to the true word original of Jesus (pbuh) than any of the others. This, in spite of the tremendous amount of bashing it has endured from the orthodox who have advanced every conceivable attack on it, from claiming that it is the work of conniving Muslims to alleging that it was produced by apostate Christians. For a detailed study of the evidence that goes to support its authenticity and great antiquity you may read “The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament.”

“commandments of God,” still, Paul taught that it is possible to keep the commandments even if, contrary to the teachings of Jesus and the apostles, this foremost commandment of circumcision was abandoned.

In the end, Paul decided that all the commandments of God through Moses (pbuh) which Jesus (pbuh) had kept faithfully till the crucifixion and which the apostles had also kept were all worthless decaying and ready to vanish away and faith was all that was required, thereby completely nullifying everything his “Lord” Jesus had taught and practiced during his lifetime.

“Therefore we conclude that a man is justified by faith without the deeds of the law.”

Romans 3:28

He decided that the laws of Moses (pbuh) (e.g. “thou shalt not steal, thou shalt not kill, ...etc.”) which Jesus (pbuh) had taught the faithful during his lifetime were a “curse” upon them and no longer necessary,

“Christ hath redeemed us from the curse of the law.”

Galatians 3:13

He then went about explaining the “true” meanings of the teachings of Jesus and Paul’s preachings are what are now known as “Christianity.”

Paul himself readily admits that he was both willing and able to recruit new converts by any means at his disposal:

“And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law(Gentiles), as under the law, that I might gain them that are under the law”

1 Corinthians 9:20

and “...I am made all things to all men, that I might by all means save some”

1 Corinthians 9:22

and “...all things are lawful for me, but I will not be brought under the power of any.”

1 Corinthians 6:12

We have already seen how Paul also openly admits that his teachings were not obtained from the apostles of Jesus, but from a vision of Jesus denied the

apostles: Galatians 1:12 *“For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”* So, not only are the apostles of Jesus, according to Paul, lazy, misguided, hypocrites, but everything they ever learned from Jesus is in Paul’s estimation unnecessary. What they have learned from Jesus from direct contact with him is only useful in as far as it conforms to his “visions.” In other words, they have need to learn from him and not vice-versa.

The great apostle of Jesus (pbuh), Barnabas (the defender and benefactor of Paul), in the opening statements of his Gospel has the following to say about Paul among others:

“True Gospel of Jesus, called Messiah, a new prophet sent by God to the world according to the description of Barnabas his apostle. Barnabas, apostle of Jesus the Nazarene, called Messiah, to all them that dwell upon the earth desire peace and consolation. Truly beloved, the great and wonderful God has in these past days visited us by His apostle Jesus (the) Messiah in great mercy of teaching and miracles, by reason whereof many, being deceived by Satan, under pretense of piety, are preaching most impious doctrine, calling Jesus the Son of God, repudiating the circumcision ordained by God forever, and permitting every unclean meat: among whom also Paul has been deceived, whereof I speak not without grief: for which cause I am writing the truth which I have seen and heard, in the fellowship that I have had with Jesus, in order that you may be saved, and not be deceived by Satan and perish in judgment of God. Therefore, beware of everyone that preaches to you a new doctrine contrary to that which I write, that you may be saved eternally. The great God be with you and guard you from Satan and from every evil. Amen.”

Paul himself admits that there were those who were preaching a different Gospel than his own and were gaining converts. He does not name his adversaries, but we can read about his most noble adversaries in two places wherein Paul uses what Prof. Brandon calls “very remarkable terms” to describe them. The first is

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have

preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

Galatians 1:6-9

The second is "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things."

2 Corinthians 11:3-6

These opponents of Paul were clearly preaching "*another Gospel*" and "*another Jesus*," they were also obviously operating among Paul's own target group and converting his converts. All of this even though their teachings did not exhibit the "*simplicity*" that Paul preached but required their followers to work for their salvation. However, Paul displays amazing restraint when referring to them by not lambasting them with the vehemence of speech which he is so capable nor questioning their authority. Rather, he gives a clue to their identity with the words: "...*For I suppose I was not a whit behind the very chiefest apostles*" and "*we, or an angel from heaven,*" and "*unto another gospel: Which is not another.*"

As we have seen in previous chapters, Christian scholars today agree that the very first Christians, including the apostles of Jesus (pbuh) were all Unitarians who followed the religion of Moses, and that the Trinity was not introduced until around the beginning of the second century. These Unitarians enjoyed a large following and spread throughout much of North Africa among other places. During this period, any Roman or Greek gentile who wanted to enter into Christianity pretty much was allowed to choose which "Christianity" he wanted. The one preached by Barnabas and the apostles which involved a strict and disciplined law of Moses (pbuh), or the much more simplistic "New covenant" of Paul which only required "faith in Jesus" and which was later made more appealing to them by the Pauline Church by incorporating a "Trinity" and other changes into it so that it would more closely resemble the Roman and Greek established beliefs of multiple Gods and father-Gods and son-Gods and Demi-Gods and Goddesses ...etc. Toland says in his book *The Nazarenes*: "...amongst

the Gentiles, so inveterate was the hatred of the Jews that their observing of anything, however reasonable or necessary, was sufficient motive for a Gentile convert to reject it." (From: Jesus, Prophet of Islam) If Paul wanted to convert these people, he would need to compromise, he would need to make Christianity a little more appealing to them, which he, and his church, did.

One of these first Unitarian Christians was a man by the name of Irenaeus (130-200 AD). Mr. Muhammad Ata' Ur Rahim tells us in his book "Jesus, Prophet of Islam" that he was one of the first Christians to be killed because of their adherence to the unity of God. He is quoted as saying the following regarding the unending attempts to tamper with the Bible: *"In order to amaze the simple and such as are ignorant of the Scriptures of Truth, they obtrude upon them an inexpressible multitude of apocryphal and spurious scriptures of their own devising"* (the Gospels in our possession today).

When the Pauline Church gained power and influence in Rome these Unitarian Christians were officially condemned, persecuted and killed. An attempt was made to totally obliterate them and their books by forcing them to accept the Trinity or else to be killed as heretics and by burning their Gospels. Over a million of these Unitarian Christians were then put to death because of their refusal to compromise their belief. In spite of this, their beliefs have survived even to this day. When Islam came with the call to one God and the belief in Jesus (pbuh) and his miracles, these Unitarian Christians were among the first people to recognize the word of God and accept Islam.

So thorough has Paul and his church been in totally eradicating all of the teachings of Jesus (pbuh) and his first apostles that very little has survived. Not even Jesus' (pbuh) preferred method of greeting his followers. From ancient times, the prophets of God including Moses, Joseph, David, Jesus, the angels of God and many others including God himself have made it their custom to greet the believers with the words "Peace be with you." This can be seen in such verses as Genesis 43:23, Judges 6:23, 1 Samuel 25:6, Numbers 6:26, 1 Samuel 1:17, Luke 24:36, John 20:19, John 20:26, and especially Luke 10:5:

"And into whatsoever house ye enter, first say, Peace be to this house"

to name a few.

Can anyone guess what Muhammad (pbuh) taught his followers to say when greeting each other or departing from each other? You guessed it! "Assalam

alaikum” or “Peace be unto you.” Have you ever met a Christian who greets other Christians with the words of Jesus (pbuh): “Peace be unto you”?

So, what do the scholars have to say about Paul?:

Heinz Zahrnt calls Paul “*the corrupter of the Gospel of Jesus.*” From “The Jesus Report,” Johannes Lehman, p. 126.

Werde describes him as “*The second founder of Christianity.*” He further says that due to Paul: “*...the discontinuity between the historical Jesus and the Christ of the Church became so great that any unity between them is scarcely recognizable*”

“The Jesus Report,” Johannes Lehman, p. 127.

Schonfield wrote: “*The Pauline heresy became the foundation of the Christian orthodoxy and the legitimate Church was disowned as heretical.*”

“The Jesus Report,” Johannes Lehman, p. 128.

Mr. Michael H. Hart, in his book “*The 100, a Ranking of the Most Influential Persons in History,*” places Muhammad (pbuh) in first place, next comes Paul, and Jesus (pbuh) after Paul. Like most other western scholars besides himself, he recognizes Paul as being more deserving of credit for “Christianity” than “Christ” himself.

Grolier’s encyclopedia has the following to say under the heading “Christianity”: “*After Jesus was crucified, his followers, strengthened by the conviction that he had risen from the dead and that they were filled with the power of the Holy Spirit, formed the first Christian community in Jerusalem. By the middle of the 1st century, missionaries were spreading the new religion among the peoples of Egypt, Syria, Anatolia, Greece, and Italy. Chief among these was Saint Paul, who laid the foundations of Christian theology and played a key role in the transformation of Christianity from a Jewish sect to a world religion. The original Christians, being Jews, observed the dietary and ritualistic laws of the Torah and required non-Jewish converts to do the same. Paul and others favored eliminating obligation, thus making Christianity more attractive to Gentiles.*”

Dr. Arnold Meyer says: “*If by Christianity we understand faith in Christ as the heavenly Son of God, who did not belong to earthly humanity, but who lived in the divine likeness and glory, who came down from heaven to earth, who entered humanity and took upon himself a human form through a virgin, that he might make propitiation for men’s sins by his own blood upon the cross, who*

was then awakened from death and raised to the right hand of God, as the Lord of his own people, who believe in him, who hears their prayers, guards and leads them, who will come again with the clouds of heaven to judge the world, who will cast down all the foes of God, and will bring his own people with him unto the home of heavenly light so that they may become like His glorified body - if this is Christianity, then such Christianity was founded by St. Paul and not by our Lord”

Dr. Arnold Meyer, Professor of Theology, Zurich University, *Jesus or Paul*, p. 122

As we can see, this information is not new. It has been well recognized and documented for centuries now. Even centuries ago, it was well known that most of what was claimed by the church could not be verified through the Bible. Thus, a shift was made from obtaining ones inspiration from the Bible to obtaining it from the “Bride of Jesus,” the Church. Fra Fulgentio, for instance, was once reprimanded by the Pope in a letter saying *“Preaching of the Scriptures is a suspicious thing. He who keeps close to the Scriptures will ruin the Catholic faith.”* In his next letter he was more explicit: *“...which is a book if anyone keeps close to will quite destroy the Catholic faith.”* Tetradyms, John Toland (From: *Jesus a Prophet of Islam*)

As we have just seen, all of this started with one lone man, with Paul. It stands to reason that one would wish to study the life, beliefs, and teachings of this man in order to verify if the claims he made were indeed true. Paul claims that he was a prophet of God and/or Jesus. We find this for example in Galatians:

“For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ ... But when it pleased God, who separated me from my mother's womb, and called [me] by his grace, To reveal his Son in me, that I might preach him among the heathen”

Galatians 1:12-16

Thus, if Paul tells us in the books of the Bible that he is a prophet, then he can be only one of two kinds of prophet; either a true prophet or a false prophet. Thus, we must take Paul to trial and have the court decide for us what sort of prophet he is.

Due to the magnitude of that which is at stake in this trial, it would be highly unjust to allow personal prejudices to cloud the outcome of the proceedings. For this reason, justice demands that the judge be one who's integrity and truthfulness can be readily and unhesitantly accepted by all. For this reason, our

judge and jury in this matter shall consist of only two individuals: God Almighty and Jesus Christ. Further, only one single exhibit shall be brought into evidence, namely, the Bible. Let us then clear our minds and hearts of all prejudices and let only God and Jesus tell us what to accept and what to reject. Are we agreed? Then let us begin.

Let us start the proceedings with the words of God. He says:

“When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that [is] the thing which the LORD hath not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”

Deuteronomy 18:22

Now let us move on and obtain the witness of Jesus (pbuh):

“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect.”

Matthew 24:24

Jesus (pbuh) continues ...

“Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither [can] a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

Matthew 7:15-23

Now that the base criteria have been laid out by God and then His elect messenger Jesus Christ (pbuh), let us now bring into evidence the words of Paul

in the Bible and allow them to speak for themselves. In order to do this we shall break up the criteria set forth by God and Jesus above into seven points. They are:

- 1) A false prophet's prophecies do not come true.
- 2) False Christs and false prophets can show great signs and wonders that can deceive the very elect.
- 3) False prophets bring forth evil fruits.
- 4) A false prophet would claim that it is enough to say to Jesus Lord Lord to be righteous.
- 5) A false prophet would prophesy in Jesus' name.
- 6) A false prophet can cast out devils and do wonderful works.
- 7) A false prophet would be turned away and cursed by Jesus.

Regarding the first criteria, we bring into evidence the words of Paul in 1 Thessalonians 4:16-18 regarding his prophesy of the second coming of Jesus. Paul says:

“For the Lord (Jesus) himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”

1 Thessalonians 4:15-16

Paul in this prophesy was in effect telling his followers that Jesus would be descending from heaven any second now. Paul and his followers would then be taken up into the air and meet Jesus in the clouds. He was telling them that this shall happen while they are still alive and breathing. Did this come to pass? No! It was a false prophesy. Two thousand years have passed since and not only has he and those he was speaking to turned to dust, but countless generations of their followers too have passed away and we still await his prophesy to come true.

Let us now study the second criteria. Now, we have to realize that it is Paul himself and his church after him who are telling us of his claimed miracles, however, we shall accept them at face value and take their word for it. In Acts 27, Paul is claimed to have been saved by an angel from a drowning ship. In Acts 28, Paul is claimed to have cured many of dysentery. Further acts of healing are claimed in Acts 19. Because of these claimed miracles, many people were claimed to have believed in him. As we have seen in the previous pages, it only took roughly three centuries for Paul's teachings to take firm hold of the

very elect and divert them from the original message of Jesus, from his original teachings, from the observance of the Mosaic law, and from the continuation of the observance of this law in the synagogues and Temple of the Jews just as the very first apostles had done (Acts 2:46).

The third criteria draws our attention to Paul's words:

"To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where [is] boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

Romans 3:26-28

So Paul succeeded in overthrowing the Mosaic law. He completely nullified the law which God, Moses, and Jesus all upheld and commanded their followers to observe till the end of time (see Duet. 6:17-18, Duet. 11:1, Matt. 15:1-15, Matt. 5:17-20, Matt. 19:16-21, etc.)

Indeed, Isaiah 42:21 presents a prophesy that requires the coming prophet to magnify the law of Moses, not destroy it.

In other words, God says:

"Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you."

Deuteronomy 4:2

And Jesus says:

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven."

Matthew 5:18-19

But now Paul comes along and says:

"Christ hath redeemed us from the curse of the law"

Galatians 3:13,

and *“Therefore we conclude that a man is justified by faith without the deeds of the law.”*

Romans 3:28

Let us move on to the fourth criteria. Paul says:

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord (Jesus) shall be saved.”

Romans 10:12-13

The fifth criteria requires that he prophesy in Jesus’ name. And once again, Paul says:

“For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ.”

Galatians 1:12

So according to Paul, everything he taught was by direct revelation from Jesus.

The sixth criteria requires that Paul cast out devils and do wonderful works. This he claims to have done in Acts 19:11-12.

The seventh criteria draws our attention to Paul’s words

“I am a Pharisee, the son of a Pharisee”

Acts 23:6

A fact which Paul very proudly repeats on more than one occasion. To which Jesus (pbuh) responds:

“Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.”

Matthew 23:15.

“In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he (Jesus) began to say unto his disciples: ‘First of all, Beware ye of the yeast of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be uncovered; and nothing secret that will not become known. Therefore whatsoever

ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.”

Luke 12:1-3

So Jesus (pbuh) labeled the Pharisees hypocrits and children of Hell, and just as he had predicted, God did indeed uncover that which they had striven to hide by sending us the noble Qur'an.

Further, as we already know, Jesus did indeed “never know” Paul. In fact, Paul new so little of Jesus that he only quoted Jesus directly *once* throughout his whole ministry (1 Corinthians 11:26). Only a few of Jesus' actual teachings are ever mentioned in Paul's Epistles, and even then they are not attributed to Jesus. They were most likely popular homilies which had been circulated in the community and thus indirectly found their way into his Epistles.

Indeed, Daniel 7:25 describes the very greatest of all false Christs as follows:

“And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”

Now, although Paul is *not* this final False Messiah, and although no Muslim shall ever attempt to make such a claim, still, it is interesting to note the great degree of similarity he exhibits with that most evil of all false prophets. For example, *THE* False Messiah shall change times and laws, and so too did Paul nullify the Law. *THE* False Messiah shall speak great words against God, and so too does Paul. For example, the Bible says:

“The law of the LORD [is] perfect, converting the soul: ...The statutes of the LORD [are] right, rejoicing the heart: the commandment of the LORD [is] pure, enlightening the eyes.”

Psalms 19:7-8

And “Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.”

Deuteronomy 11:1

And “For verily I (Jesus) say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least

commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.”

Matthew 5:18-19

However, Paul says in Romans 7:6 that the law is dead. He further says in Galatians 3:13 that the law is a curse. In Galatians 3:10 he claims that those who labor under the law of God are under a curse. And he claims in Hebrews 8:13 that Gods covenant is old, decaying, and ready to vanish away.

As we can see from the above, both God and Jesus condemn Paul and his teachings in no uncertain terms. They themselves bear witness against him and his innovations which they totally reject and which shall be brought to witness against him on the Day of Judgment. Who better and more unbiased a judge shall we bring to witness against Paul and his innovations that Jesus Christ and God Himself?

“Then Jesus began to say to them, Beware that no one leads you astray: Many will come in my name, saying, I am he!; and will lead many astray.”

(RSV) Mark 13:5-6

“Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD; Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! ...They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made [others] to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith [it]; albeit I have not spoken? Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I [am] against you, saith the Lord GOD. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I [am] the Lord GOD.”

Ezekiel 13:2-9

“But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.”

Deuteronomy 18:20

So how did Paul die? According to popular tradition he was arrested in Jerusalem and was finally taken to Rome where, according to fourth century Christian tradition, he was executed on February 22nd of the year 62 CE.

“And who is more unjust than he who fabricates a lie against Allah or said: ‘I have received inspiration’ whereas no inspiration was given him, and who says: ‘I will reveal the like of which Allah has revealed.’? And if you could but see when the unjust are in the agonies of death, while the angels are stretching forth their hands (saying): ‘Deliver up your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth, and you used to arrogantly reject His signs.’”

The noble Qur’an, Al-Anaam(6):93

Many Christian evangelists who follow the theology of Paul would dearly love to provide salvation for their neighbors. So much so that they can not understand how their neighbors can not see the clear and obvious love God holds for them such that He would actually sacrifice His only begotten son for them. In order to make this clear for their neighbors, they draw many analogies. For example, a Christian gentleman from Canada once sent our local Islamic center a six-page pamphlet titled “God our Heavenly Father,” with the goal of demonstrating the love of God to us. His efforts were sincerely appreciated and his message was accepted in the spirit it was sent. However, far from proving his point, this pamphlet only served to thoroughly confuse the issue.

The pamphlet contained a short fictitious story about an Arab man named “Akbar” who was very moral and upright. One day, his son committed a serious crime that deserved capital punishment. The authorities found evidence linking this crime to this man’s house. When the authorities came, the father falsely admitted to the crime in order to spare his son. The pamphlet concluded that just as the father’s love for his son made him sacrifice himself, in a similar manner, God Almighty’s love for mankind drove him to sacrifice Jesus(pbuh).

Now, maybe it is just us, however, at the end of the story we were expecting the parallel to be that God Almighty “the Father” would now sacrifice Himself in order that Jesus “the Son” would not have to die, just as the “Arab” father had

sacrificed himself to save his son. Although we appreciated the consideration, still, we could not see the similarity between the two stories.

When a person is good and upright, that person may be willing to sacrifice themselves for the greater good or for a loved one. For example, if a mother sees her son in danger of being run over by a car, she may very likely run in front of the car in order to save her baby. If she raised the neighbor's child with her own and grew very attached to that child, then she might also be willing to sacrifice herself for the neighbor's child too. She might throw herself in front of the car for the neighbor's child as well. However, have you ever heard of a mother who, when she saw a car about to hit the neighbor's child, threw HER SON in front of the car so that the impact of her son's infant body smashing into the car's windshield would cause it to swerve away from the neighbor's child?

As the Bible says *"prove all things, hold fast that which is good."* 1 Thessalonians 5:21. *"And thou shalt love the Lord thy God ... with all thy mind ... : this is the first commandment."* Mark 12:30


I would like nothing more than to present much more supporting evidence of these matters, however, by God's will this sampling shall be sufficient. For a much more detailed historical account of the above issues, collected from the writings of the church itself, I recommend the books:

"Jesus, Prophet of Islam" by Muhammad `Ata ur-Rahim, and
"Blood on the cross," by Ahmed Thomson.

If you can not find these books at your local library then you may obtain a copy at one of the addresses listed at the back of this book.

For a book that is claimed to have remained 100% the inspired word of God, the sheer number of contradicting narrations boggles the mind (see chapter two). These matters have been well known and documented by conservative Christian scholars for a long time now. It is the masses who don't know this. The information is out there for anyone who will simply look for it. The historical inconsistencies and scriptural contradictions are well recognized in this century and countless books have been written about them. However, their studies have always stopped short of the final step. People have generally believed that there is no way to retrieve the original teachings of Jesus (pbuh) after such extensive and continuous revision of the text of the Bible by the Church over so many centuries as well as the Pauline Church's massive campaign of destruction of all gospels not conforming to their personal beliefs. But where human intellect has failed, God has intervened. The Qur'an has been sent down by the same One

who sent the original Gospel down upon Jesus (pbuh). It contains the original, unchanged teachings of God. I invite all readers to study the Qur'an just as we have studied the Bible, and to make up their minds if our claims bear merit.



1.2.8 Summary: What is a “Trinity”?:

In the above historical analysis, we learned that in 325C.E., the Trinitarian church set forth the doctrine of *homoousious* meaning: of “CO-EQUALITY, CO-ETERNITY, AND CONSUBSTANTIALITY” of the second person of the trinity with the Father. The doctrine became known as the *Creed of Nicea*. But they also went on to develop the doctrine of “blind faith.” This is because those who developed the “Trinity” doctrine were unable to define it in any manner that could not be refuted by the unwavering Unitarians Christians through the Bible. In the beginning they tried to defend the “Trinity” through logic and the Bible. This continued for a long time until the Trinitarian church finally gave up on ever substantiating their claims through the Bible. So they demanded blind faith in their doctrines. Anyone who did not believe blindly and dared to question them would be branded a heretic and tortured or killed. The following is only a small sampling of the verses of the Bible which refute this definition:

Co-equality:

Jesus and God can not be co-equal because the Bible says:

“... my Father is greater than I.”

John 14:28

Obviously if God is greater than Jesus (pbuh) then they can not be equal. We also read:

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”

Mark 13:32

If Jesus and God were equal then it follows that they will be equal in knowledge. But as we can see, God is greater in knowledge than Jesus (pbuh).

“And Jesus increased in wisdom and stature...”

Luke 2:52

and *“Though he were a Son, yet learned he obedience by the things which he suffered.”*

Hebrews 5:8

If God and Jesus are equal to one-another then did God too have to “increase in wisdom and stature”? Did God too have to learn obedience? To whom would He have to be obedient? To another side of his own essence?

Co-eternity:

God is claimed to have “begotten” Jesus (pbuh). Jesus (pbuh) is claimed to be the “Son” of God. “Beget” is a verb which implies an action. No matter how you define what God actually did in order to “beget” Jesus (pbuh), any definition must require that God Almighty performed some action and then Jesus (pbuh) came into being. Before God performed this action Jesus was not. After God performed this action Jesus came into being. Thus, not only is Jesus (pbuh) not eternal, since there was a time (before the “begetting”) when he did not exist, but he can also never be co-eternal with God since God was in existence at a time when Jesus was not. This is very simple grade-school logic.

Consubstantiality:

First go back and read the comments on co-equality and co-eternity. Next, remember when Jesus is claimed to have died? (Mark 15:37, John 19:30). If God and Jesus are one substance then God died also. But then who was governing all of creation? Further, remember:

“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.”

Luke 23:46

If Jesus and God were “one substance” then Jesus (pbuh) would not need to send his spirit to God because it is already God’s own spirit, who is also Jesus. Remember:

“And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt”

Matthew 26:39

And “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”

John 5:30

“He (Jesus) went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.”

Matthew 26:42

Both these verses tell us that Jesus and God have two different will and that Jesus' will is subordinate to that of God. If Jesus and God were one substance then this ONE substance must only have only ONE will.

“So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.”

Mark 16:19

If Jesus and God are “one substance” then how can one substance sit on the right hand side of itself?

“And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

1 Corinthians 15:28

If Jesus and God are “one substance” then how can one substance be “subdued” unto itself?

Futher, remember

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

Matthew 27:46

If Jesus and God are one substance then how can ONE substance forsake itself? Why would ONE substance need to pray to itself?

Tom Harpur says:

“The idea of the Second Person of a Holy Trinity knowing what it is to be God-forsaken has only to be stated to be recognized as absurd”

For Christ's Sake, pp. 45.

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy [against] the [Holy] Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the [world] to come.”

If God, Jesus and the Holy Ghost are “the same substance” then how can a blasphemy against Jesus be forgiven while a blasphemy against the Holy Ghost can not be forgiven?

Even explaining the supposed “Trinity” away as a “mystery” does not hold water. In 1 Corinthians 14:33 we read *“For God is not [the author] of confusion.”* Thus, confusion can never be His very nature.

Even if we were to chose to completely disregard the above verses, even then we find that we still can not chalk it up to being a “mystery.” For example, some members of the Church will tell us that we do not need to know how an engine operates in order to drive a car. However, this line of reasoning is faulty since I can make a conscious effort to study automotive mechanics and arrive at a detailed understanding of these concepts. In the case of the Trinity, however, no Trinitarian has ever claimed to be able to fully “understand” or explain it within the context of the Biblical verses, some of which are mentioned above. They simply tell us it is “a mystery,” and to “have faith.” This even though nowhere in the Bible, not even once, does God Himself ever explicitly say *“I am a trinity, do not try to understand. Just have faith.”* At least in that case we could say that the command came from God (and not the Church) and that we are doing it out of obedience to the command of God.

THIS is why blind faith was demanded, and THIS is why twelve million Christians were put to death by the church as heretics in the notorious Church “Inquisitions” (*Apology for Muhammad and the Qur’an*, John Davenport).

1.2.9 Conclusion:

What we have learned in this chapter is that:

1) There is no mention of a “Trinity” in the Bible by God, Jesus, Paul, or anyone else. The Pauline (Roman Catholic) church fabricated it around the fourth century CE and Biblical verses were then casually “inserted” into the Bible to validate this concept (such as 1 John 5:7 which all recent Bibles now discard). Jesus, Matthew, John, Luke, Mark and all of the apostles, even Paul, were completely unaware of any “Trinity.” Eminent Christian scholars (Yes, even Roman Catholics) today readily recognize this as a known *fact* in some of their own most *prominent* books and approved references. We have seen how the Bible does not contain a single verse validating the “Trinity” and that the only reason Christians believe in it is because the Church has taken it upon itself to “explain” and “clarify” the Bible for them. Most of these explanations consist of:

- * Quoting verses where Jesus is made to “imply” that he is God, or
- * Allowing a preconceived doctrine to color one’s translation of the Greek text so that the divinity of Jesus becomes “clear” in the English “translation,” or
- * Quoting verses out of context.

2) Since there is no Trinity, therefore, if Jesus (pbuh) is a god then this requires that he be a *separate* god from God. This means that there must be at least two gods in existence, but this contradicts verse after verse of the Bible, all of which constantly beat us over the head with the fact that there is only ONE god in existence (e.g. Isaiah 43:10-11, Deuteronomy 4:39, Isaiah 45:18, etc.) and which is why verses verifying a “Trinity” needed to be inserted in the first place (Such as 1 John 5:7, which has now been discarded).

3) Since Jesus (pbuh) can not be god, and he himself never claimed to be a god and never asked anyone to worship him but only “the Father,” therefore God Almighty is the only one who must be worshipped (John 17:3, John 4:2, John 4:23, Matthew 7:21, Matthew 22:37..etc.).

4) The “original sin of Adam” which mankind is supposed to have inherited was a fabrication of Paul. It is explicitly refuted in the Bible in many places (e.g. Ezekiel 18:19-20, Deuteronomy 24:16, Jeremiah 31:29-30, Ezekiel 18:1-9).

5) Since Jesus (pbuh) can be neither a god nor a Son of God (in the literal orthodox sense), and since the “original sin” is a fabrication not taught by Jesus

(pbuh), therefore, the “atonement” is also exposed as not part of the message of Jesus but a later addition to it. In other words, if we do not bear the “original sin of Adam” then there is no need for Jesus (pbuh) or anyone else to atone for it. This is simple logic. You don’t need the fire department if there is no fire.

6) Jesus (pbuh) never taught any of the above concepts to his followers. He only taught them to faithfully follow the religion of Moses (pbuh). Once we recognize the fact that all of these doctrines were later insertions into the religion of Jesus, then we become ready to recognize Jesus’ (pbuh) true message as a simple continuation of the religion of Moses (pbuh)(Matthew 5:17-18, Matthew 19:16-21). He was simply sent to rectify the Jewish religion, return it to the original message preached by Moses (pbuh), and discard the innovations and changes which had been introduced into it by a handful of the unscrupulous.

7) Historical facts show how Jesus’ (pbuh) message was directed at the Jews only. It was only changed from this original form after it was taken to those it was never intended for, the pagan gentiles.

8) Paul is the author of the majority of the books of the New Testament. The rest were fabricated by his followers and were not written by the apostles of Jesus (pbuh). The supporting evidence of these claims from these books themselves is overwhelming. The teaching of Paul in the Bible totally contradict the teachings of Jesus himself and include obvious discrepancies even in such fundamental matters as his (Paul’s) conversion to Christianity and his acceptance among the apostles. He claims that the apostles of Jesus are lazy, misguided, hypocrites, and also proudly proclaims to us that he has no need of learning from the apostles. Their knowledge of the message of Jesus is flawed and in need of correction from his teachings based upon the authority of his “visions.”

9) Countless Biblical scholars themselves admit that it was a common practice at the time to insert and remove verses of the Bible and even to claim that they were the words of Jesus (pbuh), God Almighty, and others without any reservation whatsoever. They readily admit that the speeches found in the Bible were never made by the claimed speakers. The vast majority of these speeches were the work of the authors and their “conception” of what these Biblical characters would most likely have said.

10) All of this was revealed to us by God in the Noble Qur’an over 1400 years ago. It has only been independently verified by the West in this century.

11) All of this, in addition to the prophesies of Muhammad (pbuh) in the Bible (Chapter 6) and the previous evidence of distortion in the Bible continually

verify the claim of the Qur'an that mankind had taken great liberties with God's scriptures and thus it was necessary for God to send down His final message, the message of Islam, in order to restore His original teachings sent down to His previous prophets including His elect prophet Jesus (pbuh).

“And if it be said unto them: Follow that which Allah has revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the devil was inviting them to the torture of the fire?”

The noble Qur'an, Lukman(31):21

“Allah coineth a similitude: A man in relation to whom are several partners quarreling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah, but most of them know not. Lo! you will die (O Muhammad) and Lo! they will die. Then lo! on the day of resurrection, before your lord will you dispute. And who does greater wrong than he who lies against Allah and denied the truth when it reached him? Is there not in hell an abode for the disbelievers? And whosoever brings the truth and believes therein, such are the God-fearing. They shall have what they will of their Lord's bounty. That is the reward of those who excel in good. Allah will absolve them of the worst of what they did, and will award them their reward from the best of what they used to do. Will not Allah defend His servant? And they frighten you with those besides Him. He whom Allah sends astray, for him there is no guide. And him who Allah guides, for him there is no misleader. Is not Allah mighty, able to requite (the wrong)?”

The noble Qur'an, Al-Zumar(39):27-36

“But in vain they do worship me, teaching for doctrines the commandments of men.”

Matthew 15:9 and Mark 7:7

Chapter 2: Contradictions in the Bible

“*Then woe to those who write the book with their own hands and then say: 'This is from Allah', to traffic with it for a miserable price. Woe to them for what their hands do write and for the gain they make thereby”*

The noble Qur’an Al-Bakarah(2):79

“And when there came to them a messenger from Allah, Confirming what was with them, a party of the people of the book threw away the book of Allah behind their backs as if (it had been something) they did not know”

The noble Qur’an Al-Bakarah(2):101

“Ye shall not add unto the word which I (God) command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you.”

Deuteronomy 4:2

2.1 Christian scholars recognize tampering

(note: A number of the following quotations were obtained from the writings of Ahmed Deedat among other sources)

I have decided to order the following chapter in a logical sequence of questions and answers that might come to the mind of any truth seeker in his or her quest for the truth of God. Let us begin with:

2.1.1 Did Jesus (pbuh) himself write the Bible?:

No credible Biblical scholar on this earth will claim that the Bible was written by Jesus himself. They all agree that the Bible was written after the departure of Jesus peace be upon him by his followers. So, if the authors of the Bible were people other than Jesus(pbuh), then did they have Jesus or the Holy Spirit *in* them guiding their hands and dictating to them word for word what to write? As it happens, once again the answer is no. Who says so? The majority of today’s credible Christian scholars do. For example:

Dr. W Graham Scroggie of the Moody Bible Institute, Chicago, a prestigious Christian evangelical mission, says:

“..Yes, the Bible is human, although some out of zeal which is not according to knowledge, have denied this. Those books have passed through the minds of men, are written in the language of men, were penned by the hands of men and bear in their style the characteristics of men....”

“It is Human, Yet Divine,” W Graham Scroggie, p. 17

Another Christian scholar, Kenneth Cragg, the Anglican Bishop of Jerusalem, says:

“...Not so the New testament...There is condensation and editing; there is choice reproduction and witness. The Gospels have come through the mind of the church behind the authors. They represent experience and history...”

“The Call of the Minaret,” Kenneth Cragg, p 277

For example, we read in the Bible the words of the author of “Luke”:

“It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,”

Luke 1:3

2.1.2 Who were the authors of the books of the Bible?:

So, who then are the authors of the books of the Bible? Obviously the Church must know them very well since they are popularly believed to have received divine inspiration from God Himself. Right? Actually, they don't. For example, we will note that every Gospel begins with the introduction “According to.....” such as “The Gospel according to Saint Matthew,” “The Gospel according to Saint Luke,” “The Gospel according to Saint Mark,” “The Gospel according to Saint John.” The obvious conclusion for the average man on the street is that these people are known to be the authors of the books attributed to them. This, however is not the case. Why? Because not one of the vaunted four thousand copies existent carries its author's signature. It has just been assumed that certain people were the authors. Recent discoveries, however, refute this belief. Even the internal evidence suggests that, for instance, Matthew did not write the Gospel attributed to him:

“...And as Jesus passed forth thence, HE (Jesus) saw a man, named Matthew, sitting at the receipt of custom: and HE (Jesus)

saith unto HIM (Matthew), follow ME (Jesus) and HE (Matthew) arose, and followed HIM (Jesus).”

Matthew 9:9

Did “Matthew” write this about himself? Why then didn’t Matthew write for example: *“he (Jesus) saw ME, and my name is Matthew. I was sitting at the receipt of custom...”* etc.

Such evidence can be found in many places throughout the New Testament. Granted, it may be possible that an author sometimes may write in the third person, still, in light of the rest of the evidence that we shall see throughout this book, there is simply too much evidence against this hypothesis.

This observation is by no means limited to the New Testament. There is even similar evidence that at least parts of Deuteronomy were not written by their claimed author, prophet Moses (pbuh) . This can be seen in Deuteronomy 34:5-10 where we read

“So Moses....DIED... and he (God Almighty) BURIED HIM (Moses)... He was 120 years old WHEN HE DIED... and there arose not a prophet SINCE in Israel like unto Moses....”

Did Moses write his own obituary? Similarly, Joshua too speaks in detail about his own death in Joshua 24:29-33.

“And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, DIED, ... And they BURIED HIM ... And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel”

Such evidence is part of the large cache which has driven the Biblical scholars to come to the current recognition that most of the books of the Bible were not written by their supposed authors. For example, the authors of the Revised Standard Version of the Bible by Collins honestly say that the author of “Kings” is “Unknown.” But if the author is unknown then why attribute it to God? How can it then be claimed to have been “inspired”? Continuing, we read that the book of Isaiah is “Mainly credited to Isaiah. Parts may have been written by others.” Ecclesiastics: “Author. Doubtful, but commonly assigned to Solomon.” Ruth: “Author. Not definitely known, perhaps Samuel.” and on and on.

Let us have a slightly more detailed look at only one book of the New Testament, that of ‘Hebrews’:

“The author of the Book of Hebrews is unknown. Martin Luther suggested that Apollos was the author...Tertullian said that Hebrews was a letter of Barnabas...Adolf Harnack and J. Rendel Harris speculated that it was written by Priscilla (or Prisca). William Ramsey suggested that it was done by Philip. However, the traditional position is that the Apostle Paul wrote Hebrews...Eusebius believed that Paul wrote it, but Origen was not positive of Pauline authorship.”

From the introduction to the King James Bible, New revised and updated sixth edition, the Hebrew/Greek Key Study, Red Letter Edition

and one book of the Old Testament:

“In tradition, [David] is credited with writing 73 of the Psalms; most scholars, however, consider this claim questionable.”

Encarta Encyclopedia, under “David”

Is this how we define “inspired by God”¹⁸?

2.1.3 Is the Bible 100% faultless and untampered-with by the Church?:

Well then, in spite of these facts are the records found in the New Testament known to be 100% completely and fully authentic such that no intentional nor unintentional changes have ever been made by the church to the text of the NT? Well, since our opinion in this matter might be biased, therefore, let us ask the Christian scholars themselves:

“It is well known that the primitive Christian Gospel was initially transmitted by word of mouth and that this oral tradition resulted in variant reporting of word and deed. It is equally true that when the Christian record was committed to writing it continued to be the subject of verbal variation. Involuntary and intentional, at the hands of scribes and editors”

Peake’s Commentary on the Bible, p. 633

¹⁸ The second Vatican Council (1868-1870) put it very simply as: “...they have God as their author...”

“Yet, as a matter of fact, every book of the New Testament with the exception of the four great Epistles of St. Paul is at present more or less the subject of controversy, and interpolations are asserted even in these.”

Encyclopaedia Britannica, 12th Ed. Vol. 3, p. 643

Dr. Lobegott Friedrich Konstantin Von Tischendorf, one of the most adamant conservative Christian defenders of the Trinity and one of the Church’s foremost scholars of the Bible was himself driven to admit that:

“[the New Testament had] in many passages undergone such serious modification of meaning as to leave us in painful uncertainty as to what the Apostles had actually written”

Secrets of Mount Sinai, James Bentley, p. 117

After listing many examples of contradictory statements in the Bible, Dr. Frederic Kenyon says:

“Besides the larger discrepancies, such as these, there is scarcely a verse in which there is not some variation of phrase in some copies [of the ancient manuscripts from which the Bible has been collected]. No one can say that these additions or omissions or alterations are matters of mere indifference”

Our Bible and the Ancient Manuscripts, Dr. Frederic Kenyon,
Eyre and Spottiswoode, p. 3

The Jehovah's Witnesses in their “AWAKE” Magazine dated 8th September 1957 published the following headline: “50,000 Errors in the Bible” wherein they say “...there are probably 50,000 errors in the Bible...errors which have crept into the Bible text...50,000 such serious errors...” After all of this, however, they go on to say: “...as a whole the Bible is accurate.”

Throughout this book you will find countless other similar quotations from some of Christendom’s leading scholars. Let us suffice with these for now.

2.1.4 So are all Christians evil and deceitful?:

Does this mean that all Christians are conniving traitors to the words of God? Very definitely not! Like all groups of humanity, there is good and bad among

their ranks. The Muslim's Qur'an indeed tells us that Christians, as a whole, possess many good and decent qualities. For example, the Qur'an says:

"...and nearest among them (humanity) in love to the believers (Muslims) will you find those who say 'we are Christians': because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant. And when they listen to the revelation received by the messenger (Muhammad), you will see their eyes overflowing with tears for they recognize the truth: They pray: 'Our Lord! we believe; write us down among the witnesses'."

The noble Qur'an, Al-Maidah(5):82-83.

2.1.5 Where then did our modern Bibles come from?:

The Biblical world has in its possession a large collection of ancient manuscripts of the Bible. These ancient copies of the Bible were written in different locations around the world and in different ages. We are told that in our current age there are up to 24,000 such ancient copies of the Bible. These are the manuscripts that the scholars go to in order to produce our modern Bibles (such as the KJV, the RSV, the NIV, etc.). In most cases the most ancient copies of the Bible are the ones held in the highest regard and considered to be the most accurate. This, however, is not a hard and fast rule.

All biblical versions of the Bible prior to the revised version of 1881 were dependent upon the "Ancient copies" (those dated at about five to six hundred years after Jesus). The revisers of the Revised Standard Version (RSV) 1952 were the first biblical scholars to have access to the "Most ancient copies" which date roughly four hundred years after Christ. It is only logical for us to concur that the closer a document is to the source the more authentic it is. Upon discovering these "most" ancient copies of the Bible, what did the scholars of the Bible learn about their "King James Version" (KJV) of the Bible? In the preface of the RSV 1971 we find the following:

"...Yet the King James Version has GRAVE DEFECTS.."

They go on to caution us that:

"...That these defects are SO MANY AND SO SERIOUS as to call for revision"

The New Revised Standard Version of the Bible by Oxford Press has the following to say in its preface:

“Yet the King James Version has serious defects. By the middle of the nineteenth century, the development of biblical studies and the discovery of many biblical manuscripts more ancient than those on which the King James Version was based made it apparent that these defects were so many as to call for revision.”

Who says so? Who are these people who claim that the Bible in the hands of the majority of today’s Christians contains “many” “grave defects” which are so “serious” as to require a complete overhaul of the text? Well, we can find the answer in the very same RSV Bible. In it, the publishers themselves (Collins) mention on page 10 of their notes:

“This Bible (RSV) is the product of thirty two scholars assisted by an advisory committee representing fifty cooperating denominations”

Let us see what is the opinion of Christendom with regard to these scholars and their work in the revision of the Bible (revised by them in 1952 and then again in 1971):

“The finest version which has been produced in the present century” - (Church of England newspaper)

“A completely fresh translation by scholars of the highest eminence” - (Times literary supplement)

“The well loved characteristics of the authorized version combined with a new accuracy of translation” - (Life and Work)

“The most accurate and close rendering of the original” - (The Times)

2.1.6 Show me some examples of these ‘grave defects’:

So if these highly esteemed 32 Christian Biblical scholars backed by fifty cooperating Christian denominations tell us that through their study of recently discovered manuscripts of the Bible they have found many grave and serious

defects in the King James Version of the Bible then where are some examples of these “defects”? A good question, let us have a look:

In **1 John 5:7** (King James Version) we find:

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.”

As we have already seen in much greater detail in section 1.2.2.5, this verse is the closest approximation to what the Church calls the holy Trinity. However, as seen in that section, this cornerstone of the Christian faith has been scrapped from the RSV by these thirty two Christian scholars of the highest eminence backed by fifty cooperating Christian denominations, once again all according to the “most ancient manuscripts.” However, we find that the noble Qur’an did not need to wait for 2000 years for these Christians to discover this fact. Indeed God revealed it to us fully fourteen hundred years ago:

“O people of the book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and his Word, which he bestowed upon Mary, and a spirit preceding from him so believe in Allah and his messengers. Say not “Three” desist It will be better for you for Allah is one God Glory be to him Far exalted is he above having a son. To him belong all things in the heavens and the earth. And enough is Allah as a disposer of affairs.”

The noble Qur’an, Al-Nissa(4):171

Are there any other examples? Well, how about **John 3:16**(KJV) ?:

“For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life..”

This verses is a cornerstone of Christian preaching the world over. Even at american football matches you will find people in the stands holding up massive signs declairing:

“JOHN 3:16”

But as seen in section 1.2.3.10, this fabrication “*begotten*” has now been unceremoniously removed from the Bible by these most eminent of Bible

revisers. However, once again, humanity did not have to wait 2000 years for this revelation. In Maryam(19):88-98 of the noble Qur'an we read:

“And they say 'Allah Most Compassionate has begotten a son!'. Indeed you have put forth a thing most monstrous! The skies are ready to burst (at such a claim), and the earth to split asunder, and the mountains to fall down in utter ruin. That they should ascribe a son to the Most Compassionate. But it is not befitting [the majesty of] the Most Compassionate that He should beget a son. Not one of the beings in the heavens and the earth but must come to the Most Compassionate as a servant. He has taken account of all of them and has numbered them all exactly. And every one of them will come to him singly on the day of judgment. On those who believe and work deeds of righteousness, will Allah most gracious bestow love. Verily, We have made this [Qur'an] easy in your tongue [O Muhammad] that you might deliver glad tidings to those who seek refuge [in Allah] and warn with it a people who are contentious. And how many a generation before them have we destroyed! Can you find a single one of them or hear from them so much as a whisper?”

The reader is encouraged to obtain a copy of the New Revised Standard Version and to compare it to the King James Version. Specifically, notice that the following 17 verses have been omitted outright in the newer and more faithful translations:

Matt. 17:21; 18:11; 23:14; Mk. 7:16; 9:44; 9:46; 11:26; 15:28; 17:36; 23:17; Jn. 5:4; Acts 8:37; 15:34; 24:7; 28:29; Rom. 16:24; and 1 John 5:7.

Further, in the NRSV **Mark 16:9-20** and **John 7:53 - 8:11** are also marked as highly questionable since they do not appear in the most ancient copies of the Bible. This Bible also questions four other verses with footnotes-- **Matt. 12:47; 21:44; Lk. 22:43; 22:44.** This makes a total of 45 entire verses which are removed entirely or seriously questioned. In addition there are **147 other verses** with significant portions missing (eg. Rev 1:11 etc.).

Prior to 1952 all versions of the Bible made mention of one of the most miraculous events associated with the prophet Jesus peace be upon him, that of his ascension into heaven. This great event is mentioned in only two places in the NT. They are:

“So then the lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God”

Mark 16:19

and once again in Luke:

“While he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.”

Luke 24:51-52

In the 1952 RSV Mark 16 ends at verse 8 and the rest is relegated in small print to a footnote (more on this later). Similarly, in the commentary on the verses of Luke 24, we are told in the footnotes of the NRSV Bible “*Other ancient authorities lack “and was carried up into heaven”*” and “*Other ancient authorities lack ‘and worshipped him’*”. Thus, we see that the verse of Luke in its original form only said:

“While he blessed them, he parted from them. And they returned to Jerusalem with great joy.”

It took centuries of “inspired correction” to give us Luke 24:51-52 in their current form.

As another example, in **Luke 24:1-7** we read:

“Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”

Once again, in reference to verse 5, the footnotes say: “*Other ancient authorities lack ‘He is not here but has risen’*” Also, please read entries 16 and 17 in the table in section 2.2.

The examples are far too numerous to list here, however, you are encouraged to obtain a copy of the New Revised Standard Version of the Bible for yourself and scan through the four gospels. You shall be hard pressed to find even two consecutive pages that do not contain the words “*Other ancient authorities lack...*” or “*Other ancient authorities add...*” etc. in the footnotes..

2.1.7 Well, the RSV is just one Bible:

So is the revised Standard Version of the Bible the only one that makes these changes? Is it just a matter of the KJV vs. the RSV? Far from it. These very same changes have become so widely acknowledged by the scholars of Christianity that we find the very same changes made to most other modern versions of the Bible, such as the New International Version (NIV), the New American Standard Version (NASV), etc. Go to your local library and have a look.

2.1.8 So, where did these discarded verses come from in the first place?:

As seen in chapter one, St. Paul was answerable for having made during his lifetime wholesale changes to the religion of Jesus (pbuh). Changes which Jesus (pbuh) himself never authorized to anyone during his lifetime. After his departure the pagan gentiles who accepted Paul’s simplified version of “Christianity” continued to adapt it and to introduce into it many of the doctrines of paganism which they had already been practicing for so many centuries. Among these doctrines was the concept of the “trinity” which was a very widely practiced and accepted concept in the pagan beliefs of the surrounding nations of Romans, Greeks, Babylonians, and Hindus many centuries before they were finally officially defined and “recognized” in the fourth century C.E. After this doctrine received the official support of the pagan Roman emperor Constantine, a massive campaign of death and torture was launched against all Christians who refused to renounce the teachings of the apostles in favor of the modified and expanded Pauline doctrines. All but the Gospels acceptable to the Pauline faith were then systematically destroyed or re-written. Rev. Charles Anderson Scott has the following to say:

“It is highly probable that not one of the Synoptic Gospels (Matthew, Mark, and Luke) was in existence in the form which we have it, prior to the death of Paul. And were the documents to be

taken in strict order of chronology, the Pauline Epistles would come before the synoptic Gospels.”

History of Christianity in the Light of Modern Knowledge, Rev.
Charles Anderson Scott, p.338

This statement is further confirmed by Prof. Brandon:

“The earliest Christian writings that have been preserved for us are the letters of the apostle Paul”

“Religions in Ancient History,” S.G.F. Brandon, p. 228.

In the latter part of the second century, Dionysius, Bishop of Corinth says:

“As the brethren desired me to write epistles(letters), I did so, and these the apostles of the devil have filled with tares (changes), exchanging some things and adding others, for whom there is a woe reserved. It is not therefore, a matter of wonder if some have also attempted to adulterate the sacred writings of the Lord, since they have attempted the same in other works that are not to be compared with these.”

The Qur’an confirms this with the words:

“Then woe to those who write the book (of Allah/God) with their own hands and then say: 'This is from Allah', to traffic with it for a miserable price. Woe to them for what their hands do write and for the gain they make thereby”

The noble Qur’an Al-Bakarah(2):79

Victor Tununensis, a sixth century African Bishop related in his Chronicle (566 AD) that when Messala was consul at Constantinople (506 AD), he “censored and corrected” the Gentile Gospels written by persons considered illiterate by the Emperor Anastasius. The implication was that they were altered to conform to sixth century Christianity which differed from the Christianity of previous centuries (The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament, by M. A. Yusseff, p. 81)

These “corrections” were by no means confined to the first centuries after Christ. Sir Higgins says:

“It is impossible to deny that the Benedictine Monks of St. Maur, as far as Latin and Greek language went, were very learned and

talented, as well as numerous body of men. In Cleland's 'Life of Lanfranc, Archbishop of Canterbury', is the following passage: 'Lanfranc, a Benedictine Monk, Archbishop of Canterbury, having found the Scriptures much corrupted by copyists, applied himself to correct them, as also the writings of the fathers, agreeably to the orthodox faith, secundum fidem orthodoxam.'

History of Christianity in the light of Modern knowledge,
Higgins p.318

In other words, the Christian scriptures were re-written in order to conform to the doctrines of the eleventh and twelfth centuries and even the writings of the early church fathers were “corrected” so that the changes would not be discovered. Sir Higgins goes on to say:

“The same Protestant divine has this remarkable passage: 'Impartiality exacts from me the confession, that the orthodox have in some places altered the Gospels'.”

The author then goes on to demonstrate how a massive effort was undertaken in Constantinople, Rome, Canterbury, and the Christian world in general in order to “correct” the Gospels and destroy all manuscripts before this period.

Theodore Zahan, illustrated the bitter conflicts within the established churches in *Articles of the Apostolic Creed*. He points out that the Roman Catholics accuse the Greek Orthodox Church of remodeling the text of the holy scriptures by additions and omissions with both good as well as evil intentions. The Greek Orthodox, on the other hand, accuse the Roman Catholics of straying in many places very far away from the original text. In spite of their differences, they both join forces to condemn the non-conformist Christians of deviating from “the true way” and condemn them as heretics. The “heretics” in turn condemn the Catholics for having “*recoined the truth like forgers.*” The author concludes “*Do not facts support these accusations?*”

“And from those who said: “We are Christians,” We took their covenant, but they forgot a good part of the message which was sent to them. Therefore We have stirred up enmity and hatred among them till the Day of Resurrection, and Allah will inform them of what they used to do. O people of the Scripture! Now has Our messenger (Muhammad) come to you, explaining to you much of that which you used to hide in the Scripture, and forgiving much. Indeed, there has come to you a light from Allah

and a plain Scripture. Wherewith Allah guides him who seeks His good pleasure unto paths of peace. He brings them out of darkness by His will into light, and guides them to a straight path. They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then has the least power against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? And to Allah belongs the dominion of the heavens and the earth and all that is between them. He creates what He will. And Allah is Able to do all things. The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then does He punish you for your sins? No, you are but mortals of His creating. He forgives whom He will, and punishes [for their sins] whom He will. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and unto Him is the return [of all]. O people of the Scripture! Now has Our messenger (Muhammad) come unto you to make things plain after a break in [the series of] the messengers, lest you should say: There came not unto us a messenger of cheer nor any Warner. Now has a messenger of cheer and a Warner come unto you. And Allah is Able to do all things."

The noble Qur'an, Al-Maidah(5):14-19

St. Augustine himself, a man acknowledged and looked up to by both Protestants and Catholics alike, professed that there were secret doctrines in the Christian religion and that

"there were many things true in the Christian religion which it was not convenient for the vulgar to know, and that some things were false, but convenient for the vulgar to believe in them."

Sir Higgins admits:

"It is not unfair to suppose that in these withheld truths we have part of the *modern Christian mysteries*, and I think it will hardly be denied that the church, whose highest authorities held such doctrines, would not scruple to retouch the sacred writings" (The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament, M. A. Yusseff, p.83)

Even the epistles attributed to Paul were not written by him. After years of research, Catholics and Protestants alike agree that of the thirteen epistles attributed to Paul only seven are genuinely his. They are: Romans, 1, 2 Corinthians, Galatians, Philipians, Philemon, and 1 Thessalonians.

2.1.9 How many books of the Bible are ‘truly inspired’?:

Today, Christian sects are not agreed on the definition of what exactly is an “inspired” book of God. The Protestants are taught that there are 66 truly “inspired” books in the Bible, while the Catholics have been taught that there are 73 truly “inspired” books, not to mention the many other sects and their “newer” books, such as the Mormons, etc. As we shall see shortly, the very first Christians, for many generations, did not follow either the 66 books of the Protestants, nor the 73 books of the Catholics. Quite the opposite, that generation believed in books that were, many generations later, “recognized” to be fabrications and apocrypha by a more enlightened age than that of the apostles and which have since been completely destroyed by the Church. For more on this topic please read section 2.4

2.1.10 But the “ancient copies” are exact copies of one-another, right?:

Well, where do all of these Bibles come from and why the difficulty in defining what is a truly “inspired” word of God? Well, as we have just seen, they come from the “ancient manuscripts” (also known as “MSS” or “authorities”). The Christian world today is claimed to possess anywhere up to 24,000 “ancient manuscripts” of the Bible with a very few of them dating all the way back to the fourth century after Christ (but not back to Christ or the apostles themselves). In other words, they have with them gospels and epistles which date back to the century when the Trinitarians took over the Christian Church. All manuscripts from before this period have strangely perished. All Bibles in existence today are compiled from these “ancient manuscripts.” However, any reputable scholar of the Bible will tell us that no two ancient manuscripts are exactly identical.

“In any event, none of [the original manuscripts of the books of the Bible] now survive. What do survive are copies made over the course of centuries, or more accurately, copies of the copies of the copies, some 5,366 of them in the Greek language alone, that date from the second century down to the sixteenth. Strikingly, with the exception of the smallest fragments, no two of these copies are exactly alike in their particulars. No one knows how many differences, or variant readings, occur among the surviving witnesses, but they must number in the hundreds of thousands.”

People today generally believe that there is only ONE Bible, and ONE version of any given verse of the Bible. As we have begun to see, this is far from true. All Bibles in our possession today (Such as the KJV, the NRSV, the NASV, NIV,...etc.) are the result of extensive cutting and pasting from these various manuscripts with no single one being *the definitive* reference. There are countless cases where a paragraph shows up in one “ancient manuscript” but is totally missing from many others. For instance, Mark 16:8-20 (twelve whole verses) is completely missing from the most ancient manuscripts available today but show up in more *recent* “ancient manuscripts.” There are also many documented cases where even geographical locations are completely different from one ancient manuscript to the next. For instance, in the “Samaritan Pentateuch manuscript,” Deuteronomy 27:4 speaks of “mount Gerizim,” while in the “Hebrew manuscript” the exact same verse speaks of “mount Ebal.” From Deuteronomy 27:12-13 we can see that these are two distinctly different locations. Similarly, Luke 4:44 in some “ancient manuscripts” mentions “Synagogues of Judea,” others mention “Synagogues of Galilee.” This is only a sampling, a comprehensive listing would require a book of its own.

There are countless examples in the Bible where verses of a questionable nature are included in the text without any disclaimer telling the reader that many scholars and translators have serious reservations as to their authenticity. The King James Version of the Bible (Also known as the “Authorized Version”), the one in the hands of the majority of Christendom today, is one of the most notorious in this regard. It gives the reader absolutely no clue as to the questionable nature of such verses. However, more recent translations of the Bible are now beginning to be a little more honest and forthcoming in this regard. For example, the New Revised Standard Version of the Bible, by Oxford Press, has adopted an extremely subtle system of bracketing the most glaring examples of such questionable verses with double square brackets ([[]]). It is highly unlikely that the casual reader will realize the true function these brackets serve. They are there to tell the informed reader that the enclosed verses are of a highly questionable nature. Examples of this are the story of the “woman taken in adultery” in John 7:53-8:11¹⁹, as well as Mark 16:9-20 (Jesus’ resurrection

¹⁹ On page 410 of his book “The Life of Jesus Critically Examined,” Mr. David Strauss says: “Nevertheless, on the other hand, the absence of the passage [John 8:1-11] in the oldest authorities is so suspicious that a decision on the subject [of its authenticity] cannot be hazarded.”

Indeed, the New Revised Standard version of the Bible itself admits that: “*the most ancient authorities lack 7.53-8.11; other authorities add the passage here or after 7.36*”

and return), and Luke 23:34 (which, interestingly enough, is there to confirm the prophesy of Isaiah 53:12).....and so forth.

For example, with regard to John 8:1-11, the commentators of this Bible say in very small print at the bottom of the page:

“The most ancient authorities lack 7.53-8.11; other authorities add the passage here or after 7.36 or after 21.25 or after Luke 21.38 with variations of text; some mark the text as doubtful.”

With regard to Mark 16:9-20, we are, strangely enough, given a *choice* of how we would like the Gospel of Mark to end. The commentators of the NRSV by Oxford Press have supplied both a “short ending” and a “long ending.” Thus, we are given a *choice* of what we would prefer to be the “inspired word of God”. Once again, at the end of this Gospel in very small text, the commentators say:

“Some of the most ancient authorities bring the book to a close at the end of verse 8. One authority concludes the book with the shorter ending; others include the shorter ending and then continue with verses 9-20. In most authorities, verses 9-20 follow

or after 21.25, or after Luke 21.38, with variations of text; some mark the passage as doubtful.”

On page 447 of “Dictionary of the Bible” by John McKenzie (bearing the **Nihil Obstat**, **Imprimatur**, and **Imprimi Potest**, official Church seals of approval) we read “*The passage of the adulterous woman (7:53-8:11) is almost universally recognized as secondary by critics. It is missing in most MSS; it is cited by no Gk writer earlier than the 11th century; the style is not that of Jn; and Papyrus Bodmer, dated about 200, does not contain it. Some MSS place it after Lk 21:38.*”

The text goes on to state: “*The angel of the pool of Bethesda (5:3b-4) is likewise missing in the most important MSS and in the Papyrus Bodmer, and is generally regarded as secondary. There are two conclusions (20:30f; 21:24f), which suggest that 21 is not a part of the original Gospel...*” etc.

This book then goes into extensive details of many more such examples. Far more than can be repeated here. They range over “John” chapters 3, 5, 9, 10, 12, 14, 15, 16, and 18. The interested reader may refer to that book for more detailed information in this regard. Please note that while these authors are to be commended for standing up for the truth and admitting it, still, like most of their colleagues they are very diplomatic and cautious in their selection of words. Notice, for example, how they employ such words as “secondary” to describe inauthentic inserted verses. But in any case, they are headed in the right direction. May Allah guide them to pick up the pace and accept the whole truth as stated by God in the noble Qur’an.

immediately after verse 8, though in some of these authorities the passage is marked as being doubtful.”

Peake's Commentary on the Bible records;

“It is now generally agreed that 9-20 are not an original part of Mk. They are not found in the oldest MSS, and indeed were apparently not in the copies used by Mt. and Lk. A 10th-cent. Armenian MS ascribes the passage to Aristion, the presbyter mentioned by Papias (ap.Eus.HE III, xxxix, 15).”

“Indeed an Armenian translation of St. Mark has quite recently been discovered, in which the last twelve verses of St. Mark are ascribed to Aristion, who is otherwise known as one of the earliest of the Christian Fathers; and it is quite possible that this tradition is correct”

Our Bible and the Ancient Manuscripts, F. Kenyon, Eyre and Spottiswoode, pp. 7-8

“Nonetheless, there are some kinds of textual changes for which it is difficult to account apart from the deliberate activity of a transcriber. When a scribe appended an additional twelve verses to the end of the Gospel of Mark, this can scarcely be attributed to mere oversight”

The Orthodox Corruption of Scripture, Bart Ehrman, pp. 27-28

“...The gospel of Mark ends abruptly, at 16.8, and early attempts to add an ending show that it was felt to be incomplete. It is possible that the book was never finished or that it was damaged at an early stage. Yet it may be our knowledge of the other Gospels that makes us expect this one to end with appearances of the risen Lord. Certainly, it ends in an appropriate way for Mark - with fear, human failure, and the call to discipleship ...”

The Oxford Companion to the Bible, Bruce Metzger and Michael Coogan, p. 496

Even at that, these verses are noted as having been narrated differently in different “authorities.” For example, verse 14 is claimed by the commentators to have the following words added on to them in some “ancient authorities”:

“and they excused themselves saying ‘This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore, reveal your righteousness now’ - thus they spoke to Christ and Christ replied to them ‘The term of years of Satan’s power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of the righteousness that is in heaven’.”

Dr. Lobegott Friedrich Konstantin Von Tischendorf was one of the most eminent conservative biblical scholars of the nineteenth century. One of his greatest lifelong achievements was the discovery of the oldest known Biblical manuscript known to mankind, the “Codex Sinaiticus,” from Saint Catherine’s Monastery in Mount Sinai. This was one of the manuscripts which influenced the Christian recognition of the need to produce the RSV Bible. One of the most devastating discoveries made from the study of this fourth century manuscript was that the gospel of Mark originally ended at verses 16:8 and not at verse 16:20 as it does today. In other words, the last 12 verses (Mark 16:9 through Mark 16:20) were “injected” by the Church into the Bible sometime after the 4th century. This conclusion was supported by the fact that the early Church fathers of the second century C.E. such as Clement of Alexandria and Origen never quoted these verses. Later on, it was also discovered that the said 12 verses, wherein lies the account of “the resurrection of Jesus,” do not appear in codices Syriacus, Vaticanus and Bobiensis. Originally, the “Gospel of Mark” contained no mention of the “resurrection of Jesus” (Mark 16:9-20). At least four hundred years (if not more) after the departure of Jesus, the Church, by way of father Ariston, received divine “inspiration” to add the story of the resurrection to the end of this Gospel and then allow Christianity to attribute these inserted verses to “Mark.”

The author of “Codex Sinaiticus” had no doubt that the Gospel of Mark came to an end at Mark 16:8, to emphasize this point we find that immediately following this verse he brings the text to a close with a fine artistic squiggle and the words “The Gospel according to Mark.” Tischendorf was a staunch conservative Christian and as such he managed to casually brush this discrepancy aside since in his estimation the fact that Mark was not an apostle

nor an eye witness to the ministry of Jesus made his account secondary to those of the apostles such as Matthew and John. However, as seen elsewhere in this book, the majority of Christian scholars today recognize the writings of Paul to be the oldest of the writings of the Bible. These are closely followed by the “Gospel of Mark” and the “Gospels of Matthew and Luke” are almost universally recognized to have been based upon the “Gospel of Mark.” This discovery was the result of centuries of detailed and painstaking studies by these Christian scholars and the details can not be repeated here. Suffice it to say that most reputable Christian scholars today recognize this as a basic indisputable fact.

Today, the translators and publishers of our modern Bibles are beginning to be a little more forthright and honest with their readers. As we have just seen, although they may not simply openly admit that these twelve verses were forgeries of the Church and not the word of God, still, at least they are beginning to draw the reader’s attention to the fact that there are two “versions” of the “Gospel of Mark” and then leave the reader to decide what to make of these two “versions.”

Now the question becomes “if the Church has tampered with the Gospel of Mark, then did they stop there or is there more to this story?”. As it happens, Tischendorf also discovered that the “Gospel of John” has been heavily reworked by the Church over the ages. For example,

It was found that the verses starting from John 7:53 to 8:11 (the story of the woman taken in adultery) are not to be found in the most ancient copies of the Bible available to Christianity today, specifically, codices Sinaiticus or Vaticanus.

It was also found that John 21:25 was a later insertion, and that a verse from the gospel of Luke (24:12) that speaks of Peter discovering an empty tomb of Jesus is not to be found in the ancient manuscripts.

(For more on this topic please read ‘Secrets of Mount Sinai’ by James Bentley, Doubleday, NY, 1985).

Much of the discoveries of Dr. Tischendorf regarding the continuous and unrelenting tampering with the text of the Bible over the ages has been verified by twentieth century science. For example, a study of the Codex Sinaiticus under ultraviolet light has revealed that the “Gospel of John” originally ended at verse 21:24 and was followed by a small tail piece and then the words “The Gospel according to John.” However, some time later, a completely different

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What did Jesus really say?

“inspired” individual took pen in hand, erased the text following verse 24, and then added in the “inspired” text of John 21:25 which we find in our Bibles today.

The evidence of tampering goes on and on. For example, in the Codex Sinaiticus the “lord’s prayer” of Luke 11:2-4 differs substantially from the version which has reached us through the agency of centuries of “inspired” correction. Luke 11:2-4 in this most ancient of all Christian manuscripts reads:

“Father, Hallowed by thy name, Thy kingdom come. Thy will be done, as in heaven, so upon earth. Give us day by day our daily bread. And forgive us our sins, as we ourselves also forgive everyone that is indebted to us. And bring us not into temptation.”

Further, the “Codex Vaticanus,” is another ancient manuscript held by the scholars of Christianity in the same reverent standing as the Codex Sinaiticus. These two fourth century codices are together considered the most ancient copies of the Bible available today²⁰. In the codex Vaticanus we can find a version of Luke 11:2-4 even shorter than that of Codex Sinaiticus. In this version even the words “*Thy will be done, as in heaven, so upon earth.*” are not to be found.

When we observe this fact we begin to see why it is that even in our modern Bibles “The Lord’s Prayer” in Matthew 6:9-13 is not exactly the same as the version presented in Luke 11:2-4.

With regard to the verse of Luke 24:51 which contains Luke’s alleged account of the final parting of Jesus (pbuh) and how he was “raised up into heaven.” However, as seen in previous pages, in the Codex Sinaiticus and other ancient manuscripts the words “*and was carried up into heaven*” are completely missing. The verse only says:

²⁰ Actually, there are other ancient copies of the Bible which are more ancient than these two, such as the Papyrus Bodmer, however, these two are by far the most complete. In all cases, however, extensive discrepancies have been found in all ancient manuscripts of the Bible when compared to our modern Bibles with the degree of discord increasing in direct proportion to the age of any given manuscript. All of these copies also display evidence of extensive tampering and “correction” of the text by many later editors, and some even contain Gospels which were considered “inspired” in the first four centuries, but were later taken out of the Bible by the Church (such as the “Letter of Barnabas” and the “Shepherd of Hermas” which are both found in the Codex Sinaiticus but are considered non “canonical” today.)

“And it came to pass, while he blessed them, he was parted from them.”

C.S.C. Williams observed, if this omission were correct, *“there is no reference at all to the Ascension in the original text of the Gospel.”*

Some other discrepancies between the Codex Sinaiticus and our modern Bibles are:

- Matthew 17:21 is missing in Codex Sinaiticus.
- In our modern Bibles, Mark 1:1 reads *“The beginning of the gospel of Jesus Christ, the Son of God;”* however, in this most ancient of all Christian manuscripts, this verse only reads *“The beginning of the gospel of Jesus Christ”* Strangely, the very words which are most grating to the Muslim’s Qur’an, *“the Son of God,”* are completely missing. Isn’t that interesting?
- The words of Jesus in Luke 9:55-56 are missing.
- The original text of Matthew 8:2 as found in Codex Sinaiticus tells us that a leper asked Jesus to heal him and Jesus *“angrily put forth [his] hand, and touched him, saying, I will; be thou clean.”* In our modern Bibles, the word *“angrily”* is strangely absent.
- Luke 22:44 in Codex Sinaiticus and our modern Bibles claim that an angel appeared before Jesus, strengthening him. In Codex Vaticanus, this angel is strangely absent. If Jesus was the “Son of God” then obviously it would be highly inappropriate for him to need an angel to strengthen him. This verse, then, *must* have been a scribal mistake. Right?
- The alleged words of Jesus on the cross *“Father, forgive them, for they know not what they do”* (Luke 23:34) were originally present in the Codex Sinaiticus but was later erased from the text by another editor. Bearing in mind how the Church regarded and treated the Jews in the middle ages, can we think of any reason why this verse might have stood in the way of official Church policy and their “inquisitions”?
- John 5:4 is missing from Codex Sinaiticus.
- In Mark chapter 9, the words *“Where their worm dieth not, and the fire is not quenched.”* are again missing.
- In Matt. 5:22, the words *“without cause”* are missing in both the codex Vaticanus and Sinaiticus.
- Matt. 21:7 in our modern Bibles reads *“And [the disciples] brought the ass, and the colt, and put on them their clothes, and they set [Jesus] thereon.”* In the original manuscripts, this verse read *“and they set [Jesus] upon them.”* However, the picture of Jesus being placed upon two animals at the same time and being asked to ride them at once was objectionable to some, so this verse was changed to *“and they set [Jesus] upon him”* (which

“him”?). Soon after, the English translation completely avoided this problem by translating it as “*thereon*.”

- In Mark 6:11, our modern Bibles contain the words “*Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.*” However, these words are not to be found in either of these two most ancient of Christian Biblical manuscripts, having been introduced into the text centuries later.
- The words of Matthew 6:13 “*For thine is the kingdom, and the power, and the glory, for ever.*” Are not to be found in these two most ancient manuscripts as well as many others. The parallel passages in Luke are also defective.
- Matthew 27:35 in our modern Bibles contains the words “*that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.*” This passage, once again, is not found according to Rev. Merrill in any Biblical uncial manuscript dating before the ninth century.
- 1 Timothy 3:16 originally read “*And without controversy great is the mystery of godliness: which was manifest in the flesh..*” This was then later (as seen previously), ever so subtly changed to “*And without controversy great is the mystery of godliness: God was manifest in the flesh....*” Thus, the doctrine of the “incarnation” was born.

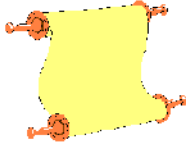
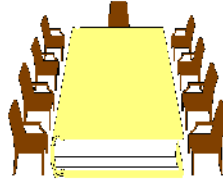
In all, Tischendorf uncovered over 14,800 “corrections” to the manuscript by nine (some say ten) separate “correctors,” which had been applied to this one manuscript over a period from 400AD to about 1200AD (see Fig. 1). Tischendorf strove in his dealings with his holy texts themselves to be as honest and sincere as humanly possible. For this reason he could not understand how the scribes could have so continuously and so callously

“allow themselves to bring in here and there changes, which were not simple verbal ones, but materially affected the meaning”²¹ or why they “did not shrink from cutting out a passage or inserting one.”²²

²¹ Secrets of Mount Sinai

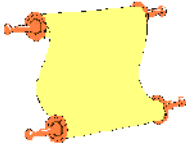
²² Ibid

325AD, The council of Nicea is held. The Trinitarians gain the backing of the pagan Romans. All conanical Gospels from before this period are destroyed. A new list of acceptable Gospels is drawn up.

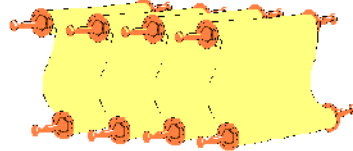


The Fourth century also sees the writing of the Codex Sinaiticus. Shortly after this, the Trinitarians finally agree on the final list of "Truely inspired" books of the Bible

Nine different "correctors" make over 14,800 changes to the Codex Sinaiticus over the next 14-15 centuries



Every other "ancient copy" of the Bible undergoes similar "correction." THE extent of these "corrections" varies in direct proportion to their age.



The "ancient manuscripts" are combined as best as possible by reconciling contradictions, omissions, and additions within the boundaries of established doctrines and beliefs



Our Modern Bibles are born

Fig. 1 14,800 "corrections" to only one Biblical manuscript

Irrespective of all of this continuous and unrelenting tampering, due to it's antiquity and completeness the Codex Sinaiticus is one of the most revered and highly respected copies of the Bible available today. However, in spite of this, we find that such ancient manuscripts of the Bible as this do not only differ with the text of our modern Bibles in many hundreds and thousands of words, phrases and even whole paragraphs, rather they even contain in them whole Gospels which were in the first four centuries considered authentic and "inspired" such as

the “Letter of Barnabas” and the “Shepherd of Hermas” which are both found in the Codex Sinaiticus. When our modern editors set about their task of harmonizing the text of our modern Bibles with the continually expanding list of more and more ancient manuscripts of the Bible, they do so with the fundamental goal of doing whatever it takes to stay as close to the text of our modern Bibles as humanly possible so as not to fall pray to the ill will of the orthodox who have grown accustomed to the modern “orthodox” reading which it has taken them centuries to achieve. This means that these editors will even go so far as to include in the text of our modern Bibles verses which can not be found in the most ancient manuscripts simply by obtaining the missing text from the most ancient manuscript which does contain it. The other “extra” Gospels are also conveniently discarded since they are obviously “not canonical” and not accepted by the orthodox Church in modern times nor their recent predecessors.

2.1.11 How, then, did the Church handle this problem?:

Well, what has been the official Church position regarding these “discrepancies”? How did the Church decide to handle this situation? Did they call upon all of the foremost scholars of Christian literature to come together in a mass conference in order to jointly study the most ancient Christian manuscripts available to the Church and come to a common agreement as to what was the true original word of God? No!

Well then, did they immediately expend every effort to make mass copies of the original manuscripts and send them out to the Christian world so that they could make their own decisions as to what truly was the original unchanged word of God? Once again, No!

So what did they do? Let us ask Rev. Dr. George L. Robertson. In his book “Where did we get our Bible?” he writes:

“Of the MSS. of Holy Scripture in Greek still existing there are said to be several thousand of varying worth ... Three or four in particular of these old, faded out, and unattractive documents constitute the most ancient and the most precious treasures of the Christian Church, and are therefore of special interest.”

First in Rev. Richardson’s list is the “Codex Vaticanus” of which he says:

“This is probably the most ancient of all Greek MSS. now known to exist. It is designated as Codex ‘B.’ In 1448, Pope Nicholas V brought it to Rome where it has lain practically ever

since, being guarded assiduously by papal officials in the Vatican Library. its history is brief: Erasmus in 1533 knew of its existence, but neither he nor any of his successors were permitted to study it... becoming quite inaccessible to scholars, till Tischendorf in 1843, after months of delay, was finally allowed to see it for six hours. Another specialist, named de Muralt in 1844 was likewise given an aggravating glimpse of it for nine hours. The story of how Dr. Tregelles in 1845 was allowed by the authorities (all unconscious to themselves) to secure it page by page through memorizing the text, is a fascinating one. Dr. Tregelles did it. He was permitted to study the MS. continuously for a long time, but not to touch it or to take notes. Indeed, every day as he entered the room where the precious document was guarded, his pockets were searched and pen, paper and ink were taken from him, if he carried such accessories with him. The permission to enter, however, was repeated, until he finally had carried away with him and annotated in his room most of the principle variant readings of this most ancient text. Often, however, in the process, if the papal authorities observed he was becoming too much absorbed in any one section, they would snatch the MS. away from him and direct his attention to another leaf. Eventually they discovered that Tregelles had practically stolen the text, and that the Biblical world knew the secrets of their historic MS. Accordingly, Pope Pius IX ordered that it should be photographed and published; and it was, in five volumes which appeared in 1857. But the work was very unsatisfactorily done. About that time Tischendorf made a third attempt to gain access to and examine it. He succeeded, and later issued the text of the first twenty pages. Finally in 1889-90, with papal permission, the entire text was photographed and issued in facsimile, and published so that a copy of the expensive quartos was obtainable by, and is now in the possession of all the principle libraries in the biblical world."

"Where did we get our Bible?", Rev. Dr. George L. Robertson.
Harper and Brothers Publishers, pp.110-112

What were all of the Popes afraid of? What was the Vatican as a whole afraid of? Why was the concept of releasing the text of their most ancient copy of the Bible to the general public so terrifying to them? Why did they feel it necessary to bury the most ancient copies of the inspired word of God in a dark corner of the Vatican never to be seen by outside eyes? Why? What about all of the thousands upon thousands of other manuscripts which to this day remain buried

in the darkest depths of the Vatican vaults never to be seen or studied by the general masses of Christendom?

“[And remember] When God took a covenant from those who were given the Scripture: You shall make it known and clear to mankind, and you shall not hide it; but they flung it behind their backs, and purchased with it a miserable gain! How evil was that which they purchased!”

The noble Qur’an, A’al-Umran(3):187

“Say: ‘O people of the Book! exceed not in your religion the bounds [of what is proper], trespassing beyond the truth, nor follow the vain desires of people who went astray in times gone by, who misled many, and strayed [themselves] from the straight path.’”

The noble Qur’an, Al-Maida(5):77

“Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?”

Isaiah 29:15-16

And once again, as was the case in the Codex Sinaiticus, we find that the Codex Vaticanus was reworked by at least two different authors after its compilation. One is estimated to have begun his “correction” shortly after it was completed and another is assumed to have performed his second level “correction” in the 10th or 11th centuries.²³

²³ Most ancient manuscripts of the Bible are well known today to have undergone very extensive and continuous “correction” by many members of the Church over the centuries till they have resulted in the sad state of “hundreds of thousands” of discrepancies between these various manuscripts which we find ourselves faced with today. As we have already seen, the Codex Sinaiticus fell pray to at least nine different “correctors” from the fourth to the twelfth centuries and the Codex Vaticanus was “corrected” by at least two different members of the Church. However, most other ancient copies of the Bible also have been severely tampered with over the ages. Usually the extent of the tampering is in direct increasing proportion to the age of that manuscript

2.1.12 Where Did the King James Bible come from?:

As we have previously seen, after the fourth century C.E., the official Church became that of the Trinitarians. It was not long until all opposition to their views and doctrines was pronounced a heresy and all of their proponents would be severely persecuted or killed. Most of what the Church had defined in its definition of the nature of God and Jesus could not be proven through the scriptures. Thus, in order to ensure as complete and thorough a silencing of the opposition as humanly possible, not only did the Church order that all opposing writings be destroyed and their proponents put to death for blasphemy, but it also saw to it that all scriptures were translated into Latin and then withheld from the masses. No one would be allowed to obtain a copy of the Bible for personal study and worship. If someone wanted to know something about God or His scripture he was required to go to the Church and respectfully ask them in all humility and submissiveness and the Church through its benevolence would dole out whatever portions of the scripture it wished, piecemeal, when and how it wished.

In most situations, however, a shift was made from referring to the scripture itself to referring to their newly defined and continually refined “creeds.” The Church would define such creeds in their official councils and then pronounce to the great unwashed masses that in order to enter into heaven they only needed to memorize and recite these official creeds on a regular basis. Religion became big business with the Church selling to the masses patches of land in Heaven which they could purchase either for themselves or for their deceased relatives. Religion became empty acts of kissing crosses and rings of Popes, and the Church became a real-estate agent for Heaven. Thus, the scripture itself all but disappeared from public use. It was no longer the property of the people, rather it became the exclusive property of the Church, to do with as they pleased, with no one to answer to nor anyone to see their actions. This was how censorship was imposed by the Trinitarian Church even upon their own chosen scriptures, and this is how they managed to secure the freedom they would need over the coming centuries in order to refine, correct, and re-write even their own scriptures in order to “clarify” their doctrines in the Bible and then correct the resultant discrepancies, and so on in a never ending downwards spiral.

with the most ancient ones having suffered the most such “correction.” For example, in the Codex Bezae there is evidence of as many as nine correctors who have worked on the manuscript between the sixth and twelfth century. Similarly, the Codex Washingtonensis (Codex Freerianus) was subjected to at least three to four “correctors.” Even such ancient fragmentary manuscripts as the second century Papyrus Bodmer II & XV also fell pray to such “correction.”

All of this began to change in 1453 when Johann Gutenberg invented the first printing presses. The first book to be printed on this new press was the Bible. Due to the novelty of this new process it commanded an exorbitantly high price per copy which only the wealthiest of the wealthy could afford. However, the ball had been set in motion in a chain of events that would soon force the Bible out of the hands of the Church and back into those of the people. It had taken close to 1,300 years, however, a light could now definitely be seen at the end of the tunnel and everyone began running towards it.

The Bibles that were now beginning to be printed were copies of the official text as authorized by the Church. These were extremely ‘dirty’ copies of the Bible. Full of errors. Not from the printing process, rather from the very content of the official texts themselves. The Trinitarian Church had been given complete freedom so many centuries ago by the pagan Roman empire in order to select whatever gospels or epistles they chose and to burn hundreds of others. They were then given total and complete freedom to withhold their chosen books of God from the masses until they could correct and clarify any errors and discrepancies they might find in them. Their power grew to such an extent that they were answerable to no one. This would later become known as the “Dark Ages” and Kings and rulers were subject to the Church which could appoint or remove them as it saw fit. They had achieved ultimate power. This total unrestrained freedom continued for many centuries. In spite of this, when their approved text was finally released to the public in the fifteenth century it still contained massive discrepancies and numerous errors and contradictions between one book and the next, or at times even within the same book itself. They had done their best to repair their major doctrines and insert verses which might later be used to validate them (see for example sections 1.2.2.5 and 1.2.4.3), however, many large discrepancies still remained, and their “correction” of the text had also had the side-effect of generating many more “trivial” and “inconsequential” discrepancies in the details.

The door had now been forced open, the censorship stranglehold released, and the cost of individual copies began to drop dramatically. As far as lay people were concerned any Bible, even one full of errors, was better than none at all. At last, after more than a thousand years the opportunity to read, study and verify the word of God had arrived. Inevitably with this study the thirst from discerning scholars for more accurate translations emerged. What was available to them then was a very degenerated copy, a copy of copies of copies of copies, up to one hundred generations long, having been exposed to slips of the pen, tampering and correction.

The search for cleaner translations was now underway, but the Biblical world would not see the fruits of these efforts for another 350 years. The first printed Bibles were made from a copy of a manuscript that was in the common Roman language, Latin. This manuscript was a much later-generation copy of a text known as the “Vulgate,” a Latin translation of the Bible prepared by the Church father Jerome (347-420 CE). The first Bibles came off the press in 1455, and by 1610 the Catholic Douay Bible was printed; which was also based on Jerome’s Latin translation, using a copy dating back to around AD 450, and is still used to this day.

Sixty years after the first edition of the Bible was printed, a Dutch scholar named Erasmus in 1516 printed a Greek language version of the New Testament. He used only a half dozen available twelfth century copy manuscripts and a later copy of Jerome’s Vulgate translation which he translated back into Greek. This translation had now gone through countless copies and had been converted from Greek to Latin and back to Greek. This mishmash brought about a self-originating, concocted Greek text producing a unique reading never to be found in any other known Greek manuscript. Unfortunately this text became the basis for the received text, the “*Textus Receptus*,” which was later used as the base text of the King James Bible²⁴. The unjustified reverence that this *Textus Receptus* received as the “approved” text of the Church held back more accurate translations for many years. In 1611, King James of England had the *Textus Receptus* adopted into the official “King James Bible” we find in our hands today²⁵. This became the basis for most Protestant translations in Europe until the end of the nineteenth century.

To criticize Church’s ‘approved’ text was akin to sacrilege. It was regarded as the Holy Word, direct from God’s mouth; to tamper with this translation was regarded as blasphemous. Some Churches and denominations still hold this attitude even to the present day, although it has since been proven that it contains, by the most conservative estimates, over 2,000 errors. It is interesting to note that Churches which uphold the doctrine of the Trinity generally hang on for dear life to this far-from-accurate translation, adamantly refusing to believe that it contains a single error. Could it have anything to do with the fact that this “approved” text of the Church has been exposed to many generations of modifications of the text, deliberate or otherwise, which have had the interesting

²⁴ Other Bibles too were based upon this “*Textus Receptus*” such as Tyndale’s translation (1535), the Bishops’ Bible (1568), Young’s Literal Translation of the Bible (1898), the King James II Version (1971), and the New King James Version (1982)

²⁵ To be more precise, the one we have in our hands today is the fourth revision of the 1611 text which was completed in 1769.

end result of making this doctrine so much “clearer” to the reader than it ever was in any of the original manuscripts or with the very first Christians?

The Church maintained its attitude of sanctification and faultlessness toward its received text and this severely stifled the efforts of many to search for a more faithful and correct text. Of those rare individuals who did indeed manage to undertake a search for a more accurate text, the Church managed to maintain a large degree of control over their efforts by financing and supervising their clean-up projects. Thus, these men were torn between loyalty to their financiers and loyalty to the Word of God. However, some courageous scholars pressed on for as clean and accurate a translation as they could get. This required getting as far back in time and as close to the original writings in the copy chain as possible, to the very earliest available copies. Thousands of dedicated scholars have devoted millions of man-hours to this task.

As the original writings of the first disciples and any original Hebrew manuscripts have long since been utterly destroyed, therefore, a massive dragnet went out though the world collecting whatever copies could be found in whatever languages they might be written in. Over the years many more manuscripts were discovered by such men as Griesback, Tischendorf, and Tregelles between 1775 and 1875, who researched and investigated them and based upon the discoveries made from the study of these ancient copies of the Bible, they made many corrections to the then-in-use “received text” of the Bible.

With the passage of time and the discovery of more and more manuscripts, the list of errors in the official Church “Textus Receptus” continued to mount. Eventually, these errors became so many and so serious that any efforts to correct this received text were completely abandoned and it was recognized that it was necessary to produce a completely fresh translation from scratch. In 1881 an attempt at this was made by Wescott and Hort. Armed with the large cache of newly-discovered manuscripts they devised a system to evaluate the age and strength of these manuscripts by applying to them a two-level refining procedure.

The first level of refinement:

This involved resolving the various conflicts between the manuscripts in two ways: First, by evaluating the original author’s most likely meaning based upon the internal context; second, by evaluating the position and motivation of the scribes and any possible external pressures that may have been brought to bear upon them in order to distort the original writers meaning, taking into account how all these factors would affect the reliability and accuracy of their work.

The second level of refinement:

This involved dividing all available manuscripts into families. Each manuscript was identified as belonging to one of four families.

The Western family group, e.g. codex Bezae and Claromontanus.

The Alexandrian family group, e.g., codex Ephraemi, Regius.

The Neutral Family group, e.g., codex Vaticanus and Sinaiticus.

The Syrian family group, e.g., codex Alexandrinus.

By setting up a family tree for each family group of manuscripts the common older ancestor manuscripts were identified; these would be the more valuable, being closer to the originals. Unfortunately, rather than simply dropping all verses which were found missing from the most ancient manuscripts and recognizing them as later forgeries and insertions, instead it was decided that with the exception of some very extreme cases, all verses which were missing from the most ancient manuscripts would be made up from more recent ones. Combing down the tree in reverse order, where a bit of missing text was found not carried by the previous ancestors it was added from the next most ancient text, and so on if necessary, down the tree until all the available material was incorporated as far as possible into a composite text, weighted in favor of the oldest least corrupt piece of any given text. Thus, a completely new mishmash was created, neither faithfully representing the most ancient manuscripts in their possession nor endorsing the old mishmash officially endorsed by the Church. Oh well, at least part of the truth is better than no truth at all.

Once these scholars were through assembling this mishmash, a Greek translation was directly compiled. Once this new translation was compared to the officially accepted “Textus Receptus” of the King James Bible it could be seen how extensively the old official text deviated even from this compromise half-truth new translation. Since this new text did not force the scholars to recognize the whole truth but only small morsels of it, therefore, it was not long until most of them soon grudgingly abandoned the old text and recognized the validity of the changes made to the new one since they did, after all, only address a fraction of the most major and glaringly obvious errors in the original approved text. This new and revised text was named the “*Westcott and Hort*” text and it became the basis upon which most modern day Bibles have been compiled, such as the Revised Standard Version, the New International Version, the American Standard Version, etc.

Once cleaner translations started to become available from the start of the 1800s, the old Church sponsored creed-adopted doctrines started to be exposed and take a bashing. Using these cleaner translations, and cross-referencing all scripture statements on any one subject using Bible concordances, a clearer pattern would emerge as to the true original teachings of the Bible. When the old creed doctrines were held up to the light of this examination they failed the test. Foremost among these exposed fabrications of the Church was the doctrine of the Trinity and the relationship of Jesus (pbuh) to God, which were both found to be in no way supported by the Biblical text but were indeed forced upon the text through Church manipulation of the text including insertion of verses and mistranslation of others.

Although this information had come to light from the study of ancient manuscripts of the Bible by well respected Christian scholars, still, ancient prejudices die hard and many Trinitarian denominations preferred to stick with a known faulty text that endorsed centuries of creedal definitions rather than switch over to more accurate translations which would not support these ancient creeds. The Church had spent over a thousand years programming these doctrines into the minds of the masses and such extensive indoctrination would not be easy to correct.

Following the 1880s, numerous examples of even earlier manuscript evidence has come to light. With these earlier reference manuscripts now available, the whole critical process needs to be redone taking this more recently recovered evidence into account. However, as we have seen in the example of the re-translation of the 1880s, no matter how good or ancient the source material, the unwillingness to simply discard all inserted or modified verses in favor of those found in the most ancient manuscripts and the emphasis contemporary scholars place on the 'weighting' aspect in the procedure, thus retaining as much of these insertions and modifications as humanly possible, all of this shall most likely continue to stifle all serious efforts to arrive at the truth and continue to result in translations containing only half-truths. This will especially be the case when the financial backers and the translators are notably biased in favor of a given doctrine or belief.

Following the Westcott and Hort text, other translations have followed, such as the 1900 Bernhard Weiss translation and then the 1901 Eberhard Nestle translation which simply took the consensus of three earlier texts, Tischendorf, Westcott and Hort and the Weiss text. Further developments have been done using this hybrid Nestle text, introducing additional evaluation with numerous newly discovered papyri manuscripts dating back to about 200CE. Sadly, however, the text was also re-evaluated with the evidence of numerous so-called

‘Church fathers’²⁶ (200-700CE) who were mostly severely biased in favor of a given doctrine and very extremely intolerant of any other Christian denominations which would so much as criticize their views. Thus, it would be extremely inappropriate to apply weight to these commentaries of Church fathers who could have very well been involved in the original tampering projects which have resulted in these polluted texts. Far from having a cleaning effect on the text the very opposite would be the case.

Needless to say, the churches has not welcomed all of this public exposure of their previous actions with a whole lot of enthusiasm. However, they have generally responded by carrying on as if nothing had happened, using the same old Bibles, implying to their flock that the newer translations are simply the same Bible but in modern language, or making the appearance of an effort in acquiring newer modern language translations yet keeping them as close to the old versions as possible²⁷.

“Then woe unto those who write the Scripture with their own hands and then say: ‘This is from Allah,’ to purchase with it a miserable price! Woe unto them for what their hand have written and woe unto them for that which they earn [thereby]! And they said: ‘The fire will not touch us except for a few numbered days.’ Say, ‘Have you taken a covenant with Allah so that Allah will not break His covenant, or is it that you say regarding Allah that which you know not?’ Verily, Whosoever earns evil, and his sin has surrounded him, they are dwellers of the Fire; they will dwell therein forever. And those who believed [in the strict monotheism of God] and did good deeds they are dwellers of the Paradise, they will dwell therein forever.”

The noble Qur’an, Al-Baqarah(2):79-82

“[And remember] When God took a covenant from those who were given the Scripture: You shall make it known and clear to mankind, and you shall not hide it; but they flung it behind their backs, and purchased with it a miserable gain! How evil was that which they purchased!”

²⁶ We have already seen an example of how Ariston, one of the first “Church Fathers” has been exposed as having inserted the last 12 verses of “Mark” into the mouth of the author of that Gospel.

²⁷ Such as the “New King James” Version of 1982

The noble Qur'an, A'al-Umran(3):187

“Verily, those who conceal that which Allah has sent down of the Scripture and purchase a small gain therewith, they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor will He purify them, and theirs will be a painful torment. Those are they who purchase error at the price of guidance, and torment at the price of pardon. What boldness [they show] for the Fire!”

The noble Qur'an, Al-Baqarah(2):174-175

“Say: ‘O people of the Book! exceed not in your religion the bounds [of what is proper], trespassing beyond the truth, nor follow the vain desires of people who went astray in times gone by, who misled many, and strayed [themselves] from the straight path.’”

The noble Qur'an, Al-Maida(5):77

2.1.13 How do they explain all of these centuries of tampering?:

Due to the vast number of changes, omissions, additions and corrections of the Church that Christianity is beginning to discover, most of those who attempt to defend the actions of the Church are switching to a new tactic. That of trivialization of all changes. For example:

“...the rare parts about which there is still uncertainty do not affect in any way any doctrine”

Bible Translations, R.L. Sumner

In the book “The Story of the Manuscripts” by Rev. George E. Merrill, the good Reverend quotes Prof. Arnold as stating:

“there are not more than fifteen hundred to two thousand places in which there is any uncertainty whatever as to the true text..”

Notice how the good Professor manages to first start by alleging that the number of “variant readings” are only a fraction of their true number (according to him only 1500-2000), this number being in the respected Professor’s

estimation quite minuscule. He then goes on to explain how all of them are undeserving of his attention with only about a dozen being of any doctrinal importance. In this manner, in one paragraph many thousands of additions, omissions, and “corrections” of the church over the ages are suddenly transformed to only a dozen and then quickly reduced to none. Notice how casually and quickly centuries of tampering with the text of the “inspired word of God” is brushed off and justified?. For such men the answer is very simple. All of the changes to the text are all “trivial” and “inconsequential.”²⁸ For them only a few thousand, or a few tens of thousands of errors in the “inspired word of God” is a very acceptable. For them it is just a matter of the “spirit” of the book. For them, some of the words of God are not really that important and can be disregarded. Let us see what Jesus (pbuh) has to say about such people²⁹:

“But he (Jesus) answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

Matthew 4:4

We also read in the Old Testament:

“that he (God) might make thee know that man doth not live by bread only, but by every [word] that proceedeth out of the mouth of the LORD doth man live.”

Deuteronomy 8:3

“Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you.”

Deuteronomy 4:2

²⁸ Actually, some men have even adopted a much stronger bond of fanatical attachment to these error-riddled translations, refusing to recognize a single error. Such men even go so far as to consider the King James Version so divinely inspired that they will even give it preference over the original Greek manuscripts themselves. Peter S. Ruckman, for example, in “A Christian’s Handbook of Manuscript Evidence”, has a chapter entitled “Correcting the Greek with the English.” He claims, “Where the majority of Greek manuscripts stand against the A.V. 1611, put them in file 13” (p. 130). “When the Greek says one thing and the A.V. says another, throw out the Greek” (p. 137). Notice how blind prejudice and fanaticism can drive men to completely close themselves off from reason and logic to live in a private world all their own.

²⁹ For Jesus (pbuh), every “jot” and every “title” of the law of God were considered to be of the utmost importance (Matt. 5:18). No detail was “trivial.” No errors “inconsequential.”

Look at it this way. If I were to tell you: *"I would like to cut a few small pieces from your body. No more than, say, thirty or forty pieces."* Would you then reply: *"Fine. So long as you do not cut off any 'important' or 'big' pieces."*? Should we not deal with the scriptures of God the same way?

2.1.14 So all fourteen thousand errors do not affect 'doctrine'?:

However, is it really true that out of so many thousands of errors that all of them *"do not affect in any way any doctrine"*?. To answer this question let us have a look at a couple of examples:

Please notice that there are only two places in the whole New Testament that mention *the ascension* of Jesus into heaven. They are Mark 16:19 and Luke 24:51. As we have just seen, *both* of these passages are questioned by the New Revised Standard Version of the Bible as well as most other honest recent translations of the Bible, with the obvious exception of the KJV.

On the topic of omissions affecting the doctrine of *the Atonement*, we find the following changes in most modern Bibles (based upon the most ancient manuscripts available today):

Colossians 1:14--The KJV reads, *"In whom we have redemption through his blood, even the forgiveness of sins."* More correct versions of this verse such as in the NASB, or the NRSV omit *"through his blood"*

Hebrews 1:3--The KJV reads, *"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high."* The more recent and accurate translations omit *"by himself."*

1 Peter 4:1--The KJV reads, *"Forasmuch then as Christ hath suffered for us in the flesh ..."* The correct reading, as in the NASB, omits *"for us"*

1 Corinthians 5:7--The KJV reads, *"... For even Christ our passover is sacrificed for us."* Again, more faithful translation now honestly omit *"for us"*

Other insertions of the Church which are only starting to be recognized and removed by today's foremost Christian scholars are:

LORD--Omitted in Matt. 13:51; Mark 9:24; Acts 9:6; 2 Cor. 4:10; Gal. 6:17; 2 Tim. 4:1; Titus 1:4.

JESUS--Omitted in Matt. 8:29; Matt. 16:20; 2 Cor. 4:6; 2 Cor. 5:18; Col. 1:28; Phile. verse 6; 1 Pet. 5:14.

CHRIST--Omitted in Lk. 4:41; Jn. 4:42; Acts 16:31; Rom. 1:16; 1 Cor. 16:23; 2 Cor. 11:31; Gal. 3:17; Gal. 4:7; 1 Thes. 2:19; I Thes. 3:11; 1 Thes. 3:13; 2 Thes. 1:8; Heb. 3:1; 1 Jn. 1:7; Rev. 12:17.

JESUS CHRIST--Omitted in 1 Cor. 16:22; Gal. 6:15; Eph. 3:9; 2 Tim. 4:22.

LORD JESUS CHRIST--Omitted in Romans 16:24; Eph. 3:14; Col. 1:2.

SON OF GOD--Omitted in John 9:35; John 6:69.

Slowly but surely these Christian scholars are beginning to recognize the subtle and “insignificant” “corrections” which the Church has been applying to the text of the Bible over the centuries in order to make their established doctrines “clear” to the reader.

Indeed, most knowledgeable scholars of the Bible realize full-well and readily admit that those who were charged with the transmission of the Bible over the centuries often fell pray to their own desire to propagate their personal doctrines in the Bible. One example the rampant nature of such tendencies in the early second century is that of the devout student of the school of St. Paul, Marcion, who in the mid-second century. Marcion considered the original gospel of Jesus (pbuh) to have been corrupted by Judaizing tendencies among the earliest disciples and that the OT had no validity for Christians. According to Marcion, only Saint Paul had correctly understood the original teaching of Jesus. He then set about collecting ten of Paul's letters and edited “Luke,” by purging it of all legalistic and Old Testament references as well as all references to the Jewish background of Jesus.

The reader is encouraged to go back and read the inserted verses that we have studies in this chapter and which the conservative Trinitarian scholars themselves now admit were not originally part of the Bible but were “secondary” texts inserted many centuries later by the Church. Notice the intricate detail that is to be found in them. Notice the attention to the minutest aspect that is lavished upon these inserted verses. Notice how “spiritual” they are. Notice how truly “inspired” they are. What does all of this tell us?

Please keep in mind that these are only but a few of the most outstanding of these discrepancies. In many cases the translators appear to have been unable to

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determine the true wording in any truly scientific and unbiased fashion, thus, they appear to have been reduced to such actions as choosing the version adopted by the majority of the “ancient authorities.” I am sure no one will mistake this for a truly scientific determination (e.g. perhaps the minority version is found in the *most ancient* manuscripts, as seen above). On other occasions they admit to actually having been reduced to nothing more than personal judgement in their attempt to resolve some of the more serious discrepancies.

For example, in the introduction of the New Revised Standard Version of the Bible by Oxford press we read:

“Occasionally it is evident that the text has suffered in the transmission and that none of the versions provides a satisfactory restoration. Here we can only follow the best judgement of competent scholars as to the most probable reconstruction of the original text” (emphasis added)

“O People of the Book! Our messenger has come to you revealing to you much of what you used to hide of the Book and forgiving much. There has come to you from Allah a light and a plain scripture”

The noble Qur’an, Al-Maida(5):15

As we have seen, these are not simply the ramblings of a small number of obscure crackpot Christian-haters. This information has become so well recognized and acknowledged in the Christian West today that even their own encyclopedias affirm it, and although no one will ever mistake an encyclopedia for an official Christian reference, still, this does go to show the extent that this information has become accepted in the West today. Grolier’s encyclopedia says under the heading “Jesus Christ”:

“The Gospels According to Matthew, Mark, Luke, and John, the first four books of the New Testament of the Bible, are the principal sources for the life of Jesus. These works are primarily testimonies to the faith of the early Christian community, however, and have to be used critically as evidence for the historical Jesus. The methods include source, form, and redaction criticism...These methods provide criteria to sift through the redaction and tradition and reconstruct the message and the mission of the historical Jesus...Application of the critical

methods described above reveals that the gospel tradition apparently started originally with Jesus' baptism by John the Baptist (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34). The stories concerning the birth of Jesus were probably later additions. These stories--the annunciations to Mary and Joseph, their journey to Bethlehem for the Roman census, and Jesus' birth there (Luke 2:1-7); the visits of the shepherds (Luke 2:8-20) and the three magi from the East (Matt. 2:1-12); and the flight of the family to Egypt to escape the massacre of young boys that had been ordered by King Herod (Matt. 2:13-23)--may be characterized conveniently, if loosely, as 'Christological midrash,' expressions of Christological faith cast into narrative form. If there are any factual elements in them, these will be found among the items on which Matthew and Luke agree: the names of Mary, Joseph, and Jesus; the dating of Jesus' birth toward the end of the reign of Herod the Great (d. 4 BC); and, less certainly, the Bethlehem location of the birth"

2.1.15 82% of the words of Jesus not his?:

"The Five Gospels," is a 550 page book containing translations of the Gospels of Matthew, Mark, Luke, and John. It was the result of a six year study by 24 Christian scholars from a number of Western universities. They decided to produce a translation of the Gospels which would be uncolored by the translator's personal faith. It was decided that this translation was to give the reader an honest picture of what Jesus (pbuh) truly said. They scanned the text for the words of Jesus (pbuh), and collect an index of over 1,500 such sayings. They then tested the validity of each of these sayings, one at a time, to see whether Jesus (pbuh) truly said each one. They then produced a fresh translation, color-coded to show authentic Jesuit sayings and those of an unreliable nature. Their conclusion (page 5) was:

"Eighty-two percent of the words ascribed to Jesus in the gospels were not actually spoken by him."

They go on to reveal that:

"biblical scholars and theologians alike have learned to distinguish the Jesus of history from the Christ of faith. It has been a painful lesson for both the church and scholarship. The distinction between the two figures is the difference between a historical person who lived in a particular time and place...and a

figure who has been assigned a mythical role, in which he descends from heaven to rescue humankind and, of course, eventually returns there.”

Well then, if 82% of the “words of Jesus” found in the Bible were apparently never spoken by him then where did they come from? Some of the sources demonstrated by the authors are:

“The concept of plagiarism was unknown in the ancient world. Authors freely copied from predecessors without acknowledgment. Sages became the repository of free-floating proverbs and witticisms. For the first Christians, Jesus was a legendary sage: it was proper to attribute the world’s wisdom to him. The proverb in Mark 2:17, for example, is attested in secular sources (Plutarch and Diogenes for example)...in the parallel to the Markan passage, Matthew adds a sentence taken from the prophet Hosea (Matt 9:13).”

Also:

“Hard sayings are frequently softened in the process of transmission to adapt them to the conditions of daily living...Variations in difficult saying often betray the struggle of the early Christian community to interpret or adapt sayings to its own situations... Matthew’s version of the aphorism “The last will be first and the first last”(Matt 20:16) is softened in Mark 10:31 to “MANY of the first will be last, and of the last MANY will be first”.”

And probably most revealing:

“Christian conviction eventually overwhelms Jesus: he is made to confess what Christians had come to believe...The contrast between Christian language or viewpoint and the language or viewpoint of Jesus is a very important clue to the real voice of Jesus, the language of Jesus was distinctive, as was his style and perspective.”

The above is only a very small sampling of the very large cache of evidence clearly showing the Bible to have been seriously distorted and altered. To this day it is being continuously edited, corrected, and modified. This is not to say that Christians are not good and honest people in search of the truth. Quite the opposite. Among them are some of the most decent and moral people on this earth. The goal of this book is only to show that the Christian faith as it stands

today is not the same one preached by Jesus peace be upon him to his followers nineteen hundred years ago. This is exactly what the Qur'an has been asserting for over fourteen hundred years now.

“O People of the Book! Why do you reject the Signs of God, when you [yourselves] bear witness [to their truth] ?. O People of the Book! Why do you clothe Truth with falsehood, and conceal the Truth, while you have knowledge?”

The noble Qur'an, A'al-Umran(3):70-71

“Say: ‘O People of the Book! Why do you reject the Signs of God, when God is Himself witness to all you do?’ Say: ‘O People of the Book! Why do you obstruct those who believe from the path of God, Seeking to make it crooked, while you were yourselves witnesses? But God is not unaware of what you do’”

The noble Qur'an, A'al-Umran(3):98-99

“Truly, the Religion in the Sight of God is Islam (literally: “the submission”). Nor did those who were given the scripture dissent therefrom except after knowledge had come to them, through envy of each other. But whosoever disbelieves in the Signs of God, [then surely,] God is swift in calling to account.”

The noble Qur'an, A'al-Umran(3):19

“They are not all alike. Of the People of the Scripture there is a party who stand [for that which is right], they recite the revelations of Allah throughout the night, falling prostrate [before Him].”

The noble Qur'an, A'al-Umran(3):113

“And there are, certainly, among the People of the Book, those who believe in God, and in that which was sent down unto you, and in that which was sent down unto them, humbling themselves before God: They will not sell the Signs of God for a miserable gain! For them is a reward with their Lord, and God is swift to take account.”

The noble Qur'an, A'al-Umran(3):199

“O people of the Book! Now has come unto you Our messenger, revealing to you much of what you used to hide in the Book, and passing over much. Indeed, there has come to you from God a light and a plain Scripture”

The noble Qur'an, Al-Maida(5):15

2.2 A small sampling of these contradictions

“And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.”

Mark 14:56-59

Christian scholars have known, recognized, and documented the many and varied contradictions to be found in the Bible for centuries now. These contradictions are a direct result of the continuous and unrelenting attempts to correct, fix, and amend the Bible in order to make a given doctrine “clear” to the reader. It is the masses who have been kept in the dark in this regard. There is extensive historical and scriptural evidence to be found in the books of the Bible which support this conclusion. Many detailed examples have been presented in this and other chapters of this book. As shown previously, some Christian scholars estimate the errors in the Bible to be in the range of 14,800-50,000 or even much more. This is why it has become necessary for the Church to demand “blind faith” from the masses.

Matthew is now recognized as not being the author of Matthew (read for example Matthew 9:9). John is also recognized as not being the author of John (read for example John 21:24)... and on and on. These Christian scholars (not Muslims) have even gone so far as to attempt to identify the original documents from which these books were originally derived, such as J, P, Y, Q,...etc.(see section 2.3) . For centuries now, the Qur’an has been bearing witness that the previous books of God had been modified by the hands of the unscrupulous few. Even now when Christians and their universities themselves recognize this to be a historical fact they still do not bother to tell the masses. Some of these Conservative scholars, such as Mr. F.F. Bruce, appear to have completely given up on refuting the proof of distortion and have now resorted to “spiritualizing” the Bible and telling people in effect that the teachings of the Bible are useful anyway even if we don't even know who the inspired authors are.

Others will adamantly refuse to believe that anyone has changed the word of God or that the Bible contains any conflictions whatsoever no matter how much evidence is presented. They are willing to either:

- 1) Explain it away using abstraction to explain the “true” meanings of the verses presented, or

- 2) Explain it based upon assumptions of their own not contained in the Bible,
or
- 3) Claim that these matters are all insignificant and that the words remain the inspiration of God even if we don't know who the "inspired" authors were and their narrations contradict one another.

Even at that, they don't attempt to explain all the contradictions presented. As we have seen in the previous chapter, they have developed a system where in one paragraph they manage to reduce many thousands of discrepancies to "only a handful which are at all important," and even before reaching the end of the paragraph, even this "handful" is quickly brushed away as being "only apparent discrepancies."

The problem in many cases is that it is human nature when given a choice between two matters, to take the simpler of the two, sometimes even against one's better judgment. This is indeed how many people lose their life savings to people who tell them that they will invest it for them in a "sure thing," or people who encourage others to participate in lotteries. We would not expect that our land would grow fruit without our having to lavish upon it months of back breaking work. We would not expect that a large company would be willing to pay us a handsome weekly paycheck without our actually doing some useful work for them, however, when it comes to the ultimate reward and the ultimate prize, the Paradise of the Lord of creation, now we are told that it is no longer necessary to work for the ultimate prize.

Paul has made salvation a very *easy* commodity to come by in Christianity. They only have to "believe." No actual work is required. No one has to *work* for their salvation (Romans 3:28, etc.). Paul has brought for them the "sure thing" and the short cut to salvation. The commandments of Jesus (pbuh) which he himself observed faithfully and fully up until the crucifixion, are all discarded by Paul as old, decaying, and ready to vanish away (Hebrews 8:13, etc.). The fact that Jesus (pbuh) himself told his followers that observing the commandments and selling their belongings shall make them "perfect" is forgotten (Matthew 19:16-21). The fact that Jesus (pbuh) himself commanded his followers to keep the commandments until the end of time is also forgotten (Matthew 5:17-19). All they need is "faith." They have already been saved. The Law and commandments are merely "extra."

In this chapter I have presented a table containing only a small sampling of the many and varied contradictions between the verses of the Bible. These are only some of the very simple and obvious examples known today. Other more serious ones require comparisons of many passages with each other (see for example sections 5.2, 5.4 and 5.5) or with historical or scientific knowledge. The reader

is encouraged to investigate these examples and to try to *analyze* the excuses given for them *objectively*. Please do not accept any and all attempts to justify these contradictions without first analyzing them carefully. When someone tells you that something was a scribal error then remember that the transmitters of even the Old Testament claim that every word and every letter was faithfully counted and recorded and thus, it would be impossible for unintentional errors to creep in. This claim by itself should refute all excuses³⁰.

I have seen many such claims of ‘numerical miracles’ and ‘Code finds’ in the Bible. Once such claim which I recently came across claimed that the Torah has recently been shown to be statistically valid to over 99.998%. One of those men who became obsessed with this issue was Ivan Panin who spent 50 years writing over 43,000 pages investigating Bible numerics in an attempt to prove that the Bible contains a numerical miracle regarding the numbers seven and eleven, and the position value of letters and other devices.

Firstly, as observed by Gary Miller, the Bible does not state that these things have any relevance. Nowhere has God said: “Behold the miracle of seven and eleven!” Second, these “numerical miracles” are cited in regard to the Bible in order to prove that it is “perfectly preserved.” Yet the Bible also contains numerical inconsistencies (see examples in table below) which are then brushed off by these same scholars as being “slips of the pen.” So which is it? Is the Bible so perfectly and flawlessly preserved that it contains hidden numerical miracles and messages, and every word and every letter has been counted and recorded, or has the Bible been exposed to “slips of the pen” such that our

³⁰ Actually, Jewish scholars inform us that their diligent preservation of the Torah down to the minutest aspect and nuance goes even further than simply counting and recording the letters and words. For example we are told that the scribes are trained for their task by studying Jewish law and tradition. They tell us that the Torah must be written on special kosher parchment that is extracted only from animals that chew cud. That the scribe can not use a pen made of metal (considered an instrument of war), rather a quill must be used and it must come from kosher fowl like a turkey. That the ink must be made from a mixture of a special nut (such as one which is native to India) with Arabic gum and water. That the pages must be sewn together from the veins and tendons of kosher animals in such a fashion as to not allow the stitches to be seen on the Torah’s face. That the scribe can not add anything to the text no matter how small, such as punctuation or his signature, and that he must not under any circumstances copy from memory, rather he must copy precisely from an existing Torah. There are even rules regarding the formation of Hebrew words, for example, only seven letters may bear decorative flourishes called *Tagin*. In the face of such rules and regulations as this, can it possibly be that all of the hundreds upon hundreds of errors in the OT which have been documented by so many Biblical scholars are all cases of well intended “slips of the pen”?

current Bibles are not 100% completely and fully the absolute unfailing and unerrant word of God? Obviously we can't have it both ways.

For example, Panin himself revised the New Testament based on his ideas. In places where the text does not conform to his theory he decides on the basis of that which fits his scheme. One author of "theomatics" maintained that the anonymous book of Hebrews was written by Paul because this would mean that the total number of books in the Bible credited to Paul would then be equal to fourteen -a multiple of seven. Notice how the text is made to conform to the theory rather than vice-versa?

To take one example of the methods used to attempt to explain the contradictions which have crept into the Bible as a result of centuries of "correction" to its text; the contradiction between Matthew 17:13 and John 1:21 (point 16 below) is explained by Mr. J as: "*John is answering the question directly and literally, he is not Elijah, he is John the son of Zechariah.... John was not interested in promoting all kind of speculation about his identity, but to focus attention upon the one he had been sent to prepare the way for.*" So, if Joe is a vice principal, and someone asks the principal "Is Joe the vice principal?" and the Principal says "yes," then it is OK for Joe to say "I am not the vice principal" because he is "*talking within the context that he is Joe*" and he wants to "*focus attention*" on the principal?

Does this sound logical? These apologists' arguments are usually presented with such confidence that people don't bother to analyze them or look any further. The Jews acceptance of Jesus as the Messiah hinges on John admitting he is Elias (Mark 9:12). If John does not admit to being Elias then Jesus' (pbuh) whole message will lose credibility. Is this how John "focuses attention" on Jesus?

It is inconceivable to think that John, peace be upon him, a prophet of God, would intentionally lie especially in a matter that can totally nullify Jesus' whole message. It is also inconceivable that a prophet of God would remain a prophet of God for many years before the coming of Jesus (pbuh), fulfilling many prophesies, but neither know that he was sent by God, nor be informed by God that He sent him.

The Qur'an tells us that if the word of God were ever to be tampered with by the hands of mankind then it will be easy to detect this tampering by the contradictions which will inevitably result. We read

“Do they not consider the *Qur’an* (with care)? Had it been from other than Allah, they would have surely found therein much discrepancy.”

The noble Qur’an, Al-Nissa(4):82.

Even the Bible itself gives the same criteria for discovering such modifications,

“For many bare false witness against him(Jesus), but their witness agreed not together.”

Mark 14:56

As we have seen in the previous chapters and will see the following table, the “witness” of the Gospels in our hands today do indeed “agree not together.” This is a result of countless modifying fingers. Thus, as claimed in the Qur’an, this has resulted in it bearing “false witness against him(Jesus).” I hope you find these examples enlightening and informative.

#	verse	contradicting verse
1	Matthew 2:1 Jesus was born in Bethlehem of Judaea <i>in the days of Herod</i> the king (So Jesus was born between the years 37 B.C. and 4 B.C.)	Luke 2:1-7 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. ([And] this taxing was first made when Cyrenius was governor of Syria)... And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. (so Jesus was born about the year 7 C.E. More than ten years later)
2	Acts 9:26-29 and Acts 26:19-21 (Paul is saved)	Galatians 1:15-22 (Was he really?)
3	Acts 9:7 (heard voice, saw no man)	Acts 22:9 (no voice, saw light)
4	Matt.10:2-4, Mark3:16-19 (Jesus apostles’ names , the twelfth is Lebbeus who’s surname was Thaddeus)	Luke 6:14-16 (apostles’ names now different , the twelfth in Luke is Judas the brother of James)
5	Matthew 27:5 (Judas hangs himself)	Acts 1:18 (Judas falls headlong, his bowels gush)
6	Matthew 11:13-14,17:13 (Elias is John the Baptist)	John 1:21 (Elias is not John the Baptist)
7	Luke 3:23-31 + Romans 1:3 (“according to the flesh” 41 men)	Matthew 1:6-16 + Romans 1:3 (“according to the flesh” 26 men)

	between Jesus and David)	between Jesus and David)
8	Matthew 21:12-18 (temple before passing fig tree)	Mark 11:12-15 (temple After passing fig tree)
9	Mark 15:25 (crucified by third hour)	John 19:14 (not crucified by sixth hour)
10	Matthew 27:32, Luke 23:26, Mark 15:21 (Simon carries the cross)	John 19:17 (Jesus carries the cross)
11	Mark 15:23 (gave wine with myrrh to drink)	Matthew 27:34 (Gave vinegar with gall to drink)
12	Matthew 1:16 (Jesus son of Joseph son of Jacob)	Luke 3:23 (Jesus son of Joseph son of Heli)
13	1 Corinthians 15:5 (Jesus seen by twelve)	Matthew 28:16 (Jesus seen by eleven)
14	1 Chronicles 7:6 (Three sons), 1 Chronicles 8:1 (Five sons), Genesis 46:21 (ten sons)	(How many sons did Benjamin have and what are their names ?)
15	Acts 9:6-7 Paul falls to ground, others remain standing . Paul receives very simple command.	Acts 26:14-18 Paul falls to ground and the others also fall to the ground. Paul receives a long sermon and detailed instructions.
16	Matthew 20:20-21 (The mother of the Zebedee's sons makes the request)	Mark 10:35-37 (The Zebedee's sons make the request themselves)
17	(four different accounts of who visited the grave of Jesus)	Matthew 28:1 In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. Mark 16:1 And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome , had bought sweet spices, that they might come and anoint him. John 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. Luke 24:10 It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.
18	(four different accounts of who saw what at Jesus' grave)	Matthew 28:2-5 And, behold, there was a great earthquake: for

		<p>the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.</p> <p>Mark 16:5 And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.</p> <p>Luke 24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:</p> <p>John 20:12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.</p>
19	<p>Luke 24:9-10 And returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. (three women + <i>speak</i>)</p>	<p>Mark 16:1-8 And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun... And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. (three <i>different</i> women + <i>afraid</i>)</p>
20	<p>John 5:31 (my witness is <i>not</i> true)</p>	<p>John 8:14 (My record <i>is</i> true)</p>
21	<p>Matthew 27:11-14 Mark 15:1-5, Luke 23:1-4 (Jesus said "Thou sayest" and <i>NOTHING ELSE</i>)</p>	<p>John 18:33-38 (Jesus says <i>many</i> things and answers <i>many</i> questions in detail)</p>
22	<p>(Three different narrations of Jesus' last words)</p>	<p>Luke 23:46: "And when Jesus had cried with a loud voice, he said,</p>

		<p><i>“Father, unto thy hands I commend my spirit:”</i> and having said thus, he gave up the ghost.”</p> <p>John 19:30: “When Jesus therefore had received the vinegar, he said, <i>“It is finished:”</i> and he bowed his head, and gave up the ghost.”</p> <p>Matt. 27:46, 50: “And about the ninth hour Jesus cried with a loud voice, saying, <i>“Eli, Eli, lama sabachthani?”</i> that is to say, “My God, my God, why hast thou forsaken me?” ...Jesus, when he cried again with a loud voice, yielded up the ghost.”</p>
23	Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, <i>according to the flesh</i> , he would raise up Christ to sit on his throne;	Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child <i>of the Holy Ghost</i> . (Was Jesus the descendant of King David “according to the flesh” or the son of God?)
24	Matt. 5:1, 2: “And seeing the multitudes, he went up into <i>a mountain</i> : and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying....”	Luke 6:17, 20: “And he came down with them, and stood in <i>the plain</i> , and the company of his disciples, and a great multitude of people...came to hear him.. And he lifted up his eyes on his disciples and said...”
25	Exodus 24:9 “Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they <i>saw</i> the God of Israel:” Amos 9:1 “I <i>saw</i> the LORD standing upon the altar” Genesis 26:2 “And the LORD <i>appeared</i> unto him, and said” Exodus 33:23: “And I will take away my hand, and thou shalt <i>see</i> my backparts.” Exodus 33:11: “And the Lord spake to Moses <i>face to face</i> , as a man speaketh to his friend.” Genesis 32:30: “For I have <i>seen</i> God <i>face to face</i> , and my life is preserved.”	John 1:18: “ <i>No</i> man hath seen God at <i>any time</i> .” Exodus 33:20: “And he said, Thou canst <i>not</i> see my face; for there shall <i>no man</i> see me and <i>live</i> .” 1 John 4:12 <i>No</i> man hath seen God at <i>any time</i> . 1 Timothy 6:16: “Whom <i>no</i> man hath seen nor can see.” (These verses claim that God can <i>not</i> be seen)

	<p>Also see Genesis 12:7, 17:1, 18:1, Exodus 3:16, 6:2-3, Numbers 12:7-8, 14:14, Job 42:5, Amos 7:7-8 (These verses claim that God <i>can</i> be seen)</p>	
26	<p>Malachi 3:6 For I am the LORD, <i>I change not</i>; therefore ye sons of Jacob are not consumed.</p> <p>James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is <i>no variableness, neither shadow of turning.</i></p>	<p>Jonah 3:10 And God saw their works, that they turned from their evil way; and God <i>repented</i> of the evil, that he had said that he would do unto them; and he did it not.</p> <p>Genesis 6:6 And it <i>repented</i> the LORD that he had made man on the earth, and it <i>grieved</i> him at his heart. (please read section 5.1 for more on this)</p>
27	<p>Matthew 27:9 Then was fulfilled that which was <i>spoken by Jeremy</i> the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;</p>	<p>Jeremiah never said anything even remotely similar. Maybe <i>Zechariah 11:11-13</i> is intended?</p>
28	<p>2 Chronicles 36:1 Then the people of the land took <i>Jehoahaz</i> the son of Josiah, and made him king in his father's stead in Jerusalem.</p>	<p>Jeremiah 22:11 For thus saith the LORD touching <i>Shallum</i> the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more: (Who was Josiah's successor? Jehoahaz, or Shallum?)</p>
29	<p>Matthew 27:28 And they stripped him, and put on him a <i>scarlet</i> robe.</p>	<p>John 19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a <i>purple</i> robe,</p>
30	<p>2 Kings 2:11: "And Elijah went up by a whirlwind <i>into heaven.</i>"</p> <p>Genesis 5:22-24 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he [was] not; for <i>God took him.</i></p>	<p>John 3:13: "<i>No</i> man hath ascended up to heaven but he that came down from heaven, ... the Son of Man."</p>

31	Genesis 22:1: “And it came to pass after these things, that God did tempt Abraham. ”	James 1:13: “Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. ”
32	Isaiah 14:21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.	Deuteronomy 24:16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.
33	Matthew 8:5: The centurion came in person.	Luke 7:3 The centurion sent elders of the Jews
34	<p>Matthew 26:6-9 “Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.” (Mark 14:3-7 is about the same)</p> <p>Luke 7:36-39 “And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.”</p>	<p>1) Matthew and Mark say it was the house of Simon the leper. Luke says that it was the Pharisee's house. John on the other hand claims that it was the house of Martha, Mary, and Lazarus.</p> <p>2) Matthew and Mark claim that a random woman brought the ointment. Luke says that it was a sinful woman. John says that it was Mary, Lazarus's sister.</p> <p>3) Matthew and Mark say that the woman anointed Jesus' head. Luke and John both say that she anointed his feet.</p> <p>4) Mark claims that some were indignant. Matthew claims that the disciples were indignant. Luke claims that the Pharisee alone was indignant. John claims that Judas Iscariot alone was indignant.</p>

	John 12:1-6 “Then Jesus six days before the Passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.”	
35	Romans 5:12 <i>Adam alone</i> was responsible for the “original sin.”	1 Timothy 2:14 <i>Eve alone</i> , and <i>not</i> Adam, was responsible for the “original sin”
36	Matthew 28:7, 10, 16:20, Mark 16:7. Jesus (pbuh) appeared in <i>Galilee</i> . But Acts 1:4 commands them <i>not to leave Jerusalem</i>	Luke 24:13-52, Acts 1:1-12. Jesus (pbuh) appeared in <i>Jerusalem</i> .
37	Matthew 2 (“Jesus was born in <i>Bethlehem</i> . Mary (pbuh) and Joseph took him to <i>Egypt</i> till Harod died. Then they went to <i>Nazareth</i> ”).	Luke 2 (“Jesus was born in <i>Bethlehem</i> . After Mary (pbuh) delivered Jesus “And when the days of her purification according to the law of Moses were accomplished, they brought him to <i>Jerusalem</i> .” After the sacrifice “they returned into Galilee, to their own city <i>Nazareth</i> .” His parents went to <i>Jerusalem</i> <u>every year</u> at the feast of the Passover. When he was twelve years old, he stayed behind for three days without the knowledge of his mother.
38	Mark 11 (Jesus, spoke with the elders of the Jews on the <i>third</i> day after his arrival in Jerusalem)	Matthew 21 (Jesus, spoke with the elders of the Jews on the <i>second</i> day after his arrival)
39	Matthew 8 (Jesus healed a <i>leper</i> , <u>then</u> the <i>servant</i> of the centurion, <u>then</u> healed the <i>mother</i> of	Mark 4,5,7 (healed the <i>mother</i> of Simon's wife, <u>then</u> a the <i>leper</i> , <u>then</u> the <i>servant</i> of the centurion)

	Simon's wife)	
40	Matthew 20:30-34 (Jesus healed two blind men after leaving Jericho)	Mark 10:46-52 (Jesus healed one blind man called Bartimaeus after leaving Jericho)
41	Matthew 9:18 (the ruler came and said "My daughter is even now dead ")	Mark 5:22-23 (the ruler said his daughter is near death. After they came near his house, someone came out and told him that his daughter had died while he was away)
42	Matthew 8:28 (When Jesus came into the country of the Gergesenes , he met two men possessed with devils coming out of the tombs)	Mark 5:2 and Luke 8:27 (When Jesus came into the country of the Gadarenes ., he met one man possessed with devils coming out of the tombs)
43	Matthew 21:2 ("Jesus sent two disciples "Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them , and bring them unto me").	Mark 11:2 (Jesus said: "...ye shall find a colt tied,...; loose him , and bring him "). Luke 19:30 (Jesus said "...ye shall find a colt tied, ...: loose him , and bring him hither"). John 12:14-15 ("And Jesus, when he had found a young ass , sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt ") Did Jesus send anyone? What, and how many did they bring? Or did he find it/them alone?
44	Mark 1, Matthew 4, John 1 (Two different narrations of the conversion of the disciples)	<u>Mark/Matthew</u> As he walked by the sea of Galilee , he saw Simon and Andrew . They followed him. And when he had gone a little farther , he saw James the son of Zebedee, and John his brother, and they followed him too. All of them were mending their nets when they met Jesus. <u>John</u> : On the banks of the Jordan , John the Baptist pointed out Jesus to two of his disciples, and they followed Jesus. One of the two which heard John speak, and followed Jesus, was Andrew , Simon Peter's brother. Andrew found his brother Simon , and brought him to Jesus. Jesus named him Cephas. The next day Jesus went into Galilee , and found Philip . Philip then found Nathanael . At no time was

		anyone mending nets.
45	Matthew 3:13-16 (Jesus came to John the Baptist to be baptized by him. John recognized Jesus and forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" He then baptized Jesus. Once Jesus was baptized, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him).....John recognized Jesus before the dove descended.	John 1:32-34 ("And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God".....Only after the dove descended did John recognize Jesus. <u>Also:</u> in Matthew 11:2-3 "Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another?" The first passage states that John knew Jesus before the dove descended. The second claims that he didn't until it descended. The third takes a middle ground)
46	Mark 7:32-35 (After departing from the coasts of Tyre and Sidon, Jesus came unto the sea of Galilee. One man that was deaf, and had an impediment in his speech was brought before Jesus. Jesus healed him).	Matthew 15:29-31 (Jesus departed and came to the sea of Galilee. "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel").
47	John 13:21-27 ("Verily, verily, I (Jesus) say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of	Matthew 26:21-25 ("he (Jesus) said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is

	whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop , when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot , the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly”)	written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said ”).
48	Matthew 27:38-44, Mark 15:32 (Both thieves mocked Jesus).	Luke 23:39-43 (One of the thieves mocked Jesus while the other rebuked him and asked Jesus to remember him in heaven, Jesus promised him that he would be with him in heaven)
49	Acts 1:18 (Judas purchased a field with the pieces of silver).	Matthew 27:6-7 (The chief priests purchased a field with the pieces of silver)
50	Matthew 4:5-8 (The devil took Jesus to the pinnacle of the temple, then to a high mountain .)	Luke 4:5-7 (The devil took Jesus up into a high mountain , then to the pinnacle of the temple)
51	John 2:18-19 (“Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.”)	Matthew 26:60-61 (“At the last came two false witnesses , and said, This fellow (Jesus) said, I am able to destroy the temple of God, and to build it in three days..” How can they be false witnesses if Jesus did actually say it?)
52	Matthew 15:22 (The woman who cried for her daughter was from Canaan)	Mark 7 (The woman who cried for her daughter was a Greek and a Syrophenician by tribe)
53	Matthew 26:48-50 (Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast . And forthwith he came to Jesus, and said, Hail, master; and kissed him . And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him)	John 18:3-12 (Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he . And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground . Then asked he them

		<u>again</u> , <i>Whom seek ye?</i> And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he : if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him)
54	Romans 3:28 ("Therefore we conclude that a man is justified by faith without the deeds of the law.")	James 2:14,20 ("What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?But wilt thou know, O vain man, that faith without works is dead? ")
55	Romans 4:2, Romans 5:12, Romans 5:14, 1Corinthians 15:20 (Paul speaks and claims that all mankind inherited the sin of their father Adam)	Ezekiel 18:20, Deuteronomy 24:16, Jeremiah 31:29-30, Ezekiel 18:1-9 (God speaks and emphatically declares that no human will be held accountable for their father's sin. No human can inherit sin)
56	Genesis 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.	Numbers 23:19 God is not a man, that he should lie; neither the son of man, that he should repent : hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? (Does God repent or not?)
57	2 Samuel 8:4 (7 hundred horsemen)	1 Chronicles 18:4 (7 thousand horsemen)
58	1 Chronicles 21:12 (Three years famine)	2 Samuel 24:13 (Seven years famine)
59	Deuteronomy 2:19 & Deuteronomy 2:37 (Moses deprived land of Ammon)	Joshua 13:24-25 (Moses gives land of Ammon as inheritance)
60	2 Samuel 24:9 (800,000+500,000)	1 Chronicles 21:5 (1,100,000+470,000)
61	2 Chronicles 36:9 (Eight years, three months + 10 days)	2 Kings 24:8 (Eighteen years, three months)

62	2 Samuel 10:18 (700 , 40,000 horsemen)	1 Chronicles 19:18 (7000 , 40,000 footmen)
63	1 Kings 7:26 (two thousand baths)	2 Chronicles 4:5 (Three thousand baths)
64	2 Samuel 6:23 (Michal had no children)	2 Samuel 21:8 (Michal had five sons)
65	Genesis 6:3 (mankind shall not live past 120 years)	Genesis 11:10-32 (500,438,433,464 ,....etc.)
66	2 Chronicles 9:25 (4,000 stalls)	1 Kings 4:26 (40,000 stalls)
67	Isaiah 40:28 (God does not faint nor weary)	Exodus 31:17 (God rested , and was refreshed .)
68	Genesis 1: (God creates Plants, then animals, then man and woman.)	Genesis 2: (God creates man, then plants, then animals, then woman)
69	Ezekiel 45 and 46 (Doctrines of offerings and sacrifices)	Numbers 28 and 29 (Contradictory doctrines of offerings and sacrifices)
70	1 Chronicles 8:29-38 (One list of names)	1 Chronicles 9:35-44 (A contradictory list of names)
71	2 Samuel 5 and 2 Samuel 6 (David brought the ark after fighting the Philistines)	1 Samuel 13 and 1 Samuel 14 (David brought the ark Before fighting the Philistines)
72	Genesis 6:19-20 (Noah was to bring onto the ark “of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alivemale and female....of fowls....of cattle....of every creeping thing of the earth...”).	Genesis 7:2-3 (Noah was to bring onto the ark “Of every clean beast thou shalt take to thee by sevens , the male and his female: and of beasts that are not clean by two , the male and his female. Of fowls also of the air by sevens, the male and the female...”).
73	2 Samuel 8:1 (“David took Methegammah out of the hand of the Philistines”).	1 Chronicles 18:1 (“David...took Gath and her towns out of the hand of the Philistines”).
74	2 Samuel 8:8 (“And from Betah , and from Berothai , cities of Hadadezer, king David took exceeding much brass”).	1 Chronicles 18:8 (“Likewise from Tibhath , and from Chun , cities of Hadarezer, brought David very much brass”).
75	2 Samuel 8:10 (“Then Toi sent Joram his son unto king David”)	1 Chronicles 18:10 (“He sent Hadoram his son to king David”)
76	2 Samuel 8:12 (“Of Syria , and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek”).	1 Chronicles 18:11 (“from Edom , and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.
77	2 Samuel 8:13 (“And David gat him a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men”).	1 Chronicles 18:13 (“And he put garrisons in Edom ; and all the Edomites became David’s servants”).

78	2 Samuel 8:17 (“and <i>Seraiah</i> was the scribe”)	1 Chronicles 18:16 (“and <i>Shavsha</i> was scribe”)
79	1 Kings 15:33-16:6 (“In the <i>third</i> year of Asa king of Judah began Baasha the son Ahijah to reign over all Israel in Tirzah, <i>twenty four</i> years..... So Baasha slept with his fathers, and was <i>buried</i> in Tirzah”). 3+24=27.	2 Chronicles 16:1 (“In the <i>thirty sixth</i> year of the reign of Asa, Baasha king of Israel came up against Judah”). But he died in the <i>twenty seventh</i> year! Was he resurrected? So how did he invade Judah 10 years after his death?
80	Genesis 7:1 Noah was <i>righteous</i> Job 1:1, Job 1:8, Job 2:3, Job was <i>righteous</i> . Luke 1:6 Zechariah and Elizabeth were <i>righteous</i> Genesis 17:1 Abraham was <i>righteous</i> Ames 5:16 Some men are <i>righteous</i> , (which makes their prayers effective).	Romans 3:10 <i>no one is righteous, not one</i> 1John 1:8-10 No one was or is <i>righteous</i> .
81	Genesis 11:12 Arpachshad (Arphaxad) was the father of Salah (Sala)	Luke 3:35-36 Cainan was the father of Shelah. Arpachshad (Arphaxad) was the grandfather of Salah (Sala).
82	Matthew 19:26 with God <i>all</i> things are possible. Mark 10:27 with God <i>all</i> things are possible.	Judges 1:19 And the <i>LORD was with Judah</i> ; and he drove out [the inhabitants of] the mountain; but <i>could not</i> drive out the inhabitants of the valley, because they had chariots of iron. (If I sit in my “iron” train or submarine, will God be powerless against me?)
83	Exodus 20:14 God prohibits adultery. This is one of the ten commandments	Hosea 1:2 God commands Hosea to "take a wife of harlotry."
84	Numbers 33:38-42 Aaron died on Mount Hor. After Aaron's death, the Israelites journeyed from mount Hor, to Zalmonah, to Punon, ... etc.	Deuteronomy 10:6-7 Aaron died in Mosera. After Aaron's death, the Israelites journeyed from Mosera, to Gudgodah to Jotbath.
85	Judges 4:21 Sisera was <i>sleeping</i> when Jael, Heber's wife, killed him with a nail to the forehead.	Judges 5:24-27 Sisera was <i>standing</i> when Jael, Heber's wife, killed him with a nail to the forehead. Then he fell to her feet.
86	JS 10:38-40 <i>Joshua</i> himself captured Debir.	JG 1:11-15 It was <i>Othniel</i> , who captured Debir thereby obtaining the hand of Caleb's daughter, Achsah.
87	2 Samuel 24:24 David paid <i>50</i>	1 Chronicles 21:22-25 David

	shekels of <i>silver</i>	paid 600 shekels of <i>gold</i>
88	1 Kings 5:16 Solomon's officers 3300 in number.	2 Chronicles 2:2 Solomon's officers 3600 in number
89	1Kings 7:15: 18 cubits high.	2 Chronicles 3:15-17: 35 cubits high.
90	Numbers 25:9 (24000)	1 Corinthians 10:8 (23000)
91	Ezra 2:6 (2812)	Nehemiah 7:11 (2818)
92	Ezra 2:8 (945)	Nehemiah 7:13 (845)
93	Ezra 2:12 (1222)	Nehemiah 7:17 (2322)
94	Ezra 2:15 (454)	Nehemiah 7:20 (655)
95	Ezra 2:19 (223)	Nehemiah 7:22 (328)
96	Ezra 2:28 (223)	Nehemiah 7:32 (123)

The list goes on and on, however, hopefully this sampling shall prove sufficient so that the reader might see what has driven countless Christian scholars to recognize the evidence of tampering. God does not inspire contradictions. Some among mankind have been tampering with the words of the Bible and then passing them off to mankind as part of the “faultless words of God.” Centuries of “correction” to the Bible in order to promote chosen doctrines has led to side-effects (Remember: some Christian scholars acknowledge that the “errors” actually number from 14,800-50,000 errors).

Any reputable scholar of the Bible will never attempt to claim to be able to convince the majority of the scholars of the Bible that all of these 50,000 errors are all only “apparent” and that he is able to provide logical explanations for them *all*, one by one, from the Biblical text itself. Reputable Biblical scholars who have even the most rudimentary knowledge of Church history and Biblical manuscript preservation know better than that. The most they shall try to do is to claim that all 14,800-50,000 errors are all “insignificant” and “undeserving of attention” or that they “do not affect basic faith.” We have already seen examples of this in the last section. We are asked to understand that the Bible is an ancient book and “obviously” errors will eventually creep in sooner or later. This however overlooks three crucial issues:

Firstly: We are not talking about a regular book here, rather we are searching for the authentic original word of God, and the Bible says:

“The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”

Isaiah 40:8.

So if 14,800-50,000 errors have crept into the Bible then where is the unerring word of God which we have been promised? The answer is that God has sent it to us in His last Scripture, the Noble Qur'an.

Secondly: We are told in Luke 16:10 that Jesus (pbuh) said:

“He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.”

So, according to Jesus (pbuh) himself, there is no such thing as an “insignificant” error or an “insignificant” “slip of the pen.” This is especially the case with regard to the “Word of God,” and even more so when remembered in light of Isaiah 40:8, or

“How can you say we (the Jews) are wise and the law of the Lord is with us, when in fact the false pen of the scribes has made it into a lie?”

Jeremiah 8:8 (RSV).

Thirdly: If one of us were to be charged with the task of preserving our chosen and cherished ancient scripture by transcribing a fresh copy of it for future generations, could we imagine, even in our wildest fantasies that we would be so lax and totally careless in our duties that we would allow ourselves to introduce not one or two, but many thousands upon thousands of errors into the new copy? Is it possible that no one felt the need to review these scribe's work? Did they have no superiors to double and triple check their work? Did the scribes not review it themselves? To believe such claims is to assign to these scribes and their churches accusations of ineptitude and indifference of monumental proportions. There is no two ways about it. If we are not able to explain each and every one of the 14,800-50,000 errors, no matter how “trivial” they may be, one at a time and within the context of the Biblical text alone, then either the errors were introduced intentionally, or else they were introduced through ineptitude and indifference towards their most holy scripture that truly defies imagination.

For more, you may read sections 2.1.12 and 2.1.13 as well as the following books:

The Orthodox Corruption of Scripture, by Bart D. Ehrman.

And *The Life of Jesus Critically Examined*, by David Friedrich Strauss, edited by Peter C. Hodgston, and translated by George Eliot.

"The Skeptical Review." A magazine published in Canton, IL by scholars of the Bible and former Christian priests.

2.3 Did mankind tamper with the Old Testament?:

“And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites (Jews), which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt [yourselves], and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.”

Deuteronomy 31:25-29

“How can you say we (the Jews) are wise and the law of the Lord is with us, when in fact the false pen of the scribes has made it into a lie?”

Jeremiah 8:8 (Revised Standard Version)

“And because of their (the Jews) breaking their covenant, We have cursed them and made hard their hearts. They change words from their places and have abandoned a good part of the message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeed). Verily! Allah loves the kindly.”

The noble Qur’an, Al-Maidah(5):13.

“O Messenger!(Muhammad) Do not be grieved by those who vie with one another in the race to disbelief, of such as say with their mouths: “We believe” but their hearts believe not, and of the Jews: of them are those who listen eagerly to lies -listener to others who have not come to you. They change the words from their places; they say: If you are given this then take it, but if you are not given this then beware! He whom Allah dooms unto sin, you (by your efforts) will avail him naught against Allah. Those are they for whom the will of Allah is that He cleanse not their hearts; for them there is a disgrace in this world, and in the Hereafter a great torment.”

For countless ages, the only book of history available to Christians and Jews was the Old Testament. When someone wanted to know what happened in the past, they would go back and study the Old Testament to find the answer. New theories about history literally lived and died by their conformance to what the Old Testament taught. Then the discrepancies began to be noticed.

Once mankind began to study the Old Testament in detail, comparing the various passages which referred to the same topic in order to obtain as much detail as possible, they began to notice conflicting accounts of many matters as well as other problems. For instance, in the eleventh century, it was noticed that the list of Edomite kings in Genesis 36 names kings who lived long after Moses was dead. Then people began to notice such statements as *"to this day"* something is true, which implies that the author was looking back at these matters through history and has seen that they have endured.

After this, it was noticed that in the beginning verses of the OT manuscripts, Deuteronomy says: *"These are the words that Moses spoke to the children of Israel across the Jordan..."* They noticed that the words "across the Jordan" refers to people who are on the opposite side of the Jordan river to the author. But the alleged author, Moses himself, was never supposed to have been in Israel in his life.

It was also noticed that Moses speaks in detail in Deuteronomy 34:5-10 about how he died and where he was buried. Moses also calls himself the most humble man on earth in Numbers 12:3 (would the most humble man on earth call himself the most humble man on earth?). In Deuteronomy 34:10 we read *"And there arose not a prophet since in Israel like unto Moses."* This also implies that the author was looking back at Moses through history a long time after Moses's death. Now the flood gates were opened and countless other discrepancies began to show up.

In the beginning, it was claimed that Moses wrote the Pentateuch (Five "books of Moses") and anyone contesting this fact would be severely punished or worse. However, when these matters started to become well known, it became necessary to find explanations. For example, the first explanation presented for the verses referring to the death of Moses was that Moses (pbuh) had written his books, but that later prophets, as well as "inspired" scribes (who could *also* be considered prophets), had later on added on a couple of lines here and there. In this manner the text remained 100% the "inspiration" of God. This explanation, however, did not stand up to scrutiny because the style and literary characteristics of the

verses are the same throughout. For instance, the verses which describe the death and burial of Moses exhibit the same literary characteristics as the verses before and after them.

After this, the trend became to explain any and all discrepancies through abstraction and elaborate interpretations, or through the introduction of additional narrative details that did not appear in the biblical text. Around this time, a startling new discovery was made. It was noticed that the stories in the five books of Moses were made up of doublets. A doublet is a case of one story being told twice. Even in the English translation of the Bible, the doublets are noticeable. These doublets have been masterfully intertwined so that they become one narrative.

For example, there are doublets of the creation of the world, the covenant between God and Abraham, the naming of Isaac, Abraham's claim that his wife Sarah was his sister, the story of Jacob's journey to Mesopotamia, Jacob's revelation at Beth-El,...etc. In many cases these doublets actually contradict one another. The apologists once again jumped up with an explanation in hand. They claimed that the doublets were complementary and not contradictory. It was claimed that they came to teach us a lesson by their "apparent" contradiction. However, this claim did not hold water for long. The reason is that not long after, it was discovered that when the doublets were separated into two separate accounts, each account was almost always consistent about the name of the deity that it used. One would always refer to God as Yahweh/Jehovah. This document was called "J." The other always referred to Him as Elohiym(God). It was called "E." There were various other literary characteristics which were then found to be common to one group or the other. It became obvious that someone had taken two separate accounts of the ministry of Moses (pbuh), cut them up, and then woven them together quite masterfully so that their actions would not be discovered until countless centuries later.

Once this startling discovery was made, the Old Testament was once again placed under the scrutiny of scholars and it was discovered that the Pentateuch was not made up of two major source documents but FOUR. It was discovered that some stories were not only doublets, but triplets. Additional literary characteristics were identified for these documents. The third source was called P (for Priestly), and the fourth D (for Deuteronomy). In the end it was concluded that the first four "books of Moses" were the result of the merging of three separate accounts which were called J, E, and P, and the book of Deuteronomy was found to be a separate account which was called D. The person (or persons) who collected and intertwined these sources was called "The Redactor."

“D (DEUTERONOMIST). The designation of one of the principle literary sources or strata of the PENTATEUCH. The Deuteronomist was the editor or compiler of this source, which is roughly coextensive with the book of Deuteronomy”

The Interpreter’s Dictionary of the Bible, Abingdon Press, Vol. 1, p. 756

“E (ELOHIST). One of the principle narrative sources or strata of the PENTATEUCH. The term is derived from a Hebrew word for ‘God’ ... the use of which is characteristic of this source”

The Interpreter’s Dictionary of the Bible, Abingdon Press, Vol. 2, p. 1

“J. One of the principle narrative sources or strata of the PENTATEUCH. The symbol is derived from the personal name of God, Jehovah ... the use of which is characteristic of this source. It is commonly regarded as Judahite in origin, and somewhat earlier than E (tenth-ninth centuries B.C.)”

The Interpreter’s Dictionary of the Bible, Abingdon Press, Vol. 2, p. 777

“P. The designation of the so-called Priestly source of the PENTATEUCH. To this source are assigned most of the liturgical, genealogical, legal, and technical materials, connected by a bare minimum of narrative. The Priestly narrative is usually dated after the captivity, in the sixth or fifth century B.C.”

The Interpreter’s Dictionary of the Bible, Abingdon Press, Vol. 3, p. 617

“The critical analysis of the Hexateuch [the five ‘books of Moses’ plus the book of Joshua] is the result of more than a century of profound study of the documents by the greatest critics of the age. There has been a steady advance until the present position of agreement has been reached, in which Jew and Christian, Roman Catholic and Protestant, Rationalistic and Evangelical scholars, Reformed and Lutheran, Presbyterian and Episcopal, Unitarian, Methodist, and Baptist all concur. The analysis of the Hexateuch into several distinct original documents is a purely literary question in which no article of faith is involved. Whoever in these times, in the discussion of the literary

phenomena of the Hexateuch appeals to the ignorance or prejudice of the multitude as if they were any peril to faith in these processes of Higher Criticism, risks his reputation for scholarship by so doing. There are no Hebrew professors on the continent of Europe, so far as I know, who deny the literary analysis of the Pentateuch into the four great documents”

Who wrote the Bible, Washington Gladden, Boston: Houghton,
pp. 57-58

What exactly does the author mean by the statement “*Whoever in these times, in the discussion of the literary phenomena of the Hexateuch appeals to the ignorance or prejudice of the multitude as if they were any peril to faith in these processes of Higher Criticism, risks his reputation for scholarship by so doing*” ? Well, he is referring to the practices of men who have a regrettable formula for selling their books which is based upon backing the reader into a corner and then giving them only one way to save their faith. For example, they would say words to the effect “Either the Bible is 100% the inspired, unchanged, and undisputed word of God or else it is the greatest hoax ever foisted upon mankind from the beginning of time.” Such authors only allow their readers to accept one extreme or the other. In effect, they are telling their readers “either you accept every word and every syllable as undying inspired truth or else renounce Jesus and become a pagan.”

However, the truth lies at neither extreme. Allah Almighty tells us in the Qur’an:

“O people of the book! Do not go to extremes in your religion: nor say of Allah aught but the truth.”

The noble Qur’an, Al-Nissah(4):171

The fact that we recognize that mankind has tampered with the Bible does not mean that God, at one point in time, did not send down a revelation upon prophet Moses, or that He did not send down a revelation upon prophet Jesus (peace be upon them both). It only means that “*thou shalt love the Lord thy God ... with all thy mind, ...*” Mark 12:30. The fact that we wish to sift out the words of man from the word of God and only follow the words of God is not by any stretch of the imagination an abandonment of God or Jesus. Quite the contrary, anyone who is not willing to do their utmost in protecting the words of God from the tampering fingers of mankind has indeed forsaken the *very first* commandment of God.

“For almost two millennia the Pentateuch was attributed to Moses as author by both Jewish and Christian tradition. Although significant questions about his authorship were raised along the way, it was not until the eighteenth century that the question was seriously broached. Today, it is commonplace that he did not write the Pentateuch, but as we shall see the formation of these books is still shrouded in mystery.”

The New Jerome Biblical Commentary, p. 4

Grolier’s encyclopedia, under the heading “Divisions of the Old Testament” states:

“The Pentateuch is based on four principal sources. The oldest, J, was perhaps written in Judah, the southern kingdom, about 950 BC. Between 900 and 750, another version from Israel, the northern kingdom, was woven in; this is called EPHRAIM (E). In the 7th century BC, Deuteronomy, or most of it (D), was compiled. About 550 BC, during the exile, the final edition of the Torah added a priestly source (P), some parts of which are very old.”

Encarta’s Encyclopedia says:

“Pentateuch (Greek penta, “five”; teuch, “book”), collectively, first five books of the Old Testament, that is, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The term was used by the Christian theologian Origen to denote what the Jews of his time called the “Five-Fifths of Torah (teaching).” Pentateuch is the translation of the Hebrew term for this concept. The Torah is the holiest and most beloved of the sacred writings of the Jews. “The Five Books of Moses,” as a designation of the Pentateuch, was first used in the Western church by St. Jerome and the Christian theologian Tyrannius Rufinus. The Mosaic authorship of the work is not directly affirmed in the books themselves, but it became tacitly accepted by Christian orthodoxy. The Pentateuch includes various textual strata of writings, notably the Yahwist (J, which refers to God as Jahwe—modern Jehovah—or Yahweh) and the Elohist (E, which refers to God as Elohiym). The Hebrew priest and reformer Ezra, whose work is associated with another textual component of the Pentateuch known as the Priestly stratum (P), gave impetus to observance of the regulations of the Pentateuch.”

Let us have a look at an example of these doublets from Genesis 6:5 to 8:22. The Jehovah(J) text is in regular type, **the Priestly(P) is in bold**:

- Genesis 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
- Genesis 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
- Genesis 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
- Genesis 6:8 But Noah found grace in the eyes of the LORD.
- Genesis 6:9 **These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.**
- Genesis 6:10 **And Noah begat three sons, Shem, Ham, and Japheth.**
- Genesis 6:11 **The earth also was corrupt before God, and the earth was filled with violence.**
- Genesis 6:12 **And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.**
- Genesis 6:13 **And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.**
- Genesis 6:14 **Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.**
- Genesis 6:15 **And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.**
- Genesis 6:16 **A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.**
- Genesis 6:17 **And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.**
- Genesis 6:18 **But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.**
- Genesis 6:19 **And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.**
- Genesis 6:20 **Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.**

Genesis 6:21 **And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.**

Genesis 6:22 **Thus did Noah; according to all that God commanded him, so did he.**

Genesis 7:

Genesis 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Genesis 7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

Genesis 7:3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

Genesis 7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Genesis 7:5 And Noah did according unto all that the LORD commanded him.

Genesis 7:6 **And Noah was six hundred years old when the flood of waters was upon the earth.**

Genesis 7:7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Genesis 7:8 **Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,**

Genesis 7:9 **There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.**

Genesis 7:10 And it came to pass after seven days, that the waters of the flood were upon the earth.

Genesis 7:11 **In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.**

Genesis 7:12 And the rain was upon the earth forty days and forty nights.

Genesis 7:13 **In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;**

Genesis 7:14 **They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.**

- Genesis 7:15 **And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.**
- Genesis 7:16 **And they that went in, went in male and female of all flesh, as God had commanded him:** and the LORD shut him in.
- Genesis 7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.
- Genesis 7:18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.
- Genesis 7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.
- Genesis 7:20 Fifteen cubits upward did the waters prevail; and the mountains were covered.
- Genesis 7:21 **And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:**
- Genesis 7:22 All in whose nostrils was the breath of life, of all that was in the dry land, died.
- Genesis 7:23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.
- Genesis 7:24 **And the waters prevailed upon the earth an hundred and fifty days.**

Genesis 8:

- Genesis 8:1 **And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;**
- Genesis 8:2 **The fountains also of the deep and the windows of heaven were stopped,** and the rain from heaven was restrained;
- Genesis 8:3 And the waters returned from off the earth continually: **and after the end of the hundred and fifty days the waters were abated.**
- Genesis 8:4 **And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.**
- Genesis 8:5 **And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.**
- Genesis 8:6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:
- Genesis 8:7 **And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.**

- Genesis 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;
- Genesis 8:9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.
- Genesis 8:10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;
- Genesis 8:11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.
- Genesis 8:12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.
- Genesis 8:13 **And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth:** and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.
- Genesis 8:14 **And in the second month, on the seven and twentieth day of the month, was the earth dried.**
- Genesis 8:15 **And God spake unto Noah, saying,**
- Genesis 8:16 **Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.**
- Genesis 8:17 **Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.**
- Genesis 8:18 **And Noah went forth, and his sons, and his wife, and his sons' wives with him:**
- Genesis 8:19 **Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.**
- Genesis 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.
- Genesis 8:21 And the LORD smelled a sweet savor; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.
- Genesis 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease

Richard Elliot Friedman is a professor in the University of California, San Diego. He earned his Doctorate in Hebrew Bible at Harvard University. He is one of many scholars who have attempted to critically study these “source” documents of the “five books of Moses” in order to arrive at the identity of the authors, the time period when each was written, the motives for writing each narrative, and other information. In his book “Who Wrote the Bible,” Prof. Friedman presents strong evidence that each “source document” was written by a person or persons who, while on the face of it seem to narrate the same stories, in actuality had distinctly different goals they wished to achieve.

According to Mr. Friedman’s research, each source emphasizes a certain branch of the Jews, their nobility, birth right, and closeness to God. Sometimes at the price of other branches of the Jews. For instance, J was written by descendants of Judah, E came from descendants of Israel, and P was written by a priest from the descendants of Aaron. According to Mr. Friedman, the P (Priestly) source seems to be particularly interested in priests, their lineage, their being the only ones who are allowed to sacrifice to God, the importance of sacrifice to God, and the surprising absence of all stories wherein anyone not of their lineage made a sacrifice that was accepted by God (for instance the sacrifice of the sons of Adam is missing from this narrative). It also contains stories of how all those who attempted to make sacrifices to God without the agency of an Aaronid priest were killed by God.

The author goes on to show how in J and E we can find similar emphasis on one tribe of the Jews over the other. For instance, on pages 64-65 he shows how both the J and E documents attempt to give the birthright of Jacob to their own forefathers. He also shows how in the E version, Joseph is saved by his brother Ruben (the firstborn of Israel), while in the J version it is Judah who saves him. The author presents countless other proofs of these claims.

The JE texts magnify prophet Moses. They depict Aaron as having fashioned the golden calf. They also describe Aaron and his sister Meriam as having criticized Moses and having been chastised by God himself for this. They regularly have God saying “*and Yahweh said unto Moses.....*” On the other hand, the P document (written by Aaronid priests), usually states: “*and Yahweh said unto Moses and unto Aaron.....*” In this document, the staff Moses used to perform his miracles is called “*Aaron’s staff*.” In the P document Aaron is also named as the firstborn brother of Moses. Also, as mentioned previously, in the P text no mention is made of any sacrifices to God whatsoever until the last chapter of Exodus wherein we find the story of Aaron’s sacrifice when he was consecrated as high priest. After that, all sacrifices are performed by Aaron and his sons. In other words, the author of P gives no precedence for sacrifice for

anyone other than an Aaronid priest. There are even a couple of places in this document which denigrate Moses (pbuh). They depict Moses (pbuh) as sinning and Aaron suffering for Moses' sin.

Well, what about the rest of the Old Testament? Are the remaining books of the Old Testament known to have been preserved from change since the time of their first writing and truly to be the words of the claimed authors? No! Once again, Groliers encyclopedia tells us:

".....Joshua tells of a thorough conquest of Canaan, but Judges contains traditions of the Hebrew tribes in the period before the monarchy that reveal the conquest as partial. The books of Samuel are about the founding of the monarchy under Saul and David and contain a magnificent early source for the life of David, probably written about 961-22 BC. All the above books have been extensively edited by writers who shared the theology of the D source." (emphasis added).

Yale Professor Harold Bloom is the author of the book "Book Of J" His book goes to prove that the author of Pentateuch was not prophet Moses (pbuh), rather, he believes that the Pentateuch, especially the oldest stories of Bible such as stories of Adam and Eve, Noah, Joseph and even Moses were the works of a woman, probably a descendant of King David in 10th century BC. Harold Bloom says that the "second-rate plagiarists" later formed scriptures out of her scripts.

Prof. Richard Friedman has also suggested that a woman contributed the OT which was later formally shaped as part of The Holy Bible. Though other scholars believe it was the work of a group of scholars and Jewish traditions. US NEWS & WORLD REPORT, Dec 10, 1990.

The famous 19th century French scholar, Alfred Loisy says

"To explain the divinity of the sources, the Papal Commission of Biblical Studies declared, in a memorable decree, that Moses had secretaries. The secretaries of Moses! A brilliant discovery, to be sure!"

"..[in the OT] too many sources, both oral and written, have joined together. And much of the tradition was added later: different hands have been at work at different periods combining

and editing the various collections and books or parts of books. In many instances a later pen has glossed or interpreted the original text with his own additions, or tried to bring it up to date for his own age. Nowadays less and less attention is paid to the question of authenticity, which previously played a large part in Old Testament research. A new conception has arisen concerned with finding out what was the purpose behind these additions and with understanding the composition as such. Why did the redactor arrange the parts as we now know them - sometimes so unreconciled and so contradictory that the transitions and breaks are immediately recognizable? ...”

The Old Testament, Its origins and Composition, by Kurt Kuhl,
translated by C. T. M. Herriott, p. 299

Indeed, we can even find Jesus (pbuh) himself bearing witness in the Bible against the Jews that they had changed the commands and doctrines of God and substituted them with their own traditions. He says:

“Then came to Jesus scribes and Pharisees (learned Jews), which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to [his] father or [his] mother, [It is] a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, [he shall be free]. Thus have ye made the commandment of God of none effect by your tradition. [Ye] hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with [their] lips; but their heart is far from me But in vain they do worship me, teaching [for] doctrines the commandments of men.”

Matthew 15:1-9

He also says: “Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay [them] on men's shoulders; but they [themselves] will not

move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi But be not ye called Rabbi: for one is your Master, [even] Christ; and all ye are brethren. And call no [man] your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, [even] Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, [ye] blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! [Ye] fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? ... [Ye] fools and blind ... Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier [matters] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. [Ye] blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. [Thou] blind Pharisee, cleanse first that [which is] within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead [men's] bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers

with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. [Ye] serpents, [ye] generation of vipers, how can ye escape the damnation of hell?"

Matthew 23:1-33

" (And remember) when the angels said: O Mary! Allah gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, held in high honor in the world and the Hereafter, and of those brought near (unto Allah). He will speak unto mankind in his cradle and in his manhood, and he is of the righteous. She said: My Lord! How shall I have a son when no mortal has touched me? He said: So (it will be). Allah creates what He will. if He decrees a thing, He says unto it only: Be! and it is. And He will teach him the Scripture and wisdom, and the Torah and the Gospel. And will make him a messenger unto the children of Israel, (saying): I come unto you with a sign from your Lord, that I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what you eat and what you store in your houses. Surely! therein is a sign for you, if you are believers. And (I come) confirming that which was before me of the Torah³¹, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so guard yourselves against Allah and obey me. Truly! Allah is my Lord and your Lord, so worship Him³². That is a straight path. But when Jesus became conscious of their disbelief, he cried: Who will be my allies in the cause of Allah? The disciples said: We will be Allah's allies. We believe in Allah, and bear you

³¹ "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven." Matthew 5:17-19

³² "And this is life eternal, that they might know YOU the ONLY true God, and Jesus Christ, whom you have SENT." John 17:3,
And: "Jesus saith unto her, ... I ascend unto my Father, and your Father; and [to] MY GOD, AND YOUR GOD." John 20:17

witness that we have surrendered (unto Him). Our Lord! We believe in that which You have revealed and we follow him whom You have sent. So write us down among those who witness (to the truth). And they (the disbelievers) plotted, and Allah plotted (against them): and Allah is the best of plotters. When Allah said: 'O Jesus! I will take you and raise you to Myself and purify you of those who disbelieved'³³, and I will make those who follow you above those who disbelieved till the Day of Resurrection, then unto Me is your return and I will judge between you in that in which you used to dispute. As for those who disbelieved, I shall punish them with a severe torment in this world and in the Hereafter, and they will have no champion [to save them]. And as for those who believed and did righteous deeds, Allah will pay them their reward in full. And Allah does not love the unjust. This is what We recite upon you of the verses and the Wise Reminder(the Qur'an). Verily the example of Jesus with Allah is as the example of Adam. He created him from dust then He said to him: 'Be!' and he was. This is the truth from your Lord, so be not of those who doubt. Then whosoever disputes with you after the knowledge has come unto you then say: Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray solemnly [to Allah]and invoke the curse of Allah upon those who lie. Verily, this is the true narrative, and there is no god but Allah. And indeed Allah is the All-Mighty the All-Wise. Then if they turn away then surely, Allah is All-Aware of the corrupters. Say O people of the Scripture, come unto a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him. And that none of us take each-other as lords besides Allah. But if they turn away then say: Bear you witness that we have submitted (We are Muslims!).” Aal-Umran(3):45-64.

There is much more which could be said about these matters, however, I will leave it up to the interested student to consult Prof. Friedman’s book and make

³³ “And because of their saying (in boast): We killed the Messiah Jesus, son of Mary, the Messenger of Allah, but they killed him not, nor crucified him, but a similitude was shown to them, and those who differ therein are full of doubts. They have no (certain) knowledge, except the following of conjecture. For surely; they killed him not. But Allah raised him up unto Himself, and Allah is All-Powerful, All-Wise” The noble Qur'an, Al-Nissa(4):157

up their own minds. Fourteen hundred years ago, back when it was a blasphemy of the highest order punishable by death and worse to dare allege that the books of the Bible were not 100% the inspired words of God, the Qur'an was sent down upon Muhammad (pbuh) by God Almighty with the claim that "the people of the Book" had changed the book of God. Muhammad (pbuh) further affirmed that he was sent with the true religion of God which was sent down upon Moses and Jesus (peace be upon them all). The Christians responded that Muslims were ignorant savages who had concocted their own religion by copying Christianity (just as the Jews before them had claimed that the Christians had plagiarized Judaism). I invite the reader to judge for themselves where the truth lies.

Is all of this restricted to the Old Testament? No! Christian scholars today call the Gospels of Matthew, Mark, and Luke, the "Synoptic" (One eyed) Gospels. This is because they all seem to have had access to a common source document they were working from when they wrote their Gospels. This source document is called 'Q'. Now they are beginning to recognize that the alleged authors are not the true authors (see sections 2.1, and 2.2). Similarly, countless verses of the Gospel of John, as well as other historical discrepancies, also go to show that John did not write the Gospel of John.

"Of the Jews are those who change words from their places and say: 'We hear (your words O Muhammad) and disobey; hear you as one who hears not' and 'give us concession' with a twist of their tongues and as a mockery of religion (Islam). But if only they had said: 'We hear and we obey' and 'Do make us understand' it would have been better for them and more upright. But Allah has cursed them for their disbelief, so they believe not, except a few."

The noble Qur'an, Al-Nissa(4):46.

"Do you covet that they will believe in you when [in fact] a party of them used to hear the Word of Allah then they would distort it knowingly after they had understood it?"

The noble Qur'an, Al-Bakarah(2):75

"Then woe to those who write the book (of Allah) with their own hands and then say: 'This is from Allah', to traffic with it for a miserable price. Woe to them for what their hands do write and for the gain they make thereby"

The noble Qur'an Al-Bakarah(2):79

For more on this topic you may obtain any of the books mentioned above.

2.4 When is a book an “inspired” book?:

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God.” Deuteronomy 4:2

Adi ibn Hatim al-Tai’i was a Christian who embraced Islam during the time of Muhammad (pbuh). One day, the verse of the Qur’an, Al-Tawba(9):30-31 was recited before him: *“And the Jews said: Ezra is the son of Allah, and the Christians said: The Messiah is the son of Allah. That is their saying with their [own] mouths. They imitate the saying of those who disbelieved of old. Allah’s curse be upon them. How deluded are they! They took their rabbis and their monks as lords besides Allah, and the Messiah son of Mary, but they were not commanded but to worship One God. There is no God but Him. Be He Glorified from all that they associate with Him!”* When Adi heard this verse, he commented: *“O messenger of Allah, we did not worship them.”* The prophet Muhammad (pbuh) replied: *“Did they not make matters lawful and unlawful for you?”* (He was referring to the power the monks and Rabbis gave themselves because of their claimed divine inspiration to change laws and regulations). Adi replied *“Yes, they did!”*³⁴ Muhammad (pbuh) said: *“That, then, is the worshipping of them in association with Allah.”*

³⁴ This trend did not end in the time of prophet Muhammad (pbuh), rather, it is continuing even to our present day and we can see it happening before our very eyes. For those who would like to see this sad trend in action they can look, for example, into the many articles that have been published recently on the Church’s official recognition of adultery and the rising number of members of their congregation who are openly “living in sin” such as was written recently about the church of Ireland. This last holdout finally gave in, according to the article, because “the majority of young people today practice it.” Keeping their flock is more important to them than keeping the command of Allah. The Christian author of the article retaliated with the taunt “perhaps if the majority of mankind become thieves then the Church will rescind God’s condemnation of theft as well?” There are many other examples of how the Church continues to this day to place that which is popular above that which pleases God, even to the extent of changing His explicit command. Another example would be the Church’s new “modernized” permissive attitude towards sodomy and those who practice it. Humanity is competing against itself and racing against time to completely and utterly quash any and all remnants of morality and decency, replacing them with myriad new and innovative variations of filth and depravity, all in the name of “modernization” and “advancement” and the Church is only all too willing to concede and give in to it all. Just keep coming to the Church and supporting it and we do not care what you do when you leave. One has to speak out against evil even if it means that he shall be abused and become unpopular. In Islam this is a fundamental pillar of our belief. It is called “amr bil-marooif wa nahi an al-munkar.” Simply giving in and accepting it all while watching the world self-destruct around us is not an option. One has to make a stand and say *“this is evil, this is wrong.*

If we were to ask a Christian layman: “Where did the Bible in your hands come from?,” they would more than likely tell us “from God!”

If you were now to ask him: “How do you know it is from God? He will reply, “He inspired it to many people who then wrote it down and preserved it for us.”

If we now ask: “Are all of these inspired people prophets?” He will answer: “No, they include both prophets and other faultless ‘saints’, etc..”

“So these prophets and ‘saints’ signed their names to these documents?” we would ask. They would respond “No. But the Church knows who wrote them, and when they were written, and has irrefutable proof regarding this matter.”

If we were to now ask: “would it be possible for any unscrupulous person who had access to the Bible in the past to modify its books?” They would reply: “Of course not! The church has told us that even the much older Old Testament was preserved with such diligent guardianship that they even counted and recorded every single word and every single letter in it. Thus, the church has justly reassured us that these words never have, and never could be, changed by mankind, even by scribal error or by accident.”

“Let us now ask a different question” we would continue. “Are the ‘New and Old Testaments’ in your hands today the same “New and Old Testaments” available to the apostles of Jesus (pbuh) till the present day?” They would answer “Of course! There has always been only one Bible!”

This is the general gist of any such conversation that is held between a Muslim and a Christian layman regarding their Bible, its composition and preservation. However, if we were to ask their *scholars* the same set of questions we would be amazed to find a tremendous chasm in the responses supplied by the Christian laypeople as compared to their own Christian scholars. If we were to go to a Western library and look up the history of the Bible as recorded by their own eminent Christian scholars throughout the ages, we would find that they tell us that the books of the “New Testament” in our possession today were not officially approved into the New Testament “canon” of “inspired” books until many centuries after the departure of Jesus. Tens of generations of Christians literally lived and died after the departure of Jesus (pbuh) never having known nor seen such a “New Testament” or “Bible” as the one in our possession today.

Even if you insist on practicing it this does not make it necessary for us to condone it.” May Allah guide us to open our eyes and place His Pleasure above that of humanity. That would be better for us if we but knew.

After the departure of Jesus (pbuh), some apostles and many other people began to write “gospels.” Each one of these authors would travel to other lands and be followed by a number of people who would adopt this man’s gospel as his “Bible.” Even the unscrupulous would write or modify “gospels” and to claim they were from a given apostle or that they themselves were receiving divine inspiration. Many new and innovative teachings began now to be introduced into the religion of Jesus (pbuh). Enmity, hatred and war began to break out between these groups. Each person claimed that they alone held the “true” Gospel of Jesus (pbuh) and no one else. Their beliefs now ran the gamut, from those who believed Jesus (pbuh) to be a mortal messenger of God and nothing more, to those who claimed partial divinity for Jesus (pbuh), to those who claimed Jesus (pbuh) to be a true god, but independent of God himself, to those who called for a “Trinity,” to those who claimed that Mary (pbuh) too was a god, to those who believed in two gods, one good and the other evil, and even those who believed in more than three hundred Gods. This is when the war of the gospels began.

Everyone now cursed and damned everyone else. Christian sects were at one-another’s throats. There would be over the next few centuries more great debates and councils between them than you could shake a stick at. However, at the present time, none of these groups had sufficient might to totally dominate and silence the others for good. They needed an undefeatable ally, a mighty champion for their cause, someone who could *force* the other ‘lying’ sects to recognize their errors and conform to ‘correct’ beliefs, so they began to look to the Roman empire for support.

“Christianity in the second and third centuries was in a remarkable state of flux. To be sure, at no point in its history has the religion constituted a monolith. But the diverse manifestations of its first three hundred years - whether in terms of social structures, religious practices, or ideologies - have never been replicated. Nowhere is this seen more clearly than in the realm of theology. In the second and third centuries there were, of course, Christians who believed in only one God; others, however, claimed that there were two Gods; yet others subscribed to 30, or 365, or more. Some Christians accepted the Hebrew Scriptures as a revelation of the one true God, the sacred possession of all believers; others claimed that the scriptures had been inspired by an evil deity. Some Christians believed that God had created the world and was soon going to redeem it; others said that God neither had created the world nor had ever had any

dealings with it. Some Christians believed that Christ was somehow both a man and God; others said that he was a man, but not God; others claimed that he was God but not a man; others insisted that he was a man who had been temporarily inhabited by God. Some Christians believed that Christ's death had brought about the salvation of the world; others claimed that his death had no bearing on salvation; yet others alleged that he had never even died. Few of these variant theologies went uncontested, and the controversies that ensued impacted the surviving literature on virtually every level. ... The New Testament manuscripts were not produced impersonally by machines capable of flawless reproduction. They were copied by hand, by living, breathing human beings who were deeply rooted in the conditions and controversies of their day. Did the scribes' polemical contexts influence the way they transcribed their sacred Scriptures? The burden of the present study is that they did, that theological disputes, specifically disputes over Christology, prompted Christian scribes to alter the words of Scripture in order to make them more serviceable for the polemical task. Scribes modified their manuscripts to make them more patently 'orthodox' and less susceptible to 'abuse' by the opponents of orthodoxy"

The Orthodox Corruption of Scripture, Bart Ehrman, pp. 3-4

The Roman empire was a pagan empire, however, it was the dominant "superpower" of the time. Anyone who could enlist its aid would have an unconquerable ally at their side and would themselves be undefeatable. On the Roman side, Emperor Constantine was greatly troubled by the swelling ranks of his Christian subjects and the great division among their ranks which did not bode well for the continued stability of his empire.

Most of these fringe sects now began to fade into insignificance and the matter was now left between those who believed in the Unity of God and those who believed in a "Trinity." The Roman empire's support fluctuated between these two groups for a long time until the Trinitarian's finally gained the upper hand and all but wiped the Unitarians off the face of the earth. Over the next centuries they slowly selected and collected the "truly inspired" gospels into one volume which later became the "New Testament." They burned all other gospels. Many sweeping campaigns if "Inquisition" were launched. Everyone found possessing any of these "false" Gospels was put to death and his Gospel burned.

*“The classical understanding of the relationship of orthodoxy and heresy met a devastating challenge in 1934 with the publication of Walter Bauer’s *Rechtgläubigkeit und Ketzerei im ältesten Christentum*, possibly the most significant book on early Christianity written in modern times. Bauer argued that the early Christian church in fact did not comprise a single orthodoxy from which emerged a variety of competing heretical minorities. Instead, early Christianity embodied a number of divergent forms, no one of which represented the clear and powerful majority of believers against all others. In some regions, what was later to be termed ‘heresy’ was in fact the original and only form of Christianity. In other regions, views later deemed heretical coexisted with views that would come to be embraced by the church as a whole, with most believers not drawing hard and fast lines in demarcation between the competing views. To this extent, ‘orthodoxy,’ in the sense of a unified group advocating an apostolic doctrine accepted by the majority of Christians everywhere, did not exist in the second and third centuries. Nor was ‘heresy’ secondarily derived from an original teaching through an infusion of Jewish ideas or pagan philosophy. Beliefs that were, at later times, embraced as orthodoxy and condemned as heresy were in fact competing interpretations of Christianity, one of which eventually (but not initially) acquired domination because of singular historical and social forces. Only when one social group had exerted itself sufficiently over the rest of Christendom did a ‘majority’ opinion emerge; only then did the ‘right belief’ represent the view of the Christian church at large.”*

The Orthodox Corruption of Scripture, Bart Ehrman, p. 7

This state of affairs continued for many centuries and many people were convicted of heresy and burned to death at the stake for a great variety of reasons. Yet others had their land and property confiscated and were imprisoned. Physical torture was casually used in order to extract a confession of guilt which would then be used to justify a verdict of death by burning. Some of the methods used to extract a confession of guilt were the stretching of limbs on the rack, burning with live coals, and the strappado (a vertical rack). Denial of the charges without counterproof or refusal to confess resulted in the most severe punishments such as life imprisonment or execution and total confiscation of property. The number of those who fell victim to these inquisitions are far too numerous to list here. Examples of these people include the philosopher Giordano Bruno, Galileo, Joan of Arc, and the religious order of knights called

the Templars among countless hundreds of thousands of others. If the Trinitarians did not have the power to burn these people at the stake during their lifetime, then they would exhume their bodies after their death and burn them after their death (e.g. John Wycliffe³⁵). In the end, over twelve million people were put to death by the Church inquisitions (*Apology for Muhammad and the Qur'an*, John Davenport).

The inquisitions reached their height around the middle of the fifteenth century in a massive and vicious persecution campaign the major targets of which were the Marranos (converts from Judaism) and Moriscos (converts from Islam), many of whom were suspected of secretly adhering to their original faiths. When things began to quiet down a little, the victor's historians and philosophers wrote their history books explaining how they managed to overcome the wicked, to defeat the blasphemers, and to burn the devils, sorcerers, and witches at the stake³⁶. These are the books which have had the greatest influence on the Western history books we have in our hands today.

Whenever a scholar of Christianity would stumble upon the truth and begin to write about it his works would invariably be destroyed (e.g. Sir Isaac Newton, the 16th century Spaniard Michael Servetus, etc.). In all cases, it was recognized that there was no need to disprove the author's evidence or refute it, rather, it was sufficient to muzzle the opposition, burn their books, extract a confession from them under duress, and expel them from society or kill them.

³⁵ The first complete translation of the Bible into English was completed by John Wycliffe. It was because of this "evil" action that his body was exhumed after his death and burned. On page 758 of the Oxford Companion to the Bible we read: "*It was [Wycliffe's] contention that the church could be reformed only if everyone knew God's law, and this required that the Bible be translated into the language of the people... It is uncertain how much of either version is the work of Wycliffe himself and how much is the work of his colleagues, John Purvey and Nicholas of Hereford ... In 1415 the Wycliffe Bible was condemned and burned. Purvey and Nicholas were jailed and forced to recant their Lollard principles; and in 1428 Wycliffe's body was exhumed and burned...*"

³⁶ The most conservative estimates put the number of burnings for "witchcraft" alone at around 200,000. About 80% of these were women. This is to say nothing of the many millions who were burned to death for not converting or for other reasons. Frank Donovan (Never on a Broomstick) says: "*Several modern writers claim that 9,000,000 people met their deaths during the witchcraft persecution but offer no valid statistical records to support this estimate. On the other end of the scale is the 'educated guess' of R.H. Robbins and others that the total may have been about 200,000. Contemporary records are spotty and incomplete. Many deaths were probably never recorded and other archives have been lost thru time.*"

Even the Popes themselves would sometimes recognize the falsehood of the “Trinity” and the fact that it was a later fabrication of mankind. One of these popes, Honorius, summoned the courage to declare the truth and was subsequently officially cursed forty eight years after his death by the Synod which was held in Istanbul in 680 C.E.

Sometimes it is an individual’s own silence which proves to be the most deafening proclamation. As we saw in the previous chapters, for the period of a century and more the only “Scriptures” used by the first Jewish followers of Jesus were the Greek Septuagint translations (commonly designated LXX) of the Hebrew Old Testament, “the Law and the Prophets”, supplemented by various Jewish apocrypha and the Sibylline Oracles (150 BC to AD 180); these were the only “authorities” appealed to by the early “Church Fathers” when preaching their new faith. Nowhere do they quote the books which we know today as the “New Testament.”

Naturally, if the “history” of the Trinitarian Church regarding their chosen Gospels and what are claimed to be the inspired writings of Jesus’ first Apostles were true, and these writings had indeed been accepted as authoritative at that time, then they would have been the most precious and potent documents of preaching for their doctrine. Undoubtedly, they would have spoken of nothing else, but would have quoted them and appealed to their authority at every turn as they have been doing through the centuries since. But, for some 150 years, little or nothing besides the Old Testament and these Oracles were known or quoted. As said by the great critic, Solomon Reinach,

“With the exception of Papias, who speaks of a narrative by Mark, and a collection of sayings of Jesus, no Christian writer of the first half of the second century (i.e., up to 150 C.E.) quotes the Gospels or their reputed authors.”

Orpheus a General History of Religions, Solomon Reinach, p.

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But let us back up a little and study how and when the “inspired” books of the Bible were incorporated into the Christian “canon” of the Bible. We have already given a brief introduction in section 1.2.5 onwards of how the current Gospels of the Bible were introduced as “authentic.” Let us now have a very brief look at some of the details. The following was obtained from the book “Izhar ul Haqq” among other references:

In the city of Nicea (modern: Iznik, Turkey), in the year 325 AD, a great conference of Christian theologians and religious scholars was convened under

the order of the Emperor Constantine to examine and define the status of these countless Christian Gospels. After a thorough investigation it was decided that the Epistle of Jude was genuine and believable. The rest of our current books of the Bible were declared doubtful. This was explicitly mentioned by Saint Jerome in the introduction to his book. St. Jerome, of course, was a Christian scholar and a great philosopher. He was born in 340 AD He translated the Bible into Latin. He was a famous bibliographer and wrote many books on the Bible. Before the year 325 C.E., it is known that the Gospel of Barnabas was accepted as canonical in the churches of Alexandria. It is known to have been circulated in the first two centuries after Christ (pbuh) from the writings of Irenaeus (“Jesus Prophet of Islam”). After this council, four Gospels were selected out of a minimum of three hundred available and the rest, including the Gospel of Barnabas, were ordered utterly destroyed. All Gospels written in Hebrew were also ordered destroyed.

In the year 364 AD, another council was held in Laodicea for the same purpose. This conference of Christian scholars and theologians not only confirmed the decision of the council of Nicea regarding the authenticity of the Epistle of Jude but also declared that the following six books must also be added to the list of genuine and believable books: The Book of Esther, The Epistle Of James, The Second Epistle of Peter, The Second and Third Epistles of John, The Epistle of Paul to the Hebrews. This conference pronounced their decision to the public. The book of Revelations, however, remained out of the list of the acknowledged books in both the councils.

In 397 another great conference was held called the Council of Carthage. Augustine, the celebrated Christian scholar, was among the one hundred and twenty six learned participants. The members of this council confirmed the decisions of the two previous Councils and also added the following books to the list of the divine books: The Book of the Songs of Solomon, The Book of Tobit, The Book of Baruch, Ecclesiasticus, and The First and Second Books of Maccabees.

At the same time the members of this council decided that the book of Baruch was a part of the book of Jeremiah because Baruch was the deputy of Jeremiah. Therefore they did not include the name of this book separately in the list.

Three more conferences were held after this in Trullo, Florence and Trent (1545-63). The members of these meetings confirmed the decision of the Council of Carthage. The last two councils, however, wrote the name of the book of Baruch separately.

After these councils nearly all the books which had previously been doubtful among Christians were now included in the list of acknowledged books.

The status of these books remained unchanged until the Protestant Reformation in the 16th century. The Protestants repudiated the decisions of the councils and declared that there are only 66 truly “inspired” books of God, and not 73 as claimed by the Catholics. The following books were to be rejected: The Book of Baruch, The Book of Tobit, The Letter of Jude, The Songs of Solomon, Ecclesiasticus, and The First and Second Books of Maccabees. They excluded these books from the list of acknowledged books.

The Protestants also rejected the decision of their forbears regarding some chapters of the book of Esther. This book consists of 16 chapters. They decided that the first nine chapters and three verses from chapter ten were to be rejected. They based their decision on the following six reasons:

- 1 These works were considered to be false even in the original Hebrew and Chaldaean languages which were no longer available.
- 2 The Jews did not acknowledge them as revealed books.
- 3 All the Christians have not acknowledged them as believable.
- 4 Jerome said that these books were not reliable and were insufficient to prove and support the doctrines of the faith.
- 5 Klaus has openly said that these books were recited but not in every place.
- 6 Eusebius specifically said in section 22 of his fourth book that these books have been tampered with, and changed. In particular the Second Book of Maccabees.

It now becomes apparent that books which had been lost in the original and which only existed in translation were erroneously acknowledged by thousands of theologians as divine revelation. This state of affairs leads a non-Christian reader to distrust the unanimous decisions of Christian scholars of both the Catholic and the Protestant persuasions. The followers of Catholic faith still believe in these books in blind pursuance of their forebears.

It is a prerequisite of believing in a certain book as divinely revealed that it is proved through infallible arguments that the book in question was revealed through a prophet and that it has been conveyed to us precisely in the same order

without any change through an uninterrupted chain of narrators. It is not at all sufficient to attribute a book to a certain prophet on the basis of suppositions and conjectures. Unsupported assertions made by one or a few sects of people should not be, and cannot be, accepted in this connection.

We have already seen how Catholic and Protestant scholars differ on the question of the authenticity of some of these books. There are yet more books of the Bible which have been rejected by Christians. They include the Book of Revelation, the Book of Genesis, the Book of Ascension, the Book of Mysteries, the Book of Testament and the Book of Confession which are all ascribed to the Prophet Moses. Similarly a fourth Book of Ezra is claimed to be from the Prophet Ezra and a book concerning Isaiah's ascension and revelation are ascribed to him. In addition to the known book of Jeremiah, there is another book attributed to him. There are numerous sayings which are claimed to be from the Prophet Habakkuk. There are many songs which are said to be from the Prophet Solomon. There are more than 70 books, other than the present ones, of the new Testament, which are ascribed to Jesus, Mary, the apostles, and their disciples. In this day and age, some Christian scholars are even making the case for the authenticity of the Gospel of Thomas as the "fifth" Gospel (see "The Five Gospels," written over six years by 24 Christian scholars from some of the USA and Canada's most prestigious universities)

The Christians of this age have claimed that these books are false and forgeries. The Greek Church, Catholic church and the Protestant Church are unanimous on this point. Similarly the Greek Church claims that the third book of Ezra is a part of the Old Testament and believes it to have been written by the Prophet Ezra while the Protestant and Catholic Churches have declared it false and fabricated.

Groliers encyclopedia says under the heading "New Testament, canon":

"The process by which the canon of the New Testament was formed began in the 2d century, probably with a collection of ten letters of Paul. Toward the end of that century, Irenaeus argued for the unique authority of the portion of the Canon called the Gospels. Acceptance of the other books came gradually. The church in Egypt used more than the present 27 books, and the Syriac-speaking churches fewer. The question of an official canon became urgent during the 4th century. It was mainly through the influence of Athanasius, bishop of Alexandria, and because Jerome included the 27 books in his Latin version of the Bible called the Vulgate, that the present canon came to be accepted.."

Notice, as mentioned in the previous chapters, how the writings of Paul were the first to be accepted by the Trinitarian church. All other gospels were then either accepted or destroyed based upon their conformance to the teachings of Paul.

As mentioned previously, Lobegott Friedrich Konstantin Von Tischendorf was one of the most eminent conservative Biblical scholars of the nineteenth century. One of his greatest lifelong achievements was his discovery of one of the oldest known Biblical manuscripts known to mankind, the “Codex Sinaiticus,” with the monks of Saint Catherine’s Monastery in Mount Sinai. In this oldest known copy of the Bible known to humanity we find contained two gospels which would later be discarded by a more enlightened generation. They are “The Epistle of Barnabas” (not to be confused with the Gospel of Barnabas), and “The Shepherd of Hermas.” Today, of course, neither of these two books is to be found in our modern Bibles. As also seen in section 1.2, many later “insertions” of the church were exposed through the study of this manuscript. However, following in the tradition of true conservative Christian scholars before him, Tischendorf managed to apply 12,000 “corrections” to this manuscript’s 110,000 lines before he was through “transcribing” it (see “secrets of Mount Sinai”, James Bentley, Doubleday, NY, 1986, p. 95)

We have already seen in chapter one how “St. Paul” all but totally obliterated the religion of Jesus (pbuh) based upon the authority of his alleged “visions”. We then saw how his teachings were based more upon his personal philosophy and beliefs than any attempt to cite words or actions of Jesus (pbuh) himself (e.g. Galatians 2). We further saw how his followers slaughtered all Christians who would not forsake the teachings of the apostles for his teachings and how he was later made the “majority author” of the Bible and countless authentic gospels were burned and labeled apocrypha by his followers. Remember, “St. Paul” is claimed to be the author of Romans, 1 and 2 Corinthians, Galatians, Ephesians, Phillippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and Hebrews.

“All the evidence indicates that the words of Jesus were authoritative in the Church from the first, and this makes it the more remarkable that such scanty attention is paid to the words or works of Jesus in the earliest Christian writings, Paul’s letters, the later Epistles, Hebrews, Revelation, and even Acts have little to report about them... Papias (ca. AD 130), the first person to actually name a written gospel, illustrates the point. Even though he defends Mark’s gospel (Euseb. Hist. III.xxxix.15-16), and had

himself appended a collection of Jesus tradition to his 'Interpretation of the Oracles of the Lord' (Euseb. Hist. III.xxxix.2-3), his own clear preference was for the oral tradition concerning Jesus, and the glimpses that Eusebius provides of Papias' Jesus tradition give no hint of his dependence on Mark. Neither do the more frequent citations of Jesus in the APOSTOLIC FATHERS, largely 'synoptic' in character show much dependence on our written gospels"

The Interpreter's Dictionary of the Bible, Supplementary
Volume, p. 137

The Interpreter's Dictionary of the Bible contains much more revealing information in this regard, far too much to reproduce here. The reader is strongly encouraged to locate a copy in their local library and read the details.

The popularly accepted dates for the authorship of the current books of the Bible are approximately as follows:

Approx. AD	Event / Document
30	Crucifixion (Ascension) of Jesus
50	First Epistle of Paul
62	Last Epistle of Paul
65-70	Mark's Gospel
70	Epistle to Hebrews
80	Luke's Gospel
85-90	Matthew's Gospel
90	Acts
90-100	John's Gospel and First Epistle
95-100	Revelation
100	I & II Timothy and Titus

Uncertainty about James I & II, Peter, John and Jude does not allow historians to estimate their origin dates. (See "The Early Church And The New Testament," Irene Allen, 1953). We begin to see the degree to which our current religion of "Christianity" is based more on the teachings and writings of Paul than anything else. The Gospels which are popularly believed to have been written first were in actuality written long after the writings of Paul. Now Christian scholars are even beginning to uncover extensive evidence that these Gospels were not even written by their claimed authors. The more Christian scholars study the Bible,

the more it becomes painfully apparent that what is popularly referred to today as “Christianity” should more appropriately be named “Paulanity.”

As mentioned in section 2.1, even when a book is claimed to be truly “inspired” we still find that the Church cannot say with 100% assuredness who wrote this “inspired” book. As mentioned there, the authors of the RSV Bible by Collins say that the author of “Kings” is “Unknown,” the book of Isaiah is “Mainly credited to Isaiah. Parts may have been written by others.” Ecclesiastics: “Author. Doubtful, but commonly assigned to Solomon.” Ruth: “Author. Not definitely known, perhaps Samuel.” and on and on. Is this how a truly unbiased mind defines “inspired by God”? You be the judge.

“Verily, those who conceal that which Allah has sent down of the Book and purchase a small gain therewith, they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor will He purify them, and theirs will be a painful torment. Those are they who purchase error at the price of guidance, and torment at the price of pardon. What boldness (they show) for the Fire!”

The noble Qur’an, Al-Baqarah(2):174-175

Chapter 3: Ancient paganism and the dangers of compromise

In this chapter, we shall demonstrate that most of the practices of today's "Christianity" as well as most of its beliefs were only introduced into the religion as a regrettable outcome of an excessive undue willingness to compromise with the surrounding pagans in order to attain their support and conversion. This was the same paganism Jesus (pbuh) fought so valiantly during his lifetime to destroy. This will be proven, by the will of God, through the writings of Christians themselves. We shall demonstrate how all of these practices and beliefs were well established among many other pagan cults centuries before the arrival of Paul and his "visions."

The expanse of land between the river Nile and the river Euphrates was home to the Jews for centuries before the coming of Jesus (pbuh). During this period, this land fell under the rule of many empires, including the Babylonians, the Persians, and the Romans, all of whom had extensive contact with many other cultures and beliefs. We shall see in what follows that the religion of Jesus (pbuh) was revised and modified after his departure through the influence of all of these cultures and beliefs and how it now bears characteristics of many of these religions, including Buddhism, Roman and Greek worship, Hinduism, Persian and Egyptian beliefs, in addition to Judaism and many others.

The following information has been obtained from the books "*Bible myths and their parallels in other religions*" by T. W. Doane and "*Islam and Christianity in the modern world*," by Dr. Muhammad Ansari.

The general impression among Christians today is that the difference between today's "Christianity" and Paganism is so great that any similarity between them is scarcely recognizable. This, however, is far from the truth. The more knowledgeable a Christian becomes with today's "Christianity," the more they realize that it is the end result of a continuous effort to appease the pagan Romans in order to gain their support. This has regrettably resulted in the foisting upon Jesus (pbuh) and his apostles the pre-existent beliefs of ancient paganism. The established beliefs of these pagans were "inserted" into the word of God and its religious practices through the agency of many centuries of divine "inspiration" to the Church. The knowledgeable Christian scholars are the most well-acquainted with this fact.

The great luminary of the Church, Saint Augustine (354-430 C.E.), is quoted to have said "*The same thing which is now called CHRISTIAN RELIGION*"

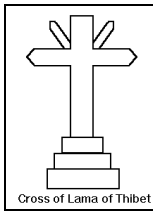
existed among the ancients. They have begun to call Christian the true religion which existed before.”

“Our love for what is old, our reverence for what our fathers used, makes us keep still in the church, and on the very altar cloths, symbols which would excite the smile of an Oriental, and lead him to wonder why we send missionaries to his land, while cherishing his faith in ours” James Bonwick

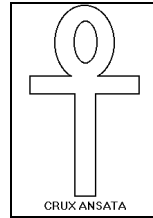
Let us start with the very symbol of Christianity itself, the “cross.”

The Cross:

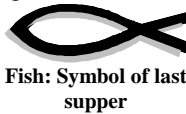
It is well known that the first symbol of Christianity was that of a fish. On sacramental cups, seals, and lamps the Holy Spirit was symbolized by a dove and



Christ by a fish (perhaps because at the time, fish was one of the elements of the sacred meal) or by a shepherd carrying a sheep on his shoulders (from Luke 15:3-7) The cross was not adopted



until long after the departure of Jesus. One of the main reasons for this was the fact that he who dies on the cross is considered cursed by God (Galatians 3:13). Current historical knowledge recognizes the fact that the cross was well recognized as a religious symbol long before the advent of Jesus (pbuh). It was adored in India as the symbol of the Hindu god Agni, the “light of the world.” It was placed in the hands of Siva, Brahma, Vishnu, Krishna, Tvashtri, and Jama. The cross was also well known among the Buddhists from ancient times and the followers of Lama of Thibet.



The ancient Egyptians also adopted the cross as a religious symbol of their pagan gods. Countless Egyptian drawings depict themselves holding crosses in their hands. Among them, the Egyptian savior Horus is depicted holding a cross in his hand. He is also depicted as an infant sitting on his mother’s knee with a cross on the seat they occupy. The most common of the crosses used by these pagan Egyptians, the CRUX ANSATA, was later adopted by the Christians.

The Egyptian savior, Osiris, the Egyptian god of the dead and the underworld, is sometimes represented holding out this cross to mortals signifying that this person has discarded mortality for the life to come.

Another cross has been unearthed in Ireland. It belongs to the cult of the Persian god of the sun “Mithra” and bears a crucified effigy. The Greeks and Romans too adopted the cross as their religious symbol many centuries before Christianity did the same. An ancient inscription in Tessaly is accompanied by a Calvary cross. More crosses can be found to adorn the tomb of king Midas in Phrygia. The above references may be referred to for many more examples.

The “Trinity”:

Now let us study the “Trinity” and its roots in ancient pagan worship. The “Trinity” of Christendom, as defined in the creed of Nicea, is a merging of three distinct entities into one single entity, while remaining three distinct entities. We are told to speak of the three gods as one god, and never as three gods which would be considered heresy (Isaiah 43:10). They are considered to be co-eternal, co-substantial, and co-equal. However, only the first was self-existent. The others preceded from the first. This Neo-Platonic philosophical doctrine has its roots not in the inspiration of God, but in ancient paganism. Most ancient religions were built upon some sort of threefold distinction. Deities were always trinities of some kind or consisted of successive emanation in threes.

In India we find the doctrine of the divine trinity called “Tri-murti” (Three-forms) consisting of Brahma, Vishnu, and Siva. It is an *inseparable* unity though three in form. Worshipers are told to worship them as *one* deity. Such concepts posed no problem to the logic of a Hindu worshipper since they were already used to worshipping gods with the body of a man and the head of an elephant (Ganesh), or monkey-faced gods (Hanuman), or gods with six arms, and so forth. Remember, classical Hinduism dates back to at least 500BC, with roots extending as far back as 2000BC.



The Brahmas also have their trinity. In their trinity, *Vajrapani*, *Manjusri*, and *Avalokitesvara* form a divine union of three gods into one god called “Buddha.” The citizens of China and Japan also worship Buddha, but they know him as “Fo.” When they worship him they say “*Fo, is one god but has three forms.*”

Sir William Jones says:

“Very respectable natives have assured me, that one or two missionaries have been absurd enough to in their zeal for the conversion of the Gentiles, to urge that the Hindoos were even

now almost Christians; because their Brahma, Vishnu, and Mahesa (Siva), were no other than the Christian Trinity.”

Bible myths and their parallels in other religions, p. 370.

The ancient Egyptians also worshipped a trinity. Their symbol of a wing, a globe, and a serpent is supposed to have stood for the different attributes of their god.

The Greeks also had their trinities. When making their sacrifices to their gods, they would sprinkle holy water on the altar *three* times, they would then sprinkle the people *three* times also. Frankincense was then taken with *three* fingers and strewed upon the altar *three* times. All of this was done because the oracle had proclaimed that all sacred things ought to be in threes. Remember that the philosophy of these people (The Greeks) is what was primarily responsible for defining the Christian “Trinitarian” nature of God. This was done through the writings of the Greek philosopher Plato regarding his “Logos” (“word”). Further, remember that the Gospels of the Bible were named the “Greek Gospels” for a reason: they were written in their language and based upon their philosophy (see chapter one).

As mentioned previously, T. W. Doane says:

“The works of Plato were extensively studied by the Church Fathers, one of whom joyfully recognizes in the great teacher, the schoolmaster who, in the fullness of time, was destined to educate the heathen for Christ, as Moses did the Jews. The celebrated passage : “In the beginning was the Word, and the Word was with God, and the Word Was God” is a fragment of some Pagan treatise on the Platonic philosophy, evidently written by Irenaeus. It is quoted by Amelius, a Pagan philosopher as strictly applicable to the Logos, or Mercury, the Word, apparently as an honorable testimony borne to the Pagan deity by a barbarian.....We see then that the title “Word” or “Logos,” being applied to Jesus, is another piece of Pagan amalgamation with Christianity. It did not receive its authorized Christian form until the middle of the second century after Christ. The ancient pagan Romans worshipped a Trinity. An oracle is said to have declared that there was ‘First God, then the Word, and with them the Spirit’. Here we see the distinctly enumerated, God, the Logos, and the Holy Spirit or Holy Ghost, in ancient Rome, where the most celebrated temple of this capital - that of Jupiter Capitolinus - was dedicated to three deities, which three deities were honored with joint worship.”

Trinities were not confined to these groups alone, but the Persians, the Assyrians, the Phoenicians, the Scandinavians, the Druids, the inhabitants of Siberia, the ancient Mexicans, the Peruvians, and many others, all worshipped "Trinitarian" pagan deities (among a great multitude of other gods) long before the council of Nicea of 325 C.E. officially recognized this to be God's "true" nature.

Christmas:

Let us now move on to the "birthday of Jesus," Christmas. Jesus (pbuh) is commonly considered to have been born on the 25th of December. However, it is common knowledge among Christian scholars that he was not born on this day. It is well known that the first Christian churches held their festival in May, April, or January. Scholars of the first two centuries C.E. even differ in which year he was born. Some believing that he was born fully twenty years before the current accepted date. So how was the 25th of December selected as the birthday of Jesus (pbuh)?

Grolier's encyclopedia says:

"Christmas is the feast of the birth of Jesus Christ, celebrated on December 25.... Despite the beliefs about Christ that the birth stories expressed, the church did not observe a festival for the celebration of the event until the 4th century.... since 274, under the emperor Aurelian, Rome had celebrated the feast of the "Invincible Sun" on December 25. In the Eastern Church, January 6, a day also associated with the winter solstice, was initially preferred. In course of time, however, the West added the Eastern date as the feast of the Epiphany, and the East added the Western date of Christmas."

So who else celebrated the 25th of December as the birth day of their gods before it was agreed upon as the birth day of Jesus (pbuh)? Well, there are the people of India who rejoice, decorate their houses with garlands, and give presents to their friends on this day. The people of China also celebrate this day and close their shops. The pagan god Buddha is believed to have been born on this day when the "Holy Ghost" descended on his virgin mother Maya. The great savior and god of the Persians, Mithras, is also believed to have been born on the 25th of December long before the coming of Jesus (pbuh). The Egyptians celebrated this day as the birth day of their great savior Horus, the Egyptian god of light and the son of the "virgin mother" and "queen of the heavens" Isis.

Osiris, god of the dead and the underworld in Egypt, the son of “the holy virgin,” again was believed to have been born on the 25th of December.

The Greeks celebrated the 25th of December as the birthday of Hercules, the son of the supreme god of the Greeks, Zeus, through the mortal woman Alcmena. Bacchus, the god of wine and revelry among the Romans (known among the Greeks as Dionysus) was also born on this day.

Adonis, revered as a “dying-and-rising god” among the Greeks, miraculously was also born on the 25th of December. His worshipers held him a yearly festival representing his death and resurrection, in midsummer. The ceremonies of his birth day are recorded to have taken place in the same cave in Bethlehem which is claimed to have been the birth place of Jesus (pbuh).

The Scandinavians celebrated the 25th of December as the birth day of their god Freyr, the son of their supreme god of the heavens, Odin.

The Romans observed this day as the birth day of the god of the sun, *Natalis Solis Invicti* (“Birthday of Sol the invincible”). There was great rejoicing and all shops were closed. There was illumination and public games. Presents were exchanged, and the slaves were indulged in great liberties. Remember, these are the same Romans who would later preside over the council of Nicea (325 C.E.) which led to the official Christian recognition of the “Trinity” as the “true” nature of God, and the “fact” that Jesus (pbuh) was born on the 25th of December too. The pagan emperor Constantine, who presided over the council of Nicea, was popularly considered the “embodiment” or “incarnation” of the this supreme Roman “Sun” god. Neither was Constantine the first Roman emperor to be given this title, rather, many of his predecessors before him were also promoted to the status of the “incarnation” of the god of the sun.

Edward Gibbon says:

“The Roman Christians, ignorant of his (Christ’s) birth, fixed the solemn festival to the 25th of December, the Brumalia, or Winter Solstice, when the Pagans annually celebrated the birth of Sol”

Decline and Fall of the Roman Empire, vol. ii, Gibbon, p. 383.

Christmas festivals today incorporate many other pagan customs, such as the use of holly, mistletoe, Yule logs, and wassail bowls. The Christmas tree itself is the most obvious aspect of ancient pagan celebrations which were later incorporated into church rites. Scholars believe that the Christian celebration was originally derived in part from rites held by pre-Christian Germanic and

Celtic peoples to celebrate the winter solstice. The Christmas tree, an evergreen trimmed with lights and other decorations, because it keeps its green needles throughout the winter months, was believed by pre-Christian pagans to have special powers of protection against the forces of nature and evil spirits. The end of December marked the onset of a visible lengthening of daylight hours - the return of warmth and light and defeat of those evil forces of cold and darkness. The Christmas tree is derived from the so-called paradise tree, symbolizing Eden, of German mystery plays. The use of a Christmas tree began early in the 17th century, in Strasbourg, France, spreading from there through Germany, into northern Europe and Great Britain, and then on to the United States.

Christmas is not the only Christian festival which was borrowed from ancient paganism and foisted upon the religion of Jesus (pbuh). There is also Easter (see details in chapter one), the Feast of St. John, the Holy communion, the Annunciation of the virgin, the assumption of the virgin, and many others have their roots in ancient pagan worship. Since we can not get into the details here, therefore, the interested reader is encouraged to consult the above books.

Many people object to people who advise them not to introduce new and innovative practices into their religion, even if they were only to be festivals and celebrations. They object “what could it hurt if I were to worship God and thank Him for his blessings on this day when pagans performed their worship? I am not worshipping idols.” For this we only need to read the very explicit prohibition of God in this regard which He Himself emphatically declared in the Bible:

“Take heed to thyself that thou be not snared by following them (pagans), after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.”

Deuteronomy 12:30

There is a good reason why God commands us to do things. Just because we do not know the wisdom behind a prohibition does not give us the freedom to disregard it. Indeed, it is exactly such willingness to “adapt” and “compromise” which eventually lead to the loss of the message of Jesus, as seen chapter one.

General similarities with paganism:

As we have seen, the common thread among most of these pagan sects is their worship of the sun as their deity and their selection of the winter solstice (25th of

December) as the time of the birth of their supreme god. The winter solstice is the time of year when the sun would reach its last stage of decline and once again begin to rise and become “re-born.” This rise would continue until day and night become equal in length. At this point, the god of the sun would appear to be at a stand off with the “prince of darkness.” This would occur at the vernal equinox, or Easter. This situation, however, would not last for long, as the god of the sun would triumph after Easter, and days would become longer than nights.

We notice that the church too received divine “inspiration” that Jesus (pbuh) was born on the 25th of December, and also that he too “triumphed over the prince of darkness” on Easter day, just as the pagan gods of the Greeks and Romans had done centuries before. Let us have a brief look at the popular beliefs of the pagan Gentiles who would later take it upon themselves to spread “Jesus” religion to the world:

Attis:

The pagan god Attis was the son of the virgin Nana. He was the “savior” and “only begotten son.” His blood was believed to have renewed the fertility of the earth. As such, he was a symbol of immortality. He was believed to have died on March 24th and been resurrected shortly thereafter. Sacramental meals and baptism of blood were features of his church.

Adonis or Tammuz:

He was born of a virgin and was the “savior” of Syria. He died in redemption for mankind and was later resurrected in the spring.

Dionysus or Bacchus:

He was the “only begotten son” of Jupiter, the king of the gods of the Romans and the lord of life and death (For the Greeks, his father was the almighty Zeus). He was named the god of wine and revelry. Dionysus died at the hands of the Titans, who tore him apart, roasted the pieces, and began to eat them. At that point Zeus intervened, saved some of the pieces, and had Apollo bury them at Delphi. There, it was believed, Dionysus arose from the dead. He said to mankind “*It is I who guide you; it is I who protect you, and who save you; I am Alpha and Omega.*” He was slain for redeeming humanity and was called “the slain one,” “the sin bearer,” and “the redeemer.” In celebrating his festival, his worshippers would observe the *sparagmos*: the tearing apart of a live animal, the eating of its flesh, and the drinking of its blood; participants believed they were in fact partaking of the god's body and blood. Plays were also staged at these

festivals. Wine had a central place at his festivals. Does any of this sound familiar?

Bel or Baal:

He was the sun god of Babylon. The story of his life and his passion play bears a tremendous resemblance to that given to Jesus (pbuh) in our current Gospels. Called the lord of the universe, he was killed by monsters but restored to life. His death and resurrection were celebrated annually as a part of Canaanite fertility rituals.

Osiris:

He was the Egyptian's god of the dead and the underworld, born of the "virgin of the world" on the 29th of December. He preached gentleness and peace. Wine and corn were both his discoveries. He was betrayed by Typhen, slain and dismembered. He remained in hell for two or three days and three nights. He would be the judge of mankind in a future life.

Mithras or Mithra

He was the sun god of the Persians and the son of a virgin. He was born on the 25th of December. Christmas and Easter were two of the most important festivals of his church. His worshipers observed baptism, confirmation, and Eucharist supper at which time they would partake of their "god" in the form of bread and wine.

Krishna:

The Indian god Krishna too bears a tremendous resemblance to Jesus (pbuh) in the story of his mission and his divinity. He was the incarnation of the Indian's supreme god Vishnu (the preserver and protector of the world) in the womb of Devaki. The Hindoo prophet Bala predicted that a divine Savior would "become incarnate in the house of Yadu, and issue forth to mortal birth from the womb of Devaci (a Holy Virgin), and relieve the oppressed earth of its load of sin and sorrow." Upon Krishna's birth, a great chorus of angles proclaimed "In the delivery of this favored woman, nature shall have cause to exalt." His birth was indicated by a star in heaven. Although of royal blood, he was born in a cave. He was presented with gifts of sandalwood and perfumes. His foster father was told to flee and hide him lest king Kansa might take his life. King Kansa had ordered all male infants born on that night to be slain. One of his first miracles was the healing of a leper. He was later slain and this resulted in an

eclipse of the sun and a black circle forming around the moon. Spirits were seen on all sides and he descended into hell, rose again, and ascended into heaven with many people being witnesses to his bodily ascent. He will have a “second coming” in the future which his followers continue await. There are countless other similarities with what is known today as “Christianity” even though his religion was well established centuries before the birth of Jesus (pbuh). The accounts of Krishna’s childhood agree quite closely with the apocryphal accounts of Jesus’ childhood. In the ancient epic poems, Krishna is simply regarded as a great hero, it was not until about the 4th century BC that he was elevated to the position of a god.

Buddha:

Both books mentioned above have compiled a very detailed comparison of the legends of both Jesus (pbuh) and Buddha. The similarities are astounding. T.W. Doane has gone so far as to dedicate an entire chapter to this comparison, including a 48 point side-by-side narration from the time of their birth till the end of their lives on earth. Their conception, birth, mission, miracles, temptation, preaching, worship, prophecies, death, ascension, divinity, judgment of mankind, and many other matters are almost word-for-word exact copies of one another. Dr. Ansari records in his book the following words of the eminent Christian scholar S. M. Melamed:

“Yet the fact remains that Buddhist canons were already known to the Western world before the coming of Jesus. Today hardly any Indologist of note denies the organic connection between the two redemptive religions. So close is the connection between them that even the details of the miracles recorded between Buddhism and Christianity are the same. Of Buddha, too, it was told that he fed five hundred men with one loaf of bread, that he cured lepers and caused the blind to see.”

As far back as 1884, a German historian of religion by the name of Rudolph Seydel published a very detailed study demonstrating that all of the tales, miracles, similes, and proverbs of the Christian Bible have their counterparts in the much more ancient Buddhistic gospel.

The author of “Bible Myths” observes that even though Buddha has been elevated today to the position of God, still, Mr. Doane observes that

“There is no reason to believe that he ever arrogated to himself any higher authority than that of a teacher of religion, but as in

modern factions, there were readily found among his followers those who carried his peculiar tenets much further than their founder. These, not content with lauding during his life-time the noble deeds of their teacher, exalted him, within a quarter of a century after his death to a place among their deities - worshipping as a god one they had known only as a simple hearted, earnest, truth-seeking philanthropist."

Once again, this conforms exactly to the claim of the Qur'an that God was selecting prophets from every nation on earth (not just the Jews) and sending them to their people (and only to *their* people) to return them to the true worship of God alone, and that after their departure, their followers would not be content with themselves until they had managed to totally corrupt what their prophet had come to preach to them and even to go so far as to make this prophet himself the object of their pagan worship (see the Qur'an, Fatir (35):24).

Does this mean that Buddha was a true prophet of God? Only God Almighty Himself knows the answer to that question. However, it does appear that there at least exists the possibility that he might have been one of those many thousands of prophets and that his message may have started out as a true message of God which was later changed by mankind.

We have already seen in chapter one how Christian scholars today readily recognize the fact that for the first three decades C.E., "Christianity" remained a sect within Judaism and that the first fifteen Bishops of Christianity were circumcised Jews who worshipped in the synagogues of the Jews. We have seen how it was only after the introduction of Christianity to the Romans and the official "guardianship" of the Roman empire of the religion of Jesus (pbuh) that it began to see many of the "truths" of the mission of Jesus (pbuh) which were hidden from the very first apostles of Jesus (pbuh). We have seen how the "Trinity," the birth of Jesus (pbuh) on the 25th of December, the Easter festival and many other founding doctrines of Christianity were not recognized to be the "truth" until after the religion of Jesus (pbuh) was adopted by those people who for many centuries before that had been spoon fed the doctrines of "Trinity," "savior from sin," "incarnation of the Almighty," "death and resurrection," Christmas and Easter, "three days and three nights in hell," "only begotten of the almighty," "killed by the enemy," and many other matters which were later "inspired" to them by God in order to be "clarified" in the Bible so that they could be seen clearly.

Sadly enough, once all of this detailed evidence has been presented by Western scholars in support of the fact that all of these matters were acts of

pagan worship and belief centuries before the coming of Jesus (pbuh), even with all of this, the adamant orthodox will ever manage to find a way out. *“It is quite simple really,”* they will explain, *“All of these countless pagan cults from all over the earth must have had prior knowledge of the coming of Jesus and inserted the story of his life into pagan mythology centuries before his actual arrival.”*

The great and elect messenger of Allah, Jesus the son of Mary (peace be upon them both), is innocent of these pagan innovations which have been foisted upon him after his departure by those who did not fear God. He was a true messenger of God and would never dare to say otherwise. God is One. Period!. He is indivisible and inseparable. There is no God but He. He has no sons nor any equal. He does not hold mankind responsible for the sin of others, but only for their own worship. And God alone shall be the final judge of all of mankind on the Day of Judgment.

There are many other parallels that could be brought up in this comparison. However, we can not get into the details here, therefore, it shall be left up to the interested reader to read about them in the books mentioned above, or in the book “Mohammed A Prophesy Fulfilled,” by H. Abdul Al-Dahir, which I recommend highly.

Chapter 4: Jesus' second coming and "grace":

Many Christians claim that the total cancellation of the law of Moses after the departure of Jesus (pbuh), which Jesus (pbuh) himself practiced faithfully and fully throughout his lifetime, was warranted because they are in "grace" and awaiting the second coming of Jesus (pbuh) which will come any second now and establish the kingdom of God in great glory and power. Rather than argue the issue of grace and whether Jesus (pbuh) himself ever preached such a concept, we will instead present the following verses with regard to WHEN Jesus' second coming is supposed to occur. They are self explanatory but this has not prevented some from inventing new abstract meanings for them:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, THIS GENERATION shall not pass, till all these things be fulfilled."

Matthew 24:29-34

How many generations have passed since?

"But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner,

when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that THIS GENERATION shall not pass, till all these things be done.”

Mark 13:23-30

How many generations have passed now?

“And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall NOT HAVE GONE OVER THE CITIES OF ISRAEL, till the Son of man be come.”

Matthew 10:22

They have not only gone over all of the cities of Israel, but have dispersed throughout all of the Earth and we are still waiting.

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, THERE BE SOME STANDING HERE, which shall not taste of death, till they see the Son of man coming in his kingdom.”

Matthew 16:27-28

Are there any of those who were standing there who are alive to this day? Is this not further proof of mankind's tendency to put words in the mouth of Jesus (pbuh) which he never said?

(also see: Revelations 3:11, Rev. 22:7, Rev. 22:10, James 5:8, 1 Thessalonians 4:15-17,...etc.)

Regarding the verse of Mark, Tom Harpur says:

“Nevertheless, he (Jesus) apparently expected this cataclysmic event to occur very soon - in fact, during the lifetime of some of his followers”

For Christ's Sake, pp.37.

At first, the Christian community expected an imminent return of Christ. We are told that during the first century AD, the Christian community looked forward to the imminent return of Christ in glory and the establishment of the Kingdom. This hope carried on in the second century. When the second coming

failed to occur, the church organized itself as a permanent institution under the leadership of its bishops.

This, however, did not stop the predictions of “the second coming.” Some of the Christian sects that continue to preach this imminent second coming are the Seventh-Day Adventists, the Christadelphians, the Jehovah's Witnesses, and the Plymouth Brethren. For example, the “Adventists” believed that the second coming of Christ is imminent. They were taught this by the preaching of William Miller (1782-1849). On the basis of his study of the books of Daniel and Revelation, Miller predicted that March 21, 1844 was the precise date when Christ would return to earth. When this day came and went without the promised appearance of Christ, Miller changed his prediction to October 22, 1844. This time there was no doubt. On October 22, 1844, Christ would indeed return in glory and the Earth would be cleansed by fire, ushering in the millennium (a 1,000-year reign of righteousness and peace before the Last Judgment). When the designated date again passed without event, many believers drifted away.

The faithful remnant of Millers followers stood by him despite the fact that both of his prediction never materialized. The most significant of them are the Seventh-Day Adventists and the Advent Christian Church. The most noteworthy leader of the Seventh-Day Adventists was Ellen G. White (1827-1915) who shifted their emphasis to health reform. To this day, they are believed to number over 800,000 members.

Muslims too believe in the second coming of Jesus (pbuh). However, Muslims are told that Jesus (pbuh) was not forsaken by God to the Jews to be killed, rather, he was raised by God and it was made to appear to those present that he was crucified (Jesus' apostle Barnabas tells us that it was Judas the traitor who was taken to be crucified). Muslims are also told that he will not return to earth until just before the end of time, and not that he will return before the death of his own generation, as stated above.

Chapter 5 Various miscellanea

(Before continuing, please make sure you have read section 2.3)

“The Jews and Christians say: We are the sons of Allah and His loved ones. Say: Why then does He punish you for your sins? Nay, you are but mortals of His creating. He forgives whom He will, and punishes whom He will. Allah's is the dominion of the heavens and the earth and all that is between them, and unto Him is the journeying.”

The noble Qur'an, Al-Nissa (5):18

5.1 A Biblical picture of God

A Muslim believes that God is unlike anything we can imagine. No one can look at him and live. He never tires. He is All-Knowing, All-Seeing, All-Powerful, Perfect. All he needs do is decree a matter and it will be. Yet the language of the current Bible never fails to picture even God himself in undignified terms:

God goes for a stroll:

Genesis 3:8 *“And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.”*

God can not find Adam (not all-knowing):

Genesis 3:9-10 *“And the LORD God called unto Adam, and said unto him, Where are you? And he said, I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself.”*(from God?)

God does not know if Adam ate from the tree or not (not all-knowing):

Genesis 3:11 *“And he (God) said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?”*

Before looking for hidden meanings for the above verses, we should consider the following:

1) Read section 2.3.

2) If you were to give your child total, unconstrained freedom to do whatever he wants in your house, you only ask him “don't play with my stereo.” If he then goes ahead anyway and proceeds to dismantle it into fifty different pieces. If you know for a fact that he did it and you know exactly where he has hidden himself (maybe you had a hidden camera somewhere), would you walk all over

the house calling out “Where are you my son?,” “come out, come out wherever you are”?, or would you storm up to the place where he was hiding, pull him out by his ears, and punish him severely?

3) If you did not know where he was hiding, but knew what he had done without a doubt, would you, once you had found him, ask him: “why are you hiding? Did you break my stereo?” It is important to first attempt to think logically before looking for abstract meanings.

Note: For the Islamic version of this incident please read chapter 15.

God becomes tired and needs to be refreshed:

Exodus 31:17 *“It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.”*

Notice that the verse does not claim that God Almighty “abstained from work,” but rather that He “rested.” This implies that it is possible for God Almighty to experience fatigue and that He is not All-Mighty and All-Powerful since He sometimes needs to be “refreshed.”

God is not cognizant and/or is not eternally aware (not all knowing, all seeing, attentive and aware):

Psalms 44:23 *“Awake, why sleepest thou, O Lord? arise, cast us not off for ever.”*

When God finally becomes cognizant attentive and aware, He acts like a drunkard:

Psalms 78:65 *“Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.”*

The above verses are responded to by the Almighty in the noble Qur’an as follows:

“And verily We (God) did create the heavens and the earth in six days and no fatigue touched Us.”

The noble Qur’an, Qaf(50):38

“Allah! there is no god but He, the Living, the Sustainer and Protector. Neither slumber nor sleep overtake Him. His are all things in the heavens and the earth. Who can intercede in His presence except as He permits? He knows what is before and behind them. Nor do they encompass aught of His knowledge except as He wills. His throne does extend over the heavens and the earth and He feels no fatigue in preserving them. For He is the Most High, the Supreme.”

The noble Qur’an, Al-Baqarah(2):255

Jacob wrestles with God. God can not win against Jacob. Jacob sees God face to face:

“And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.”

Genesis 32:24-30

Many people claim the Jacob wrestled with an angel. Does this sound like he wrestled with an angel? Did Jacob (pbuh) say “I have seen the angel of God”? Did he say “I have seen the light of God” or some other statement that might have had an abstract meaning? No! He said **“I have seen God”** and just so that there would be no doubt in anyone's mind he added the words **“face to face.”** If Jacob (pbuh) had wrestled with an angel, then why would he need to say **“my life is preserved”**? Do people who see angels die? (Numbers 22:31, 2 Samuel 24:17, 1 Chronicles 21:16, ...etc.). If Jacob had seen the face of an angel then why would he name the place “the face of God”(peni-el), and not “the face of the angel”(peni-malak)? Indeed, this is how the great St. Augustine and many others understood this verse. This brings up another question. How do we reconcile this with point 25 in the table of section 2.2 (regarding seeing God)?

We are beaten over the head four times with the fact that a human (Jacob, peace be upon him) managed to out-wrestle God Almighty, but the translators realizing the fallacy of this concoction continually try to reinterpret this verse and make excuses for it. Notice how we are beaten over the head not once, but four times with the fact that this was GOD who was beaten by Jacob:

- 1) "I have seen GOD."
- 2) "FACE to FACE."
- 3) "And my life is preserved."
- 4) They called the place "Peniel" ("FACE OF GOD").

Are we now to believe that God wrestled with Jacob all night. He resorted to hitting Jacob (pbuh) below the belt, and in the end was *still* bested by Jacob ("I will not let thee go, except thou bless me")? When someone has you in a headlock and tells you: "do as I tell you," is he victorious or not?

God forbid! High exalted is He! Illustrious! Mighty! Magnificent! All-Powerful! Neither Moses nor Jacob would ever make such a claim. Nor would the other prophets of God. The great and noble prophets would never dare to claim that God had been reduced to a punching bag to further their own egos. Notice how we are encouraged to believe that it is not sufficient to humbly prostrate oneself before God, bowing down and beseeching Him for His favors in earnest prayer and in all submission. Rather it is necessary to slap Him silly and beat Him into the ground then force Him to bless the victor. Is this not preposterous? Does this not reek of tampering fingers? May God Almighty forgive me for even repeating these words.

God regrets his actions, God can not see the future, God can not change the past:
Genesis 6:6 "*And it repented the LORD that he had made man on the earth, and it grieved him at his heart.*"

It is not possible to regret doing something unless the result of this action was something bad that had not been foreseen and can not be changed. In Webster's New Dictionary (1990), the word "repent" is defined as follows: to regret, sorrow for, to wish to have been otherwise what one has done or left undone.

Thus, God is claimed to be:

- 1) Unable to see the future: If I know *for a certainty* that performing "action" will result in "result," then when "result" comes about I will not regret it

unless I was *forced* in the first place to perform “action.” There is a difference between “disliking” something and “regretting” something.

2) Unable to change the past if he wanted to: As per the above Webster's definition, to repent is to “wish to have been otherwise what one has done or left undone.” But if God is capable of doing all things, as a Muslim believes, then he does not need to “wish.” He simply decrees it and it is.

Also notice that God is not merely claimed to have regretted this action, but to have “grieved at His heart.” Webster's defines grief as: Deep sorrow caused by loss, distress. So according to this passage, God felt the deepest sorrow from the bottom of his heart. If one of us felt this kind of torment and was given the means to change matters, would we hesitate? God is not this helpless!

For the Islamic perspective on God Almighty, read the following:

God Almighty: Al-Ikhlās(112):1-4, Kaaf(50):38, Al-Aarāf(7):143, Al-Shurāh(24):11-12, Al-Anāam(6):3, Saba(34):27, Al-Zumar(39):1-7, Al-Hashir(59):21-24, Al-Hadeed(57):1-6

5.2 My grandfather did it (or: Is King David going to Hell?):

“A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.”

Deuteronomy 23:2

If we look at the genealogy of David the king (pbuh) we find:

“The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Phares and Zara of Thamar; and (1)Phares begat (2)Esrom; and Esrom begat (3)Aram; And Aram begat (4)Aminadab; and Aminadab begat (5)Naasson; and Naasson begat (6)Salmon; And Salmon begat (7)Booz of Rachab; and Booz begat (8)Obed of Ruth; and Obed begat (9)Jesse; And Jesse begat (10)David the king”

Matthew 1:1-6

Who is Phares, the son of Judas? Let us ask the Bible:

“And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot;

and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.”

Genesis 38:24-28

(Note: For some reason, the Old and New Testaments tend to spell names differently)

King David's ninth father, Phares the son of Judas (Pharez the son of Judah), according to the Old Testament, was a bastard. Does this mean that king David (pbuh), a great and pious messenger and the ancestor of Jesus (pbuh) (according to Matthew 1:1) shall not enter the congregation of the Lord? Try to remember this when you are told that Jesus (pbuh) inherited the kingdom of David (what then did he inherit?). This is not a Muslim's view of David (pbuh) nor Jesus (pbuh). Does this not reek of tampering hands? Please read section 2.3.

5.3 Poison yourself or be damned

As mentioned previously, the religion of Jesus (pbuh), as preached by him in the Bible in both word and actions, was a simple continuation, affirmation, and return to, the original message of prophet Moses (pbuh). The later concepts of “original sin,” “atonement,” etc. were not introduced into the teachings of Jesus by Jesus himself but by Paul and his followers. Paul and his followers succeeded in “spiritualizing” the message of Jesus and removing all obligation from it. Thus, the message of Jesus which was based upon faith and works was transformed into a message of faith without works and doctrines of sensationalism. To illustrate this point let us take the example of the following pop quiz:

- 1) Are you a Christian? Yes or no?
- 2) Do you truly believe? Yes or no?
- 3) Have you been baptized? Yes or no?

- 4) Mark 16:16-18 *“He that believeth and is baptized shall be saved; but he that believeth not shall be dammned. And these signs shall follow them that believe; (a) In my name shall they cast out devils; (b) they shall speak with new tongues; (c)They shall take up serpents; and (d) if they drink any deadly thing, it shall not hurt them; (e) they shall lay hands on the sick, and they shall recover.”*
- 5) Once again. Have you (a)been baptized and (b)do you believe?
 a) If **NOT** then you **WILL NOT BE SAVED BUT DAMNED**.
 b) If a Christian has been baptized and believes then they should exhibit the “signs” mentioned above, such as being able to drink any deadly poison (such as battery acid, etc.) and not be harmed. How about the other signs? Can all believing and baptized Christians lay their hand on any randomly selected terminally ill cancer patient or paraplegic and have him rise completely cured? Does this not require that the Christian world be completely free of all illness, doctors, and hospitals? According to this verse, should not all believing, baptized, Christians be able to do this if they truly believe are to be saved? If a Christian does not exhibit these signs, then does this not prove that they do not believe, and thus will not be saved but damned?
- 6) Go back to (1).

5.4 Who's will is stronger?:

In Deuteronomy we read that Moses was not to disturb the children of Ammon nor attempt to take their land:

“That the LORD spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day: And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.”

Deuteronomy 2:17-19

“Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.”

Deuteronomy 2:37

Yet Joshua tells of how Moses gave the land of Ammon to Gad as an inheritance:

“And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families. And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah;”

Joshua 13:24-25

God himself vowed to not give Moses (pbuh) even the smallest portion of the land of Ammon, yet Moses is now claimed to have taken it anyway (against God's will?) and given half of it to GC.E. Was this a slip of a scribe's pen? Is it a difference in “spelling”? Centuries of tampering with the word of God has left its mark.

5.5 Who bears the sin?:

“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”

Ezekiel 18:20

Remembering this, let us read:.....

Noah curses Canaan:

“And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.”

Genesis 9:18-25

If for a moment we are to believe that this was originally inspired by God and not a later insertion of mankind, and we are to believe that Noah (pbuh) would drink till he became falling-down drunk and naked. And we are to somehow assign the blame for this to Ham. Then, why curse Canaan (the son of Ham) why not curse Ham directly? Also, why curse *only one* of the four sons of Ham and not all of them (see Fig. 2)?

“And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.”

Genesis 10:6

Further, Ham did not uncover his father. He only happened upon his father by chance. He could not have known that he would find his father naked in the tent. His brothers Shem and Japheth were told by Ham of their father's condition. So they knew without having to actually see. If their roles were reversed, and Shem or Japheth were to have been in Ham's shoes, what would they have done differently? Is this justice? If I burn my own house down, and you call the fire department, shall I then randomly select one of your sons and curse him? Why? What could possibly justify such an action?

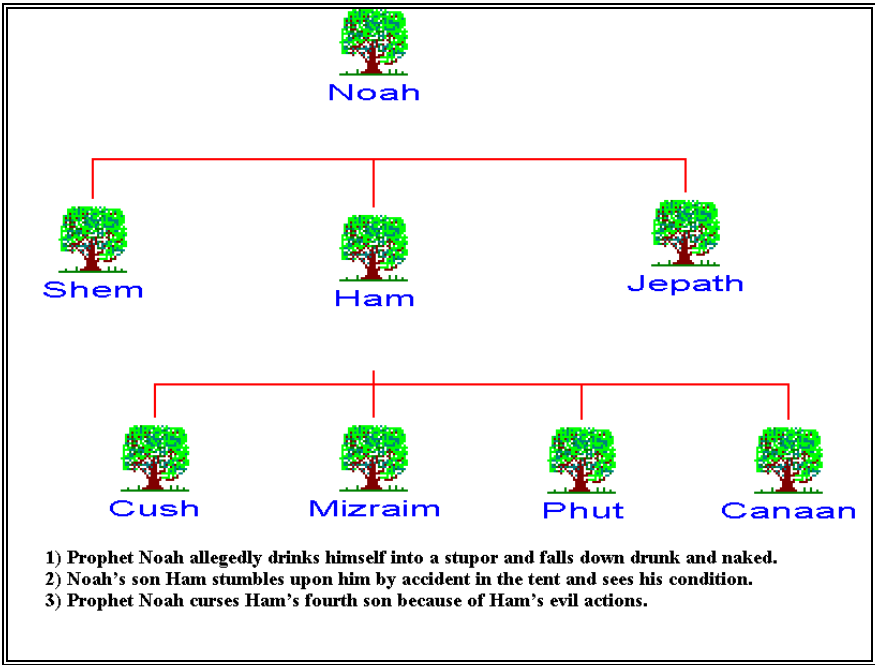


Fig. 2 The cursing of Canaan

One thing that people in Western countries today find hard to comprehend is that in the past, and even today in many Eastern countries, tribalism was a very strong force. A scandal in one tribe or an indiscretion of their ancestors would be powerful ammunition in the hands of their rivals. To have such scandals stated publicly by God himself would only strengthen the validity of that claim (please read section 2.3). If I were a Jewish descendant of Shem or Japhath and my neighbor were a son of Canaan, then I could beat him over the head day and night with the fact that he was a servant of my servants. God Himself said so.

“Verily, those who purchase a small gain at the cost of Allah’s covenant and their oaths, they shall have no portion in the Hereafter. Neither will Allah speak to them, nor (will He) look upon them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.”

The noble Qur’an, A’al-Umran(3):77

For a Muslim, many of the claims to be found in the Bible with regard to the prophets of God, and even God himself, are monstrous and preposterous. One is hard pressed to find a single prophet or messenger who was not a drunkard, an idolater, an adulterer, guilty of incest, a liar, and so forth. The Bible practically overflows with such stories from almost every Tom, Dick, and Harry. The messengers of God are even made to be guilty of multiple cases of adultery and worse. Abraham (pbuh) is alleged to be a liar and worse (Genesis 12:13). Noah (pbuh) a drunkard (Genesis 9:21). Lot (pbuh) a drunkard and guilty of incest (Genesis 19:30-38). Solomon (pbuh) a worshipper of idols in his old age (1 Kings 4-9), King David (pbuh) commits adultery with Uriah’s wife and then murdered her husband (2 Samuel 11:3-4,15-18), David’s son Ammon is guilty of incest and the rape of his half sister (2 Samuel 13:14). Aaron (pbuh) fashions an idol (the golden calf) for the Jews to worship (Exodus 32:1-4), to name but a very few of the many allegations to be found in the current Bible. We have already seen in section 2.3 how such fabrications found their way into the book of God (also see section 6.8) so we will not get into it here.

Muslims believe that God protects his messengers from erring in matters of faith. They can only err in matters of livelihood. For instance, a prophet can make a mistake in selecting which season to plant crops but he can not make a mistake in doctrine and worship. Why? Let us take the example of the most benign of these allegations, that of lying. When a prophet is sent by God to a group of people, he can expect the deck to be stacked severely against him. They will justly assume him to be a liar until proven, beyond a shadow of a doubt, to be otherwise. They will call him a liar even if they have no proof. A

prophet's message rests solely on his truthfulness. If he were ever to lie, even to save his life, then this would prove that he is capable of lying and that he has established for himself guidelines under which it is permissible to lie. This would undermine his whole message as no one could then be sure he had not convinced himself that the end justifies the means, and that in order to get them to become decent people he might be willing to fabricate lies against God himself.

How much worse to drink oneself into a stupor. Alcohol is the door to all evils. Once a person loses control of his faculties he will be capable of anything. Just look at the allegations presented against Lot³⁷ (pbuh). He who is willing to drink in such a fashion must realize that he will be accountable for his subsequent actions. It is not an acceptable excuse to say "I was drunk, I didn't know what I was doing." If your neighbor drinks himself into a stupor and then runs down your mother with his car, will you say "Its not your fault. You were drunk"? Think about the other allegations for a while and you will understand what we mean. Muslims believe that the prophets of God are above such actions.

A Muslim believes that when God selects a messenger, He chooses the best of the best. He chooses men who will be an inspiration and a good example for their followers. Why the insistence in the Bible that God has such poor judgment? If my prophets, which God sent to guide and teach me, are sinful people, can I not say "What is good enough for my prophet is good enough for me"?

The claim that God wanted to prove the fallibility of humans is quite flimsy. When we elect a congressman, do we look for a man of weak character who we know will use his position to steal and then say: "we did this to prove that thieves are people too," or do we look for the man with the most impeccable character? If this man then steals, do we say "he is only human, don't worry, we might have done the same," or do we say "Kick the son of a gun out of office and throw him in jail"? When a government sends an ambassador to another country to represent them, do they select a man who they know will bring their country disgrace and dishonor? Since God knows what is in our hearts (Deuteronomy 8:2), does this not make him the supreme judge of character? God's prophets are human, and thus, imperfect. However, they are not this low.

Even in this age of indulgence, we can find individuals of sterling character who rise above allowing themselves to become falling-down drunk. There are

³⁷ Lot is recognized by Muslims as a prophet of God.

monks who spend their whole life without a mate much less committing adultery. Incest is such a filthy word that even the most brazen criminal would be disgusted at such a thought. Are our highest examples of humankind less than these men?

Let us now look at another allegation against Jesus (pbuh). In John 2:1-10 we read about Jesus' (pbuh) alleged treatment of his mother. In these verses, Jesus (pbuh) is alleged to have said to his mother John 2:4

“Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.”

“Woman, what have I to do with thee?” Is this how a good Christian talks to his mother? The same mother who carried him in her womb for nine months and endured the pains of labor and birth for him. The same mother who endured the lies, accusations, and injuries of many with regard to her chastity because of him? The same mother who suckled him and raised him? Is this how the meek lamb of God is alleged to have responded to his mother's question? Can he find no better manner to address her than that which he used to address the adulteress in John 8:10: “.....*Woman, where are those thine accusers?*”?

In the Qur'an we read the story of the miraculous birth of Jesus (pbuh) wherein we find a defense of Jesus (pbuh) against such claims:

“Then she (Mary pbuh) brought him (Jesus pbuh) to her own folk carrying him. They said: 'O Mary, you have truly come with a most wicked innovation. O sister of Aaron, your father was not a wicked man nor was your mother a harlot'. Then she pointed to him. They said: 'How can we speak to one who is in the cradle, a young child?'. He spoke: 'Lo! I am the servant of God, He has given me the Scripture and appointed me a prophet. And has made me blessed wheresoever I may be, and has enjoined upon me prayer and charity so long as I live. And (has made me) dutiful toward my mother and not overbearing or miserable. So peace upon me the day I was born, and the day I die, and the day I shall be raised alive(the hereafter)”

The noble Qur'an, Maryam(19):27-33.

For the Islamic perspective on the prophets, read the following:

Jesus: Maryam(19).

Moses: Al-Aaraf(7):103-171, Yunus(10):75-93, Al-Bakarah(2):47-101, Al-Nisa (4):162, Al-Maidah(5):20-26.

Noah: Aal-Umran(3):33, Nooh(71):1-28, Al-Qamar(59):9-16, Yunus(10):71-75, Hood(11):36-49

Solomon: Al-Anbia(21):80-82, Al-Namil(27):15-44, Sad(38):30-40

Abraham: Al-Anaam(6):83-90, Al-Bakarah(2):124, Al-Bakarah(2):130-132, Al-Bakarah(2):135, Al-Bakarah(2):140, Al-Bakarah(2):258, Al-Bakarah(2):260, Aal-Umran(3):33, , Aal-Umran(3):67, Hood(11):75

David: Al-Anbia(21):79-80, Al-Namil(27):15-16, Al-Bakarah(2):251, Saba(34):10-11, Saad(38):17-26, Hood(11):69-76

Lot: Al-Aaraf(7):80-84, Hood(11):77-83, Al-Hijir(15):59-75, Al-Sharaa(26):160-175, Al-Namil(27):54-58, Al-Ankaboot(29):28-30

Aaron: Al-Aaraf(7):150, Al-Kassas(28):34, Al-Anbia(21):48, Taha(20):80-101, Maryam(19):53, Al-Aaraf(7):142-154

For the Islamic viewpoint on God's elect in the face of adversity read the chapter of Yusuf(12) where we find the story of Joseph and of his chastity and fear of God. Also, see Al-Anaam(6):84-90.

5.6 Like Jesus prayed:

When a Muslim prays or thanks God he does so in the same fashion that was taught to Abraham, Moses, Jesus, and all of the previous prophets of Allah. You will find that when a Muslim prays he places his forehead on the ground in total submission to God Almighty. Let us see how the prophets (including Jesus, pbuh) prayed:

Genesis 17:3 *“And Abram fell on his face: and God talked with him, saying,”*

Genesis 17:17 *“Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?”*

Exodus 34:8 *“And Moses made haste, and bowed his head toward the earth, and worshipped.”*

Numbers 20:6 *And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.*

Numbers 16:20-22 *“And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?”*

- Nehemiah 8:6 *And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with [their] faces to the ground.*
- Joshua 5:14 *“And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?”*
- Ezekiel 9:8 *“And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?”*
- 2 Chronicles 20:18 *“And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.”*
- Ezekiel 11:13 *“And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?”*
- Matthew 17:6 *“And when the disciples heard it, they fell on their face, and were sore afraid.”*
- Matthew 26:39 *“And he (Jesus) went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”*

5.7 Like Jesus' greeting :

From ancient times, the prophets of God including Moses, Joseph, David, Jesus, the angles of God and many others have made it their custom to greet the believers with the words “Peace be with you.” This can be seen in such verses as:

- Genesis 43:23 *“And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.”*
- Judges 6:23 *“And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.”*
- 1 Samuel 25:6 *“And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.”*

Numbers 6:26 *“The LORD lift up his countenance upon thee, and give thee peace.”*

1 Samuel 1:17 *“Then Eli answered and said, Go in peace”*

Luke 24:36 *“And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.”*

John 20:19 *“.....came Jesus and stood in the midst, and saith unto them, Peace be unto you.”*

John 20:26 *“.....then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.”*

And especially:

Luke 10:5 *“And into whatsoever house ye enter, first say, Peace be to this house.”*

Can anyone guess what Muhammad (pbuh) taught his followers to say when greeting each other or departing from each other? You guessed it! “Assalam alaikum” or “Peace be unto you.” Have you ever met a Christian who greets others with the words of Jesus (pbuh): “Peace be unto you” or departs with those words?

5.8 Thirty seven verses word for word?:

No comment

II Kings 19	Isaiah 37
1 And it came to pass, when king Hezekiah heard [it], that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.	1 And it came to pass, when king Hezekiah heard [it], that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.
2 And he sent Eliakim, which [was] over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.	2 And he sent Eliakim, who [was] over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.
3 And they said unto him, Thus saith Hezekiah, This day [is] a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and [there is] not strength to bring forth.	3 And they said unto him, Thus saith Hezekiah, This day [is] a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and [there is] not strength to

4 It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up [thy] prayer for the remnant that are left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to

bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up [thy] prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard [it], he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what

all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; [as] Gozan, and Haran, and Rezeph, and the children of Eden which [were] in Thelasar?

13 Where [is] the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest [between] the cherubims, thou art the God, [even] thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire: for they [were] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the

the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, [as] Gozan, and Haran, and Rezeph, and the children of Eden which [were] in Telassar?

13 Where [is] the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest [between] the cherubims, thou [art] the God, [even] thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,

19 And have cast their gods into the fire: for they [were] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

kingdoms of the earth may know that thou [art] the LORD God, [even] thou only.

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, [That] which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This [is] the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, [and] laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted [thy] voice, and lifted up thine eyes on high? [even] against the Holy [One] of Israel.

23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, [and] the choice fir trees thereof: and I will enter into the lodgings of his borders, [and into] the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago [how] I have done it, [and] of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou [art] the LORD, [even] thou only.

21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This [is] the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, [and] laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted [thy] voice, and lifted up thine eyes on high? [even] against the Holy One of Israel.

24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, [and] the choice fir trees thereof: and I will enter into the height of his border, [and] the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, [how] I have done it; [and] of ancient times, that I have formed

waste fenced cities [into] ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were [as] the grass of the field, and [as] the green herb, [as] the grass on the housetops, and [as corn] blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this [shall be] a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD [of hosts] shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow

it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities [into] ruinous heaps.

27 Therefore their inhabitants [were] of small power, they were dismayed and confounded: they were [as] the grass of the field, and [as] the green herb, [as] the grass on the housetops, and [as corn] blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this [shall be] a sign unto thee, Ye shall eat [this] year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into

there, nor come before it with shield, nor cast a bank against it.
33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses.

37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

5.9 Melchizedek, A god greater than Jesus?

In the Bible we can read about another god. His name is Melchizedek (or Melchisedec). He is first mentioned in Genesis

“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

This in itself may not be all that significant until we read Hebrews

“For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.”

Hebrews 7:1-4

Is this God's brother? Is this God's cousin? Is this a completely different God? For these are certainly divine attributes. According to the Bible in our hands today, Jesus (pbuh) had a beginning (he was “begotten”), and an end “*he gave up the ghost*” (Luke 23:46). This mighty being, however, is alleged to have had neither. It is stated plainly here *in the Bible*, that he was “*made like unto the son of God.*” Why do they not worship *him* then? The church now will allege that Jesus peace be upon him was “begotten” by God. Tell us what you mean when you say “begotten.” What did God Almighty do to “beget” Jesus (pbuh)? Further, if Jesus (pbuh) was “begotten,” but Melchisedec who was “*made like unto the Son of God,*” was not, then does this not make Jesus (pbuh) a “son of God” but Melchisedec an independent god with neither offspring nor parents? Is a god with no parents not greater than one who needs parents? Where is Melchisedec now?

From these verses we get the following picture:

- 1) Melchizedec is equal to the Son of God
- 2) Melchizedec's ministry is eternal
- 3) Melchizedec, unlike Jesus (pbuh), is an independent god, with neither father nor mother.
- 4) Melchizedec, unlike Jesus (pbuh), was never “born” or “begotten” but was ever present.
- 5) Melchizedec, unlike Jesus (pbuh), will never die but is eternally without death.
- 6) Everything but God has a beginning of days. Even air, water, and food have a beginning of days. Melchizedec, however, does not. Therefore, he is claimed to not need God nor water, food, nor air to breathe.

Does this not sound preposterous? Notice how when Jesus (pbuh), a man, is preached as being a god most people have no trouble with that. They are willing to see proof of his godhead even where it can not be found (see chapter one). This is because this is a well established doctrine in Paul's church. However, when the same Bible tells them in no uncertain terms that another man, Melchisedec, is a god, then they are willing to "interpret" the verses fifty different ways and attach to them all manner of abstract interpretations to disprove this claim since Melchisedec "cannot possibly" be a god. Why? Because the church has not told us to worship Melchizedec?. If the Bible remains the word of God then why should we place the words of men (the church) above the words of God?

Some people will object that: "Melchizedec was an imaginary character and not real." Once again, a valid possibility, so let us study this claim. Let us go back and read the above verses. Was prophet Abraham (pbuh) an imaginary character? Of course not! Well then, did Abraham "meet" a figment of his imagination upon returning from the "slaughter of the kings"? Was Abraham blessed by a figment of his imagination? Did he give a tenth of his spoils to a figment of his imagination?

I have searched far and wide in my quest for a logical answer to this dilemma. Many interpretations have been presented, however, these interpretations always attempt to either completely side-step the above issues, or when they do actually attempt to deal directly with them they say "of course it can not possibly be that the words are meant to be taken literally," with no valid explanation whatsoever. It is simply left up to the reader to have "faith" and only take the literal meanings of such words when they are applied to Jesus (pbuh), but when they are applied to others then they "can not possibly" be understood to be taken literally. Why?

It is easy to make excuses. It is much harder to keep an open mind. Many people have a tendency to quote only part of the command of the Bible. They read "*Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul*" and stop!. Well what about the rest of the verse? What about "*...and with all thy mind.*" I don't know about you, but my salvation is too precious a commodity to allow someone to dictate to me blind faith in doctrines they have inserted in the book of God, resulting in countless discrepancies. A truly unchanged religion of God must be able to convince me fifty ways from Sunday that it is faultless and unchanged by the hands of men. It should not need its propagators, and "correctors" to demand blind faith and my having to continually make excuses for it even though they themselves bear

witness to the continuous and unrelenting attempts of the church to “correct” and “clarify” the Bible over so many centuries.

5.10 The ultimate test of Jesus:

Many verses of the Bible make reference to the “three day and three night” prophesy (Matthew 20:19...etc.). Christian scholars themselves make mention of several cases throughout the Bible where people have put words in Jesus’ mouth (see chapter two). They also recognize many passages of the Bible as being of a questionable nature. However, let us simplify this matter a little in order to make it easier to recognize the tampering fingerprints of the unscrupulous. Let us start with the assumption that no human being ever added or removed a single word from the Bible and move on from there. Please try to stay with me on this and you will see how only a very small amount of logic will prove that Jesus (pbuh) never said these words:

You would be hard pressed to find a single Christian today who has not heard of the “three days and three nights” prophesy. Where do they get it from? They get it from “the Gospel of Matthew.” What does it say? If we read Matthew 12 we will see how the Jews were giving Jesus (pbuh) no end of trouble. They were constantly doubting him and refusing to accept him. They had seen countless signs of his prophethood but insisted on disbelieving. Finally they ask him for a sign of his prophethood. How does Jesus (pbuh) allegedly respond to this request? Does he draw their attention to his healing of the lepers and the blind? No. Does he draw their attention to his casting out of devils? No. Does he point out his raising of the dead? No. Does he mention any of his other countless miracles? No. Well, what does he say? He says:

“But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth”

Matthew 12:39-40

In effect, Jesus (pbuh) was claimed to have put all of his eggs in one basket. He was telling them that “NO” sign shall be given to them “BUT” the sign of Jonas. This *ONE* sign shall *ALONE* decide who is truthful, him or those who doubted him. This shall be the “be all end all” acid test of his truthfulness.

Now, what is “Good Friday”? “Good Friday” is the day Christians tell us Jesus (pbuh) was crucified. In Merriam Webster’s Collegiate Dictionary (tenth edition), it is defined as “*the Friday before Easter observed in churches as the anniversary of the crucifixion of Christ.*” This is also confirmed by the Bible:

“And now when the even was come, because it was the preparation, that is, the day before the Sabbath”

Mark 15:42

So the Bible tells us that Jesus (pbuh) died on Friday, just before nightfall.

According to the Bible, the Jews had been carting Jesus (pbuh) back and forth on “Good Friday” between Pontius Pilate and Harod trying to get a conviction and official sanction to crucify him. After all of this carting back and forth, they finally get him to the cross and hang him up on it. However, no sooner have they gotten him up on the cross than they are in a hurry to get him back down again. Why is that? It is because they believed that if he remained on the cross all night then he would defile their land.

“And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.”

Deuteronomy 21:22-23

So the Jews begged Pilate to break Jesus’ legs so that he would die quickly from suffocation:

“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away..”

John 19:31

About the sixth hour (twelve noon), Jesus is claimed to be in front of Pilate (John 19:14). According to the Bible (e.g. John 19:30), Jesus died around the ninth hour (three PM). During these three hours Jesus was dressed in purple with a crown of thorns and made fun of, spat on, abused and beaten, and then made to carry the cross to the location of his execution (John 19:17), the cross was planted in the ground, he was hung up on it, his title was written in Hebrew,

Greek and Latin on the cross, lots were cast and his clothes distributed, he spoke to one of the two thieves and to an apostle, many people passed before him and rebuked him, he was given something to drink, and he died, all of which took place in these three hours, and his legs were never broken. After that there was thunder, an eclipse, and an earthquake, the veil of the temple was rent in twain, and the dead came out of their graves. Jesus (pbuh) was then let down and placed in the shroud and the tomb. Early Sunday morning (the first day of the week according to the Jews), while it was still dark, Mary Magdalene visits the tomb alone (Mark 16:9, John 20:1) and finds the stone moved and Jesus (pbuh) missing. Let us count:

Event	Days	Nights
“Good Friday”	-	one
Saturday (the Sabbath)	one	one
Sunday morning	-	-
Total	one day	two nights

As you can see, it is impossible to add up the days and nights so that they equal “three days and three nights.” Assuming that Jesus (pbuh) waited until just before the arrival of Mary to leave the tomb, the Bible tells us that Jesus (pbuh) was in the ground for ONE day and TWO nights. Has the prophesy been fulfilled? Has the ONE “be all end all” sign to the Jews been established?

Further, it is important to remember that Jonah was swallowed alive by a whale and remained in its belly alive for three days. His miracle was not that the whale swallowed him, nor that it swallowed him whole, nor yet that he remained in its belly for three days (If I eat a piece of food and it remains in my stomach for three days, is this a “miracle?”). The miracle of Jonah was that HE DID NOT DIE. For Jesus to have properly fulfilled the prophecy, he would need to enter the tomb alive and come out alive just as Jonah entered the whale’s belly ALIVE and came out of its belly ALIVE. Why should Jesus give this of all signs if he was to die and be resurrected? Where is the “miraculous” similarity with the miracle of Jonah?

A Christian gentleman from Canada once asked us: “*Why do Muslims doubt that the scriptures always taught the death and resurrection of Jesus.*” Can we now see why Muslims recognize such claims to be later insertions and not the words of Allah’s elect messenger Jesus (pbuh) nor his most honorable apostles? Have we made anything up? Have we not been quoting directly from the same

Bible every Christian has at home? For more, please read Mr. Ahmed Deedat's book "Crucifixion or Cruci-fiction."

Indeed, Christian scholars are beginning to recognize that the text of Matthew 12:38-40 was in fact embroidered by the church in order to be able to claim that Jesus (pbuh) himself had prophesied the crucifixion. The original form of this verse can be seen in Mark 8:11-12, where we read:

"And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation."

... and that is all. There is no mention of "three days and three nights" nor "the sign of Jonah" nor anything else. These were all added on later (please read section 2.1 for more on this topic).

Paul alleged that the scriptures said that Jesus (pbuh) would be raised on the third day (1 Cor. 15:4). That is only his claim. Reality is quite different. One could search the OT scriptures until doom's day, and he would find nothing written about a Messiah who would rise from the dead on the third day. It just isn't there. For more on this topic, please read The Skeptical Review, 1991, Number Four: "Why Didn't They Know?"

As a side note regarding the renting of the veil of the temple and resurrection of the dead, Mr. Tom Harpur says

"The story of the saints' being resurrected from the tombs to the east of the city, just below the Mount of Olives, and going into Jerusalem is also the result of an attempt to give mythical form to the belief that Jesus was the "first fruits of them that slept," Surely an event of such stupendous dimensions, had it actually occurred, would have not only found its way into other Gospels (than Matthew) and letters in the New Testament, but would also have been recorded in some other Jewish or Roman historical source. Yet the record is silent."

For Christ's Sake, Tom Harpur, p. 102

It is also interesting to note that while those who were not apostles (such as Luke) give detailed descriptions of all of these most stupendous and earth-shaking events, in spite of that, the "Gospel of John," which was supposedly

written by the apostle John the son of Zebedee, found it completely unnecessary to mention any “renting of the veil of the temple”, or any “rising of the dead”, or any earthquakes, or any eclipses of the sun, or any of these other most stupendous events. Did the apostle John feel all of these events to be inconsequential and undeserving of mention, or has the church been “embroidering” the events of the crucifixion? Did the apostle John “not notice” the earth shaking beneath his feet, or the sun being blotted out above his head? Did he “not notice” the dead coming out of their graves? It is interesting to further note that such “mourning of all of creation” for the death of an important figure was not restricted to Jesus (pbuh). Only seventy years earlier, Julius Caesar’s death was documented to have been accompanied by similar stupendous acts of nature, as well as many members of the clergy after that. (Go back and read chapter three for more on this topic).

For more on the topic of these resurrected saints please read “The Skeptical Review,” 1992, Number One: “What Happened to the Resurrected Saints?” and also “The Skeptical Review,” 1992, Number Three: “More About the Resurrected Saints”

When prophet Muhammad’s infant son Ibraheem died, his death happened to coincide with an eclipse of the sun. All of the Muslims came running to him exclaiming “It is a miracle, the sun itself is mourning the death of your only son.” Upon hearing this, prophet Muhammad became very angry with them and said

‘The sun and the moon do not eclipse because of the death of any among mankind. They are but two signs among the signs of Allah. When you see them stand up and pray.’

Narrated by AbuMas’ud in Sahih Al-Bukhari

The priest and scholar Anselm Turmeda³⁸, who later became a Muslim says:

“This description of the tragedy you have already read has been completely derived from an old book. This record was written by a Jewish historian when Titus conquered and destroyed Jerusalem. Now we see the same phrases in the book of

³⁸ Anselm Turmeda (Anselmo Turmedo) was a highly respected Spaniard priest and scholar who later converted to Islam in the year 1420 C.E. (823 Hija) after extensive study of the Bible and the recognition of the prophesies of prophet Muhammad (pbuh) found therein. He later wrote the book “Tuhfat-ul- arib” detailing the evidence of tampering with the Bible.

Matthew. In other words, somebody has inserted these words into the Book of Matthew.”

(for more on Anselm, please read section 6.3 of this book)

5.11 Who was “Immanuel”?

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel (God is with us).”

Isaiah 7:14

Muslims are commanded in the Qur’an to believe in Jesus (pbuh) as a true and faithful prophet of God. For this reason, Muslims have no trouble believing that prophets of the Old Testament prophesied the coming of Jesus (pbuh). However, as we have already seen in chapter two, over the ages mankind continued to feel the need to embroider and improve upon the word of God. This was not restricted to merely inserting, deleting, or changing words as seen in previous chapters, rather, they even went so far as to try to “prove” their innovations through the citation of other ancient passages. There are many examples of this. One such example shall be studied here.

When members of the clergy read to their flock the verse of Isaiah 7:14, they then go on to explain to them: *“Do you see? Prophet Isaiah prophesied the coming of the God Himself. Immanuel means ‘God is with us,’ so this is not only a prophesy of the coming of God but also a prophesy of the ‘incarnation’ of God Almighty in the form of Jesus”.*

It is true, Immanuel does mean “God is with us.” However, this is a prime example of how the evangelists manage to constantly base their arguments on catch words or phrases and then quickly gloss over the details.

The phrase *“a virgin”* which we find in our English Bibles does not appear in the original Hebrew text. The word used is ‘almah {al-maw}’ meaning “a young woman of marriageable age”. The Hebrew word for “virgin” is bethwlah {beth-oo-law’}. When the Hebrew text is translated into Greek in the NT, it uses the word parthenos {per-then’-os}, which has a dual meaning; a young girl or a virgin. The translators have mistakenly chosen the latter. More recent and accurate versions of the Bible such as the Revised Standard Version present this verse as follows:

“Therefore, the Lord Himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel”

Isaiah 7:14 (RSV)

Biblical scholars have suggested that this prophecy was concerning the second son or possibly the third son of Isaiah by a Jewish maiden. It does not relate to Jesus or his virgin birth.

If Jesus (pbuh) was indeed intended by this prophecy, then why was he named “Jesus” and not “Immanuel” as the prophecy requires? Notice that the prophecy states that *“his NAME shall be Immanuel.”* It does not say that *“HE shall be Immanuel.”* There is a big difference between saying *“His name shall be ‘God is with us’”* and between saying *“He shall be God with us.”*

“Immanuel” is not the only name in the OT that contains the word “El” (God). There are hundreds of Hebrew names that consist of “El” and another noun. For example, “Ishmael” which means “God hears.” Did God’s sense of hearing come down to earth and live among us in the form of a man? Was God’s sense of hearing “incarnated” in the form of a man?. There is also “Israel” (prince of God), and “Elijah” (my God is Jehovah), and so forth. As we can see, it was a very common occurrence for Israelites to have such names. Neither prophet Isaiah, nor King Ahaz, nor any Jew ever thought that the prophecy was for God himself to come down and live among them.

In Genesis 28:19 we read *“And he called the name of that place Bethel (house of God)”*. Since the place was named “house of God,” does this mean that God lived inside this house?

In Genesis 32:30, we are told that Jacob (pbuh) called a piece of land *“Peniel”* (Face of God). The actual text states: *“And Jacob called the name of the place Peniel,”* is this the same as saying: *“And Jacob said this place is Peniel”?* Was the patch of land the *actual* face of God? Was the face of God “incarnated” in this piece of land?

Gabriel, the name of the angle of God, has been interpreted in Biblical references as having the general meaning of “Strength of God.” So, does this mean that the angle Gabriel is the “incarnation” of the “strength of God”?

“The name Immanuel could mean ‘God be with us’ in the sense ‘God help us!’”

Interpreter’s dictionary of the Bible, V2, p. 686.

Jesus (pbuh) was given his name by the angel Gabriel even before his birth (Matthew 1:21). Never was he named “Immanuel.” King Ahaz was in danger. His enemies were closing in. This is when a promise was made to show him a *sign*, a pregnant woman, not a virgin Mary (pbuh) who would not show up until many centuries after he had turned to dust. Can we see how the Trinitarian doctrine of incarnation was forced upon the message of Jesus (pbuh) through “bending” of the prophecies and general glossing over of the “trivial details”? For more on how the “incarnation” was forced upon the message of Jesus centuries after his departure, please read section 1.2.5.

5.12 Eli, Eli Lama Sabachthani:

Both Muslims as well as Christians affirm that God Almighty is a just and merciful God. Muslims believe that the sign of God’s mercy is that He multiplies the good deeds of mankind from ten to seven hundred times, or even more. He also counts an evil deed as a single evil deed or forgives it. The Church, on the other hand, claims that the sign of God’s mercy is that He sacrificed His only begotten son to save mankind. Let us study this claim:

If God Almighty decided to sacrifice His only son for the redemption of mankind, then we have one of two cases:

- 1) Jesus (pbuh) did not know of this plan and the fate God had decreed for him.
- 2) Jesus (pbuh) knew of this plan and the fate God had decreed for him.

In the first case, if Jesus (pbuh) did *not* know of God’s plan, then this insinuates that God either tricked Jesus (pbuh) into this fate, or God forced Jesus (pbuh) into this fate. In other words, Jesus’ mercy and sacrifice require God Himself to be savage, blood-thirsty, and ruthless. This, of course, is preposterous.

In the second case, if Jesus (pbuh) *did* know of this plan, then we are faced with three problems:

- a) If Jesus’ (pbuh) sole mission to mankind was to die on the cross, free them from the original sin, free them from the law of Moses (pbuh), and provide salvation for them, then why did he never in his lifetime mention it to his followers? Why did he not spend night and day drumming these new concepts into their minds? Why did he himself observe the commandments of Moses (pbuh) so completely and so faithfully even up till his alleged death? In Matthew 19:16-21 when Jesus (pbuh) was asked for the path to heaven, why did he emphasize the keeping of the commandments of Moses

but never mention the crucifixion nor the redemption or having “faith” in them? Why, when he was pressed for more, did he *still* not mention either a crucifixion nor a redemption but only claim that anyone who kept the commandments of Moses (pbuh) and sold his belongings would be “perfect”? Why did he not say “have faith in my crucifixion and forsake the commandments and you shall be ‘perfect’”?

- b) If Jesus’ (pbuh) sole mission to mankind was to die on the cross, free them from the original sin, free them from the law of Moses (pbuh), and provide salvation for them, then why, when he was in the garden of Gethsemane did he plead with God Almighty and implore Him “*Eli, Eli Lama sabachthani*”, meaning “my God, my God, why have you forsaken me?” (Matthew 27:46)? Why are the words of Matthew 27:46 the *only* words of *all* of the New Testament reported in their original Aramaic form? Could it be that Jesus’ alleged helpless cry left such a vivid impression of a man seemingly bereft of hope that anyone who heard them would remember the exact words? Why did he allegedly beseech God to “let this cup pass” (Matthew 26:39, Mark 14:36, Luke 22:42)? Did he get cold feet? Was he trying to back out of a fate he had previously accepted? Was the redemption of mankind not so important any more?
- c) If Jesus’ (pbuh) sole mission to mankind was to die on the cross, free all of Mankind from the original sin, free them from the law of Moses (pbuh), and provide salvation for them, then why when he spoke to the Canaanite woman in Matthew 15:22-8 did he refuse to heal her daughter on the grounds that he was sent to the Jews alone “*I am not sent but unto the lost sheep of the house of Israel,*”)? According to Jesus’ words in these verses, his mission was for the Jews alone, therefore it was not fitting for him to even *heal* a non-Jewess woman since in his own words “*It is not meet to take the children’s bread and to cast it to dogs.*” Was Jesus to die on the cross for the Jews alone? If Jesus (pbuh) did not see fit to even *heal* non-Jews then how could we claim that he knew and accepted from the beginning of time that he was going to endure torture, humiliation, and finally a very gruesome death in order to provide eternal salvation for all of mankind? Did God and Jesus (pbuh) not know when he was first sent what his ultimate mission would be? Did his mission change later on? Did they not decide that it was necessary for Jesus (pbuh) to die for the “original sin” until the end of Jesus’ mission?

Once again, we find both alternatives preposterous. As has been previously proven in chapter one from both the Old Testament as well as the Qur’an, mankind does not inherit sin, nor does God hold them responsible for the same. God only judges mankind according to their own individual actions and forgives much of their transgressions. Jesus (pbuh) was human messenger of God sent to

the Jews *alone* in order to return them to the message of Moses and discard the innovations that had crept into their book over the ages. The “universal messenger” (Muhammad, pbuh) would not come until six hundred years later. He would teach mankind that God Almighty was capable of all things and that mankind’s salvation lies within their own hands if they worship Him as He commanded and seek His boundless mercy.

5.13 Hiding the miracles:

When Mary Magdalene and Mary the Mother of Jesus saw Jesus (pbuh) after the alleged crucifixion and resurrection, he was wearing gardener’s clothing (John 20:15). What was the significance of Jesus wearing gardener’s clothing (as opposed to normal clothing)? Was it meant to be a disguise? If so, for what purpose?

Why were the women who visited the tomb terrified (Mark 16:8)? If Jesus (pbuh) had indeed foretold of his death and resurrection then should they not be overjoyed to see the alleged confirmation of this prophesy? What did they have to be terrified of if Jesus’ prophesy to them was being fulfilled before their very eyes? Should they not be ecstatic? Should they not be overjoyed? Did Jesus not publicly challenge the Jews that he would die and be resurrected after three days? (section 5.10 of this book). Should the two women not have been expecting his resurrection? Should they not have been awaiting it with the utmost anticipation?

If Jesus could conquer death and rise from the dead, why did he fear seeing the Jews after the crucifixion? Particularly as death had no more power over him?

“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.”

Romans 6:9

Why disguise himself, hide from the Jews and Romans, and appear only to the disciples? Surely, this was the great manifestation of his power and the fulfillment of the purpose of his creation according to the Church. What was the purpose in keeping it all a secret now? Are we not told in the Bible that Jesus (pbuh) told the Jews that they shall receive no sign except the “three days and three nights” sign? (Matthew 12:38-40) Are we not told that this would be his greatest sign to them? If all of this was true, and he had overcome death, and the Jews could no longer kill him, why did he not go marching with all of the

disciples into the middle of town and shout at the top of his lungs to the Jews: “Here is the verification of my greatest challenge to you, come and see for yourselves”? Why issue the challenge if he is not willing to show up and prove his truthfulness to those he has challenged? Why show himself only to those who didn’t need to be convinced? Why not show himself to those who disbelieved so that they might recognize their error and be saved eternally?

The Church fathers have struggled with this conundrum for centuries in an effort to make sense of it. Their explanations however have all been based on mere conjecture or strange and illogical interpretations. For example, the third century Church father Origen (185-254AD) comments

“Christ avoided the judge who condemned him, and his enemies, that they might not be smitten with blindness.”

Life of Jesus, David Strauss, p. 738

Others have suggested that Jesus did not show himself to those he had challenged because that would have compelled them to believe! or because they would not have believed even had they seen him so there was no use trying? (i.e. What about all of the “neutral” onlookers who would have believed had he publicly shown himself to the Jews as he had promised?). All of these attempts have been doomed to failure since they have all avoided addressing the actual cause of this problem. Specifically, that someone’s fingers have been tampering with the text. ...Something to think about.

On the other hand if, Jesus (pbuh) was a human being who was not crucified but had been protected by God from the hands of the Jews, and if his ministry were about to come to an end, and if he needed to see his disciples one last time and deliver one last parting sermon to them, and the Jews were eager to kill him at the first sign of his presence, then it would be completely logical for him to disguise himself and stay out of the public eye. What reason can there be for him to so severely stifle and hide his greatest miracle and challenge to the Jews and the most powerful confirmation of his mission and his prophecies if he had truly said these things and they were not later additions of unscrupulous tampering fingers?

5.14 Was “Christ” a “Christian”?:

If we were to ask a random Christian off the street: “What was the religion of Jesus?” They would unhesitantly respond: “Christianity.” If we were then to

ask: “Did Jesus himself ever use this word? Did he ever call his religion ‘Christianity’ or call his followers ‘Christians?’” If this Christian knows his Bible, he will say, “No.”

“So,” we would continue, “once again, what was his religion?” If this Christian knows his Bible he will now respond “Judaism.” “That’s right!,” we would affirm, “Jesus was a Jew! He followed the religion of Moses!” (read chapter one). “According to the Bible, Jesus lived and died never having violated a single aspect of the true Mosaic religion. He fasted when they fasted. He prayed as they prayed. He observed the Sabbath as the Jews did. He never in his life tasted pork. He was circumcised like all faithful Jews, and he ordered his followers to keep the commandments of the God ‘till heaven and earth pass’ (Matthew 5:17-18).” So Jesus (pbuh) was a Jew! He followed the religion of Moses (pbuh). The word “Christianity” was not invented till long after the departure of Jesus (pbuh). We have already demonstrated in chapter one how everything from the Catholic Encyclopedia, to countless Christian scholars, to Western encyclopedias, in addition to many other Christian sources all confirm that the true founder of “Christianity” was the Jew named “Saul of Tarsus.” More popularly known as “Saint Paul.” According to the Bible, it was only after Jesus’ (pbuh) death that the religion he observed so faithfully was nullified. This was done upon the authority of “Saint Paul” who had never met him in the flesh, and who claimed that he was receiving divine “visions” from Jesus’ ghost *ordering* him to nullify that which Jesus (pbuh) observed throughout his life and commanded his followers to observe “till heaven and earth pass.”

Now, we will ask: “If Jesus was a Jew, then where did ‘Judaism’ come from?” Once again, the respondent will most likely jump up and say: “From Moses!” “So Moses introduced Judaism?” we would ask. “Of course!” he would reply. We would then ask: “Was prophet Abraham a Jew?” Again, this man would more than likely respond “Of course!” We would now ask “was prophet Adam, the first human, a ‘Jew’? “Were all of the prophets of God Jews?” He would not be sure.

We would respond: “Well then, did Moses ever call his religion ‘Judaism?’” Once again, if this person knows their Bible then they will respond: “No.” So, we would continue: “Where does the word ‘Jew’ come from then?” If he does not know, then we would explain that it comes from “Judah.” Judah was the son of Jacob (Israel), who was the son of Isaac, who was the son of Abraham (pbuh).

So, if neither Abraham nor Moses (pbuh) introduced “Judaism,” and it was named after prophet Abraham’s (pbuh) great grandson, then it is only logical to ask: what was prophet Abraham’s religion? What was prophet Adam’s religion?

In general, what was it that all of the prophets from Adam through Jesus (pbu) preached? The Qur'an has the answer, but it needs a little explanation.

Since we have now found the origins of "Christianity" and "Judaism," it is only fair to do the same with "Islam." "Islam" is an Arabic word which means "Submission to the will of God(alone)." The word "Muslim" is derived from this word. "Muslim" means "one who has submitted to the will of God(alone)."

"O People of the Scripture! Why do you argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have you then no sense? Verily! you are those who argue about that which you have some knowledge: Why then do you argue concerning that which you have no knowledge? Allah knows and you know not. Abraham was not a Jew, nor yet a Christian; but he was an upright 'Muslim' (he surrendered to Allah), and he did not worship other than Allah. Verily! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet(Muhammad) and those who believe; and Allah is the Ally of the believers"

The noble Qur'an, A'al-Umran(3):65-68.

"Say: 'Truly, my Lord has guided me to straight path, an upright enduring religion, the religion of Abraham, the true belief (i.e. the True Islamic Monotheism-- to believe in One God and to worship none but Allah, alone) and he was never amongst those who worshipped others with Allah."

The noble Qur'an, Al-Ana'am(6):161-163

"And strive hard in the cause of Allah as you ought to strive. He has chosen you, and has not imposed upon you in religion any hardship; the faith of your father Abraham [is this]. It is he who has named you Muslims of old time, and in this (Qur'an), that the messenger may be a witness over you, and that ye may be witnesses over mankind. So perfect [your] prayer, pay the poor-due, and cling fast to Allah. He is your Patron. What an Excellent Patron and what an Excellent Supporter!"

The noble Qur'an, Al-Hajj(22):78

"Say (O Muslims): We believe in Allah and that which is revealed unto Us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob and the sons of Jacob, and that which Moses and Jesus received, and that which the

Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered (literally: "we are Muslims")."

The noble Qur'an, al-Bakarah(2):136

5.15 Will Judas judge Israel?

"When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."

Matthew 19:25-30

This one is very simple. Jesus (pbuh) is alleged here to be speaking to all twelve of his apostles and telling all twelve of them that they shall sit on twelve thrones judging the tribes of Israel on the Day of Resurrection. So, the logical question becomes: who are these twelve who he is addressing? Let us ask the same "Gospel of Luke" and see what it says:

"And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor."

Luke 6:13-16

So, according to the gospel of Luke, Jesus (pbuh) allegedly promised the traitor Judas that he has a throne reserved for him in heaven. Not only that, but he shall sit on this throne judging the twelve tribes of Israel on that day. It is obvious that Judas is included because Jesus says "YOU shall ..." In other words he is addressing the twelve men who are standing before him. He also explicitly mentions the word "twelve thrones." The twelfth can not be "St. Paul", the self-

appointed replacement for Judas, since Jesus (pbuh) never met Paul. So Paul was not present in this meeting where Jesus addressed all of his apostles and told them that “THEY” shall judge Israel from twelve thrones.

Once again, the tampering fingers have left their mark.

5.16 Does God need a “blood atonement”?

“And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there was certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Which is easier, to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.”

Mark 2:1-12

As seen in chapter one, when Paul came with his new and innovative ideas on how to improve upon the message of Jesus (pbuh), he began by dropping specific commandments. This continued until he decided that his alleged “visions” were sufficient authority to completely discard all of the commandments which both prophet Moses as well as prophet Jesus (pbut) both observed very strictly throughout their lives. The fact that both of these prophets are well known to have spent their lives commanding their followers to uphold these laws and commandments is casually brushed aside by “St. Paul.”

His “visions,” we are told, are higher in authority than the commands of Jesus (pbuh) during his lifetime.

Once Paul was finished nullifying the law of God through Moses and Jesus and simplifying the religion for them he began to get many converts. This is because *his* “Christianity” only required “faith” and no actual work (Romans 3:28). But faith without work was too flimsy a concept to build one’s whole way of life around. Paul needed a stupendous and monumental event to have faith IN in order for his claims to be accepted by anyone. Thus the original sin and the atonement were born.

Paul claimed that God Almighty had created mankind inherently sinful and as inheritors of “the sin of Adam.” He claimed that this hereditary burden was so great that the creator of all of the heavens and earth, and yes, the creator of the concepts of sin and forgiveness themselves, could not forgive this sin. This, in Paul’s estimation, was beyond God’s capabilities. Paul preached that the only way the creator of the heavens and the earth and everything in-between could forgive this sin was to have his sinless “only begotten son” beaten, spat on, stripped, whipped, cut, humiliated, and finally killed in the most gruesome and drawn-out way known to man at the time; by hanging on the cross, and thus becoming a curse upon mankind.

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree”

Galatians 3:13:

Only then would God be able to forgive this sin.

However, if we were to read the words of Jesus (pbuh) in Mark 2:9 we would find that Jesus (pbuh) informs us that for him to tell a man that his sins are forgiven is much easier than to cure a paralytic and cause him to walk, and since Jesus (pbuh) had the power to cure paralytics, therefore, he demonstrates to us that forgiving sins is much easier for him.

However, we already know that God Almighty the “Father” of all believers

“And call no [man] your father upon the earth: for one is your Father, which is in heaven”

Matthew 23:9

We further know that God Almighty is greater in power than all humans, including Jesus:

"..my Father is greater than I",

John 14:28

Finally, we know that Jesus (pbuh) gets his power from God:

"I can of mine own self do nothing..."

John 5:30

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:"

Acts 2:22

So it stands to reason that what is easy for Jesus (pbuh) is trivial and inconsequential for God Almighty Himself. Thus, if Jesus (pbuh) can forgive sins with the utmost ease simply by uttering the words "your sins are forgiven you," then it is well within the ability of God Almighty Himself to do the same simply by willing it, even without uttering a word. Indeed, we can even read in the Bible:

"Who [is] a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth [in] mercy."

Micah 7:18

"Nevertheless, He (God), [being] full of compassion, forgave [their] iniquity, and destroyed [them] not: yea, many a time turned He His anger away, and did not stir up all his wrath. For He remembered that they [were but] flesh; a wind that passeth away, and cometh not again."

Psalms 78:38-39

"I, [even] I, [am] he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Isaiah 43:25

Well, how then does God Almighty forgive our sins? Is He able to simply say "you are forgiven" to those who turn to Him in repentance or must He first

sacrifice a sinless individual before He can do this? To get the answer let us read the Bible:

“It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.”

Jeremiah 36:3

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

Isaiah 55:7

“I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.”

Psalms 32:5

“By mercy and truth iniquity is purged...”

Proverbs 16:6

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”

2 Chronicles 7:14

“But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: [and] not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, [and] doeth according to all the abominations that the wicked [man] doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not

your ways unequal? When a righteous [man] turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked [man] turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn [yourselves] from all your transgressions; so iniquity shall not be your ruin.”

Ezekiel 18:21-30

“To do righteousness and justice [is] more acceptable to the LORD than sacrifice.”

Proverbs 21:3

“For I (God) desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.”

Hosea 6:6

“Wherewith shall I come before the LORD, [and] bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, [or] with ten thousands of rivers of oil? shall I give my firstborn [for] my transgression, the fruit of my body [for] the sin of my soul? He hath shewed thee, O man, what [is] good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

Micah 6:6-8

“To what purpose [is] the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; [it is] iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto

me; I am weary to bear [them]. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

Isaiah 1:11-18

This is indeed the teachings of Islam. In the Qur’an, we are told that mankind were created to inhabit the earth. When Adam and Eve were first created, they were allowed to abide in the garden. However, soon after they ate from the tree and God sent them down to earth. Once Adam realized his error he was remorseful and repentant, however, he was the first man. He did not know how to repent or how to seek forgiveness. So, God Almighty provided him with a revelation teaching him how to ask for God’s forgiveness. Adam did so and God accepted Adam’s repentance. God did not mandate gruesome and torturous blood sacrifices of the sinless or anything else. He simply forgave Adam’s sin. We can read this story in the Qur’an:

“And We said: O Adam! Dwell you and your wife in the Paradise, and eat from it freely with pleasure and delight wherever you will, but do not approach this tree or you both will be of the wrongdoers. But Satan made them slip therefrom (the Paradise), such that he expelled them from that in which they were. And we said: Decend, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment until a time. Then Adam received from his Lord words³⁹ (of revelation), and He pardoned him. Verily! He is the Forgiving, the Merciful. We said: Decend, all of you, from hence; but whenever there comes to you a guidance from Me, then whosoever follows My guidance, there shall no fear come upon them neither shall they grieve. But they who disbelieve and deny our revelations, such are the dwellers of the Fire. They shall abide therein forever”

The noble Qur’an, Al-Baqarah(2):35-39

³⁹These words are mentioned in the Qur’an in Al-Aaraf(7):23: **“They (Adam and Eve) said: ‘Our Lord! We have wronged ourselves. And if You do not forgive us and have mercy upon us, we shall certainly be among those who have lost”**

“Say: O My slaves who have been prodigal to their own hurt (through excessive sin)! Despair not of the mercy of Allah. Verily Allah forgives all sins. Truly, He is the Oft-Forgiving, the Most-Merciful.”

The noble Qur’an, Al-Zumar(39):53

Anas ibn Malik narrated in Mishkat Al-Masabih the following:

“Allah’s Messenger (pbuh) stated that Allah said, “O Son of Adam, as long as you supplicate to Me and have hope in me I will pardon you in spite of what you have done, and I do not care. O Son of Adam, if your sins were so numerous as to reach the lofty regions of the sky, then you asked My forgiveness, I would forgive you, and I do not care. O Son of Adam, if you were to meet Me with enough sins to fill the earth, then met Me, not associating anything with Me (in worship), I shall greet you with its equivalent in forgiveness.”

Narrated by Al-Tirmidhi. And Ahmad and Al-Darimi transmitted it from AbuTharr.

For more on this topic please read section 1.2.3.20.

Chapter 6: Muhammad in the Bible.

“Those who follow the Messenger, the unlettered Prophet whom they find written in the Torah and the Gospel with them. He enjoins upon them that which is right and forbids for them that which is evil. He makes lawful for them all things that are good and prohibits for them all that is foul and he relieves them from their burden and the fetters that they used to wear. Then those who believe in him, honor him, assist him, and follow the light which is sent down with him: they are the successful. Say (O Muhammad): ‘O Mankind! Verily I am the messenger of Allah to you all. The One to Whom belongs the dominion of the heavens and the earth, no god is there but He. It is He who gives life and causes death. So believe in Allah and His messenger, the unlettered prophet who believes in Allah and His Words, and follow him that you may be guided’ ”

The noble Qur'an, Al-A'araf(7):157-158.

“And when there came to them a messenger from Allah, Confirming what was with them, a party of the people of the book threw away the book of Allah behind their backs as if (it had been something) they did not know”

The Qur'an, Al-Bakarah(2): 101

“And because of their breaking of their covenant, We have cursed them and made hard their hearts. They change the words from their places and they forget a portion thereof”

The noble Qur'an, Al-Maida(4): 13.

Before starting this topic, let me first clear up a common misconception. Many Christians require of all Muslims to either accept all of the Bible or to reject all of the Bible. Therefore, they sometimes find a Muslim's attitude towards the Bible bewildering. For this reason, I will explain how a Muslim is commanded to deal with the Bible.

Muslims are told that Allah Almighty sent down an “Injeel” upon Jesus (pbuh). The Qur'an then goes on to describe how mankind later changed this “Injeel” and altered its original message to them. For this reason, Muhammad (pbuh) told all Muslims to deal with the Bible with respect since it started out as the true word of God. Muhammad (pbuh) told his followers that if they were to reject the whole book, then they might be rejecting words that remain the true word of God. He told them that the Qur'an had been sent down to “bear witness over” that which was changed by mankind in the Bible and to return it to the

original teachings of God through its own guardianship. We read this in the Qur'an:

“And unto you (O Muhammad) have We revealed the Scripture (Qur'an) with the truth, confirming that which was before it of the Scripture, and a watcher/corrector over it. So judge between them by that which Allah has revealed, and follow not their desires away from the truth which has come unto you..”

The noble Qur'an, Al-Maidah(5):48.

The actual word used in this verse was the Arabic word “Muhaimin” which means “Guardian/warden/overseer/watcher/protector.” For this reason, Muhammad (pbuh) commanded them to accept only that which is verified by the Qur'an and to reject that which contradicts the Qur'an.

Muslims have recorded that the “people of the book” at the time of Muhammad (pbuh) had been expecting a new prophet to be coming soon. There are many historical reports to this effect. We are told that the Jews of Yathrib (Al-Madinah Al-Munawarah) were constantly threatening its Arab citizens with his impending arrival and that they would follow him and slaughter them in a similar manner as A'ad and Iram where slaughtered, and this was one of the major reasons that the Arabs of Yathrib followed Muhammad (pbuh) so quickly. To beat the Jews to him. There are also other similar stories, such as the story of Salman Al-Farisi, the story of the monk Bahira, and the story of Al-Najashi, the king of Ethiopia among many others.

There are many predictions of the coming of Jesus (pbuh) in the Old Testament. Many Christians have even told us that the Bible has predicted much of what has occurred after the time of Jesus (pbuh) including the Pope and Israel. Unlike the Jews, Muslims do not contest the claimed prophesies of the coming of Jesus (pbuh) since the Qur'an commands them to believe in him. We have also seen in the verse which was presented at the very beginning of this chapter how the Qur'an tells us that both the Torah of Moses as well as the Injeel (Gospel) of Jesus both contain prophesies of Muhammad However, if we ask the Christians whether they can find any mention of Muhammad (pbuh) in the Bible, their immediate response is an emphatic “No!” But if the Bible has predicted all of these other things then we must ask: why does it have absolutely nothing at all to say about the man who single-handedly convinced many billions of people over the ages to believe in the miraculous birth of Jesus (pbuh), his message, the piety and chastity of his mother Mary (pbuh), the miracles of Jesus (pbuh), and the fact that he was one of the greatest messengers of God for all time?

There is not a single prophesy in the Old Testament that mentions Jesus (pbuh) by name. Messiah, translated “Christ” is not a name. It is a description, *a title*. It means “the anointed one.” Even “Jesus” is not Jesus’ true name. “Jesus” is a Latinized version of the Hebrew name “Yeshua,” which itself is the shortened form of “Yehoshua” - God Saves. When the Christians claim that a verse professes the coming of Jesus (pbuh) what they have done is to compare *the description* found in that verse to Jesus (pbuh) and if it fits him then they say that it speaks of him. Using the Christian’s same system we claim that there is indeed not one, but more than TEN verses in the Bible that speak of the coming of Muhammad (pbuh) as God’s last messenger, but that previous commentators have misunderstood them (just as the Christians tell us that the Jews have done with the Old Testament prophesies of Jesus, pbuh). The reader will notice that in what is to follow the verses are explained very simply, using the obvious meanings of the words themselves without having to resort to forced abstract and metaphysical meanings for these verses. These verses speak about *major* events, locations, and milestones in Islamic history as well as the characteristics of both Islam and Muhammad (pbuh).

Now the prophesies:

“Those unto whom We gave the Scripture recognize him (Muhammad) as they recognize their sons. But verily, a party of them conceal the truth while [well] they know it”

The noble Qur’an, al-Baqarah(2):146

6.1: Three distinct prophesies:

In the Bible we read of the test that the Jews applied to Jesus (pbuh) in order to ascertain his truthfulness. The Jews had a prophecy that required Elias to come before Jesus (pbuh):

“Elias verily cometh first”

Mark 9:12

(also John 3:28). They had not seen Elias yet so they doubted the claim of Jesus (pbuh). Jesus, however, responded to them that Elias had already come but that they did not recognize him. In Matthew we read:

“But I say unto you, That Elias is come already, and they knew him not.....Then the disciples understood that he spake unto them of John the Baptist.”

Matthew 17:12-13

John, however refutes the claims of Jesus (pbuh). This is one of the Christian's "dark sayings of Jesus" that their scholars have tried to reconcile for centuries. We will leave this matter for them to work out among themselves (This matter is resolved in the Gospel of Barnabas. Please see chapter 7 for more).

Now, in John we read

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.”

John 1:19-21

We notice that there are three distinct prophecies here: 1) Elias, 2) Jesus, 3) That prophet. The Jews were not waiting for two prophecies, but three. This can be further clarified by reading John:

*“And they asked him, and said unto him, Why baptizest thou then, if thou be:
a) not that Christ,
b) nor Elias,
c) neither that prophet?”*

John 1:25

If “that prophet” were Jesus (pbuh) wouldn't the third question in both verses be redundant? Further, we must remember that “That prophet” can not apply to any prophet before the time of Jesus (pbuh) because at the time of Jesus (pbuh) the Jews were *still waiting for all three*. Notice how when we let the Bible speak for itself, without forcing the holy spirit or other supernatural meanings on it in the commentary, or forcing three questions to be only two, how clear these verses become. For much more evidence in this regard, please read chapter 7 regarding the Dead Sea Scroll prophecies of “two messiahs” and how the Jews who wrote the scrolls and who were waiting for the coming of Jesus (pbuh) clearly state in these scrolls that they were waiting for not one, but *TWO* messiahs, the first of which would be announced by an eschatological prophet.

6.2: Foretells the story of the chapter of “Al-Alak”:

“And the vision of all is become unto you as the words of a book that is sealed, which [men] deliver to one that is learned, saying, Read this, [I pray thee]: and he saith, I cannot; for it [is] sealed: And the book is delivered to him that is not learned, saying, Read this, [I pray thee]: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, [even] a marvelous work and a wonder: for the wisdom of their wise [men] shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? [Is] it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.”

Isaiah 29:11-18

Prophet Muhammad (pbuh) was illiterate. His entire life he never learned to read nor write. The exact circumstances of this first revelation were as follows: It was the habit of Muhammad (pbuh) to frequently remove himself from the midst of his fellow Arabs and their heathenistic actions and spend many days secluded in the cave of “Hiraa” in the mountains of Makkah where he would pray to God according to the religion of Abraham (pbuh). After many years of this, and having reached the age of forty (610AD), the angel Gabriel suddenly appeared before him and ordered him to “*Iqra!*” (read, recite, repeat, proclaim). Muhammad (pbuh), in his terror thought he was being asked to read, so he stammered: “*I am unlettered.*” The angel Gabriel again ordered him to “*Iqra!*” Muhammad (pbuh) again replied: “*I am unlettered.*” The angel Gabriel now took a firm hold of him and commanded him “*Iqraa in the name of Allah who created!*”. Now Muhammad (pbuh) began to understand that he was not being asked to read, but to recite, to repeat. He began to repeat after him, and Gabriel revealed to him the first verses of the Qur’an, those at the beginning of the chapter of Al-Alak(96):

“Read(Iqraa): In the name of your Lord who created, Created man from a clot. Read(Iqraa): And your Lord is the Most Bounteous, Who teaches by the pen, Teaches man that which he knew not.”

The noble Qur’an, Al-Alak(96):1-5

As mentioned above, the actual word angel Gabriel used to address Muhammad (pbuh) was the Arabic word “Iqra.” It is derived from the Arabic root word “qara”. However, if we were to go back to the original Hebrew form of the verses of Isaiah 29:11, we would find that the actual word which is translated into English as *“Read this [I pray thee]”* is the Hebrew word qara’, {kaw-raw’}. Is it not an amazing coincidence that the Hebrew text used not only a word with the same meaning, but the exact same word itself?

Verse 11 of Isaiah tells us that the final book (the Qur’an) was revealed to previous prophets, however, they could not read it. It was “sealed” for them because it was meant for the last prophet, and until the last prophet’s time came, the people would not yet be able to “bear” this message (John 16:13). It was also sealed for them because it was revealed in Arabic.

“A Book whereof the verses are explained in detail; a Qur’an in Arabic for people who have knowledge”

The noble Qur’an, Fussilat(41):3

“Had We made this as a Qur’an (in a language) other than Arabic, they would have said: ‘Why are not its verses explained in detail? What! An Arab and non Arabic?’ Say: ‘It is a Guide and a Healing for those who believe; and for those who disbelieve, there is a heaviness (deafness) in their ears, and it is a blindness upon them: They are as those who are called from a place far distant (so they neither hear nor understand)’”

The noble Qur’an, Fussilat(41):44

For more details on why the Arabic language was selected as the language of the Qur’an, please read chapter 13.

Indeed, the Qur’an was revealed to a man who could neither read nor write so that it might be apparent to mankind that he could not have received it from the writings of man, but only from God Almighty.

“Neither did you (O Muhammad) read any book before it, nor did you write any book with your right [hand]. In that case,

indeed, the followers of falsehood might have doubted Nay, it is but clear signs in the breasts of those endowed with knowledge: and none but the unjust reject Our signs.”

The noble Qur'an, Al-Ankaboot(29):48-49.

As we see in the above verses of Isaiah, by the time Prophet Muhammad (pbuh) received this book from God, mankind will have been reduced to worshipping God in words alone, while their hearts shall be far removed from true belief. They will have forsaken the true belief in God in favor of “*the precept of men*” (the laws of men). We have already seen the confirmation of this in chapter one where we learned how “St. Paul” managed to totally replace the message of Jesus (pbuh) with his own message, and how the later followers of Paul believed that they were justified in using force to get the first Christians to accept their gospels. We also saw how they burned Gospels that were accepted as authentic in the first centuries CE, and killed all Christians who did not “convert.” Finally, we also saw how St. Paul managed to reduce the message of Jesus (pbuh) to mere “words” of “faith” with no concrete actions or commandments required of them (i.e. Romans 3:28).

Verse 14 now goes on to explain how when mankind accepts this situation, then the wisdom of the wise men shall perish and all that shall be left is mankind's corruption. Once again, we have seen this in chapter one, where we learned the historical details of how the followers of Jesus (pbuh) and the apostles were murdered and their books destroyed.

This is indeed the same situation described by Muhammad (pbuh) in one of his sayings. In Sahih Al-Bukhari we read that Abdullah ibn Amr ibn Al-'As said:

“I heard Allah's Apostle (pbuh) saying, ‘Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of them remain, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.’”

In verse 15, we are told that there will remain among those corrupt individuals those who shall know the truth but shall strive to hide it from becoming known. Once again, we have seen this in chapters, one, and two. For more, see chapter 7. Once again, when the Qur'an was revealed, it confirmed this situation, we read:

“Those unto whom We gave the Scripture recognize (this prophet) as they recognize their sons. But lo! a party of them conceal the truth which they themselves know.”

The noble Qur’an, Al-Baqara(2):14

“And whether you hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.”

The noble Qur’an, Al-Mulk(67):13

Verses 16 goes on to tell us how this treachery, concealment of the truth, and “overturning” of verses, laws, and obligations shall be exposed, and the wicked shall be held accountable for their deeds. Yet again, in the Qur’an we read:

“That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they used to do”

The noble Qur’an, Ya-seen(36):65

“And (remember) the day that the enemies of Allah shall be gathered to the Fire so that they will (all) be collected there. Till, when they reach it, their hearing and their eyes and their skins will testify against them as to what they used to do. And they will say to their skins ‘Why did you testify against us?’ They will say: ‘Allah has caused us to speak, [for He is] the One who caused all things [which He willed] to speak, and He created you the first time, and unto Him you are returned”.

The noble Qur’an, Fussilat(41):19-21.

“O People of the Scripture! Now has Our messenger come unto you, revealing to you much of that which you used to hide in the Scripture, and forgiving much. Now has come unto you light from Allah and plain Scripture,”

The noble Qur’an, Al-Maidah(5):15

“They did not estimate Allah with an estimation due to Him when they said: “Nothing did God send down to man [by way of revelation]” Say: “Who then sent down the Book which Moses brought?- a light and guidance to man: But you make it into [separate] sheets for show, while you conceal much [of its contents]: and [by which] you were taught that which you knew not yourselves nor [did] your fathers [know it]?” Say: ‘Allah

[sent it down]': Then leave them to plunge in vain discourse and trifling."

The noble Qur'an, Al-An'am(6):91

Finally, we read in Isaiah 18 that when this final message is revealed to this "unlettered" prophet, those who have been lost in darkness and ignorance through the work of the corrupt shall be brought out of their ignorance and their darkness and shall be returned to the true message of God.

"Wherewith God guides all those who seek His good pleasure unto paths of peace. He brings them out of darkness unto light by His decree and guides them unto a straight path."

The noble Qur'an, Al-Maidah(5):16

"And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path."

The noble Qur'an, Al-Hajj (22):54

As we saw at the very beginning of this chapter, this very prophesy was mentioned quite clearly in the Qur'an:

"Those who follow the Messenger, the unlettered Prophet whom they find written in the Torah and the Gospel with them. He enjoins upon them that which is right and forbids for them that which is evil. He makes lawful for them all things that are good and prohibits for them all that is foul and he relieves them from their burden and the fetters that they used to wear. Then those who believe in him, honor him, assist him, and follow the light which is sent down with him: they are the successful"

The Qur'an, Al-A'araf(7):157.

The complete story is narrated by Aisha (pbuh) in Sahih Al-Bukhari:

"The commencement of the Divine Inspiration of Allah's Apostle was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continually for many days before wishing to see his family. He used to take with him provisions for the stay and then come back to (his wife) Khadeejah to eat his food again as before.

One day suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (pbuh) replied, "I do not know how to read." The Prophet (pbuh) added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, "I do not know how to read." Thereupon he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but again I replied, "I do not know how to read (or what shall I read)?" Thereupon he caught me for the third time and pressed me, and then released me and said, "Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous."“(96):1-3.

Then Allah's Apostle (pbuh) returned with the Inspiration and with his heart trembling. He went to Khadeejah the daughter of Khuwaylid (his wife) and said, "Cover me!" She covered him until his fear subsided. After that he told her everything that had happened and said, "I fear that something may happen to me." Khadeejah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving people afflicted with calamities."

Khadeejah then accompanied him to her cousin Waraqah ibn Nawfal ibn Asad ibn AbdulUzza, who, during the pre-Islamic period became a Christian and used to write in the Hebrew alphabet. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight.

Khadeejah said to Waraqah, "Listen to the story of your nephew, O my cousin!" Waraqah asked, "O my nephew! What have you seen?" Allah's Apostle described that which he had seen. Waraqah said, "This is the one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live until the time when your people will turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to that which you have brought was greeted with hostility; and if I remain alive until the day when you will be turned out then I should support you strongly."

But after a few days Waraqah died (see section 6.4 and chapter 10 for the confirmation of this prophesy of Muhammad, pbuh, being ‘driven out’)

6.3 A “Paraclete” like Jesus:

In the Bible we can find the following four passages wherein Jesus (pbuh) predicts a great event:

John 14:16 *“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever”*

John 15:26 *“But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me”*

John 14:26 *“But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”*

John 16:7-14 *“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you.”*

In these four verses, the word “comforter” is translated from the word “Paraclete” (“Ho Parakletos” in Greek). *Parakletos* in Greek is interpreted as “an advocate”, one who pleads the cause of another, one who councils or advises another from deep concern for the other’s welfare (Beacon Bible commentary volume VII, p.168). In these verses we are told that once Jesus (pbuh) departs, a Paraclete will come. He will glorify Jesus (pbuh), and he will guide mankind into all truth. This “Paraclete” is identified in John 14:26 as the Holy Ghost.

It must be pointed out that the original Greek manuscripts speak of a “Holy *pneuma*.” The word *pneuma* {pnyoo’-mah} is the Greek root word for “spirit.” There is no separate word for “Ghost” in the Greek manuscripts, of which there are claimed to be over 24,000 today⁴⁰. The translators of the King James Version of the Bible translate this word as “Ghost” to convey their own personal understanding of the text. However, a more accurate translation is “Holy Spirit.” More faithful and recent translations of the Bible, such as the New Revised Standard Version (NRSV), do indeed now translate it as “Holy Spirit.” This is significant, and will be expounded upon shortly.

All Bibles in existence today are compiled from “ancient manuscripts,” the most ancient of which being those of the fourth century C.E. Any scholar of the Bible will tell us that no two ancient manuscripts are exactly identical. All Bibles in our possession today are the result of extensive cutting and pasting from these various manuscripts with no single one being *the definitive* reference.

What the translators of the Bible have done when presented with such discrepancies is to do their best to choose the correct version. In other words, since they can not know which “ancient manuscript” is the correct one, they must do a little detective work on the text in order to decide which “version” of a given verse to accept. John 14:26 is just such an example of such selection techniques.

John 14:26 is the only verse of the Bible which associates the *Parakletos* with the Holy Spirit. But if we were to go back to the “ancient manuscripts” themselves, we would find that they are not all in agreement that the “Parakletos” is the Holy Spirit. For instance, in the famous the Codex Syriacus, written around the fifth century C.E., and discovered in 1812 on Mount Sinai by Mrs. Agnes S. Lewis (and Mrs. Bensley), the text of 14:26 reads; “*Paraclete, the Spirit*”; and not “*Paraclete, the Holy Spirit*.”

Is this just nit picking? “Spirit” or “Holy Spirit,” what’s the big deal? Obviously they both refer to the same thing. Right? Wrong! There is a big difference. A “spirit,” according to the language of the Bible simply means “a prophet” See for instance:

⁴⁰ On page 287 of the Oxford Companion of the Bible we read: “*there is no distinct term for spirit in the language of the Bible; the concept was expressed by the metaphorical use of the words that mean, literally, wind and breath (Hebr. ruah; Grk. Pneuma)..*”

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world,”

1 John 4:1-3:

(also see 1 John 4:6), or an inspired *human*, for example read 1 Corinthians 2:10, 2 Thessalonians 2:2, ...etc.

We have already exhibited in chapters one and two many documented cases of deliberate modification of the Biblical text by members of the Christian clergy themselves, as well as deliberate large scale projects to “correct” the Bible, and the writings of “the early fathers,” (such as the deliberate insertion of the verse of 1 John 5:7 which is now universally discarded). It is, therefore, possible that either:

- 1) The word “Holy” could have been dropped by a careless copyist., or
- 2) Someone could have inserted the word “Holy” to convey his personal understanding of the text.

Which was it? In order to arrive at the answer we must follow the same path of detective work the Biblical scholars themselves do. We must study the characteristics of the “Paraclete” and compare them to both the “Holy Spirit” and to a “Spirit.” Muslims believe that Muhammad (pbuh) was the one intended and not the Holy Ghost. In the Christian’s own “Gospel of Barnabas” Muhammad is mentioned by name here. The Trinitarian church, however, has done its utmost to obliterate all existing copies of “The Gospel of Barnabas,” and to hide it from the masses or to label it a forgery (see chapter 7). For this reason, it becomes necessary to show that even the Gospels adopted by Paul’s church also originally spoke of Muhammad (pbuh).

1) Christian scholars see evidence of tampering:

In the famous “Anchor Bible” we find the following quote:

“The word parakletos is peculiar in the NT to the Johannine literature. In John ii Jesus is a parakletos (not a title), serving as a heavenly intercessor with the Father ... Christian tradition has identified this figure (Paraclete) as the Holy Spirit, but scholars like Spitta, Delafosse, Windisch, Sasse, Bultmann, and Betz have doubted whether this identification is true to the original picture

and have suggested that the Paraclete was once an independent salvific figure, later confused with the Holy Spirit."

The Anchor Bible, Doubleday & Company, Inc, Garden City,
N.Y. 1970, Volume 29A, p. 1135

We are about to see some of the evidence that goes to prove this position.

2) Does the Holy Spirit "speak" or "inspire":

The Greek word translated as "hear" in the Biblical verses ("*whatsoever he shall hear, that shall he speak*") is the Greek word "akouo" {ak-oo'-o} meaning to perceive sounds. It has, for instance, given us the word "acoustics," the science of sounds. Similarly the verb "to speak" is the Greek verb "laleo" {lal-eh'-o} which has the general meaning "to emit sounds" and the specific meaning "to speak." This verb occurs very frequently in the Greek text of the Gospels. It designates a solemn declaration by Jesus (pbuh) during his preachings (For example Matthew 9:18). Obviously these verbs require hearing and speech organs in order to facilitate them. There is a distinct difference between someone "inspiring" something and him "speaking" something. So the Paraclete will "hear" and "speak," not "inspire."

Muhammad (pbuh), as seen above, did indeed fulfill this prophesy. Whatsoever he "HEARD" from Gabriel (The Qur'an), the same did he physically "SPEAK" to his followers. In the Qur'an we read:

"(God swears) By the star when it falls!: Your comrade (Muhammad) errs not, nor is he deceived; Nor does he speak of (his own) desire. It is naught save a revelation that is revealed (unto him)."

The noble Qur'an, Al-Najm(53):1-4

3) The Holy Ghost was already with them:

In the above verses we read "*if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*" The comforter can not be the Holy Ghost because the Holy Ghost (according to the Bible) was "with" them already (and even quite active) long before the coming of Jesus (pbuh) himself and then throughout his ministry. Read for example.

Genesis 1:2 "And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters."

1 Samuel 10:10 “And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.”

“And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.”

1 Samuel 11:6

“Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?”

Isaiah 63:11

“For he (John the Baptist) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.”

Luke 1:15

“And the angel answered and said unto her, The Holy Ghost shall come upon thee.”

Luke 1:35

“And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost”

Luke 1:41

“And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,”

Luke 1:67

“And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.”

Luke 2:25

“And it was revealed unto him by the Holy Ghost (Simeon), that he should not see death, before he had seen the Lord's Christ.”

Luke 2:26

“And the Holy Ghost descended in a bodily shape like a dove upon him (Jesus), and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”

Luke 3:22

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.”

John 20:21-22

Did they or did they not already receive the Holy Ghost? Was Jesus (pbuh) not still with them when they received the Holy Ghost? Was the Holy Ghost not with Simeon, Mary, Elisabeth and Zacharias before the birth of Jesus (pbuh)? Was the Holy Ghost not with Moses (pbuh) when he parted the seas? There are many more similar verses to be found in the Bible. In the above verses, we are told that if Jesus (pbuh) does not depart then the “parakletos” will not come. Thus, the “Holy Ghost” cannot be the one originally intended since it was already with them. The contradiction is quite obvious.

4) Selective translation: Jesus (pbuh) too is a Paraclete:

The word “Paraclete” is applied to Jesus (pbuh) himself in 1 John 2:1

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate(parakletos) with the Father, Jesus Christ the righteous.”

1 John 2:1

Notice how the translators have managed to translate this exact same word one way (advocate) in reference to Jesus (pbuh) and another (comforter) with regard to the coming “parakletos.” Why would they want to do such a thing? The reason is that the translators did not want the Christians, after reading

“we have an advocate(parakletos) with the Father, Jesus Christ the righteous”

to then read

“And I will pray the Father, and he shall give you another advocate(parakletos).”

Can we see why this would make them nervous?

Well, what was Jesus (pbuh)? He was a prophet! Read:

“...This is Jesus the prophet of Nazareth of Galilee.”

Matthew 21:11

and “..Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people”

Luke 24:19:

...etc. (see more in section 1.2.3.12).

Muhammad (pbuh) was also a prophet of God. We have already demonstrate in chapter one how the verses of the Bible themselves prove quite conclusively that Jesus (pbuh) was neither a god nor part of God Almighty, but an elect messenger of God. The concept of his divinity was concocted by Paul and his ministry during the first three centuries after the departure of Jesus (pbuh) and is explicitly refuted by the Bible itself and Jesus’ apostles (see section 1.2.5).

5) “Another” Paraclete:

Now go back to John 14:16 and notice the words *“another Paraclete.”* If the comforter is the Holy Ghost then how many Holy Ghost’s are there? The word “another” is significant. We have already seen how this term is applied to Jesus (pbuh) himself. In English, “another” may mean “One more of the *same* kind” or “one more of a *different* kind.” If the latter were the one intended then the current Christian interpretation might bear some merit. However, if “One more of the same kind” was what was intended then this is positive proof that the coming Paraclete would be just like Jesus (pbuh), a *human being* and a *prophet*, not a *ghost*. The actual Greek word used was the word “allon” which is the masculine accusative form of “allos” {al’-los}: “Another of the *SAME* kind.” The Greek word for “another of a different kind” is “heteros” {het’-er-os}.

Prof. Abdul-Ahad Dawud (formerly Rev. David Benjamin Keldani, Bishop of Uramia)⁴¹ says:

⁴¹ Professor `Abdul-Ahad Dawud was formerly known as Reverend David Benjamin Keldani, Roman Catholic Bishop of Uramiah. Before converting to Islam, he was a very active member of the Roman Catholic church in both publication as well as preaching.

“The adjective ‘another’ preceding a foreign noun for the first time announced seems very strange and totally superfluous. There is no doubt that the text has been tampered with and distorted.”

Muhammad in the Bible, Prof. Abdul-`Ahad Dawud, p. 211

“The Paraclete is a parallel figure to Jesus himself; and this conclusion is confirmed in the fact that the title is suitable for both. It is clear from 14:16 that the source thought there were sendings of two Paracletes, Jesus and his successor, the one following the other”

The Gospel of John a Commentary, Rudolf Bultmann, p. 567

6) “Parakletos” or “Periklytos”?:

Some scholars believe that what Jesus (pbuh) said in his own Aramaic tongue in these verses represents more closely the Greek word “Periklytos” which means the admirable or glorified one. This word corresponds exactly to the Arabic word “Muhammad” which also means the “admired one” or “glorified one.” In other words, “Periklytos” is “Muhammad” in Greek. There are several similar documented cases of similar word substitution in the Bible. It is also quite possible that both words were contained in the original text but were dropped by a copyist because of the ancient custom of writing words closely packed, with no spaces in-between them. In such a case the original reading would have been: *“and He will give you another comforter(Parakletos), the admirable one(Periklytos)”* (See examples of many similar cases in the Biblical text in *“The Emphatic Diaglott”*).

In his book “Muhammed in the Bible”, Professor `Abdul-Ahad Dawud, formerly Rev. David Benjamin Keldani, Roman Catholic Bishop of Uramiah,

He traveled extensively, and due to his position as a Catholic Bishop he became intimately acquainted with many languages, such as Arabic, Hebrew, Aramaic, Syriac, Latin, Greek, and others. His extensive contact with all of the many and varied sects of Christianity left many nagging questions constantly on his mind. In 1900 he retired to his small villa in the middle of vineyards near the celebrated fountain of Chali-Boulaghi in Digala, and there for a month spent his time in prayer and meditation, reading over and over the Scriptures in their original texts. He finally sent in his resignation to the Archbishop. His conscience would no longer allow him to preach doctrines which he could not verify through the Holy Texts. All attempts to dissuade him from his resignation failed. He became a Muslim in 1904 after extensively studying the prophecies of Muhammad in the Old and New Testament.

submits a much more eloquent and scholarly presentation in defense of these assertions, far beyond the limited abilities of this humble author. For those who wish to read a truly scholarly study of this matter, you may obtain a copy of that book. The following is a very brief quotation from that book:

“The ‘Paraclete’ does not signify either ‘consoler’ or ‘advocate’; in truth, it is not a classical word at all. The Greek orthography of the word is Paraklytos which in ecclesiastical literature is made to mean ‘one called to aid, advocate, intercessor’ (Dict. Grec.-Francais, by Alexandre). One need not profess to be a Greek scholar to know that the Greek word for ‘comforter or consoler’ is not ‘Paraklytos’ but ‘Paracalon’. I have no Greek version of the Septuagint with me, but I remember perfectly well that the Hebrew word for ‘comforter’ (mnaheem) in the Lamentations of Jeremiah (I. 2, 9, 16, 17, 21, etc.) is translated into Parakaloon, from the verb Parakaloo, which means to call to, invite, exhort, console, pray, invoke. It should be noticed that there is a long alpha vowel after the consonant kappa in the ‘Paracalon’ which does not exist in the ‘Paraklytos.’ In the phrase (He who consoles us in all our afflictions) ‘paracalon’ and not ‘Paraklytos’ is used. (I exhort, or invite, thee to work). Many other examples can be cited here. There is another Greek word for comforter or consoler, i.e. “Parygorytys” from ‘I console’.....The proper Greek term for ‘advocate’ is Sunegorus and for ‘intercessor’ or ‘mediator’ Meditea”

Muhammad in the Bible, Prof. Abdul-`Ahad Dawud, pp. 208-209

God Almighty describes His final prophet Muhammad (pbuh) in the noble Qur’an with the following words:

“And We (God) have not sent you (O Muhammad) but as a mercy to all creation”

The noble Qur’an, Al-Anbiya(21):107

“Verily, there has come unto you a messenger (Muhammad) from among yourselves. It grieves him that you should endure hardship. [He is] fearful for you. For the believers [he is] full of pity, merciful.”

The noble Qur’an, Al-Tawba(9):128

7) “He” not “It”:

Notice the use of **“he”** when referring to the Paraclete and not **“it.”** If we read John 16:13, we will find no less than SEVEN occurrences of the masculine pronoun “He” and “Himself.” There is not another verse in the 66 books of the Protestant Bible or the seventy three books of the Catholic Bible which contains seven masculine pronouns, or seven feminine pronouns, or even seven neuter genders. So many masculine pronouns ill befits a ghost, holy or otherwise. The word “Spirit” (Greek, pneu'ma), is of a neutral gender and is always referred to by the pronoun “it.”

Mr. Ahmed Deedat says:

“When this point of seven masculine pronouns was mooted by Muslims in India in their debates with the Christian missionaries, the Urdu (Indian) version of the Bible had the pronouns presently changed to SHE, SHE, SHE! so that the Muslims could not claim that this prophecy referred to Muhammad (pbuh) - a man! This Christian deception I have seen in the Bible myself. This is a common trickery by the missionaries, more specially in the vernacular. The very latest ruse I have stumbled across in the Afrikaans Bible, on the very verse under discussion; they have changed the word “Trooster” (Comforter), to “Voorspraak” (Mediator), and interpolated the phrase - “die Heilige Gees” - meaning THE HOLY GHOST, which phrase no Bible scholar has ever dared to interpolate into any of the multifarious English Versions. No, not even the Jehovah’s witnesses. This is how the Christians manufacture God’s word.”

“Muhammad, the natural successor to Christ,” Ahmed Deedat,
p. 51

8) He will guide you into all truth:

In the above verses Jesus (pbuh) is quoted as saying *“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.”* What does Jesus (pbuh) mean by *“ye cannot bear them now”*? If we were to read the Bible, we would find many verses throughout the Bible wherein Jesus (pbuh) bemoans the lack of understanding he was constantly greeted with from his disciples throughout his ministry:

“And he(Jesus) saith unto them(the disciples).....O ye of little faith.”

Matthew 8:26

“...and (Jesus) said unto him(Peter), O thou of little faith.”

Matthew 14:31

“he (Jesus) said unto them(the disciples), O ye of little faith.”

Matthew 16:8

“And he(Jesus) said unto them(the disciples), Where is your faith?”

Luke 8:25

Notice that these are not common Jews who he is saying these words to, but his own elect disciples. The Bible vividly illustrates how he is constantly going out of his way to simplify matters for them and to speak to them as one speaks to little children. However, even at that, they still misunderstand. He is finally driven to frustration and made to say:

“And Jesus said, Are ye even yet without understanding?”

Matthew 15:16

and *“And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you?”*

Luke 9:41

We are even told that his own people did not accept him:

“He came unto his own, and his own received him not.”

John 1:11

Jesus (pbuh) had *“all truth,”* but he could not give it to them because they were not fit to receive it. Therefore, he told them that another would come after him who shall guide them into *“all truth”* which they could not receive from him. He tells us that the one who will come will *“teach you all things.”* This one who will guide them into *“all truth”* is described as *“The spirit of truth.”* We have already seen how the word “spirit” in the Bible is synonymous with the word “Prophet.” Muhammad (pbuh), even before he became the prophet of Islam was known among his people as “Al-sadik Al-amin,” which means “The truthful, the trustworthy.” Thus, it becomes apparent that Muhammad was indeed *“the spirit of truth.”* Since the departure of Jesus (pbuh) and to this day,

the “Holy Ghost” has not taught mankind a single new truth not revealed by Jesus (pbuh) himself.

It is important to notice the words “*ALL truth*” and “*MANY things.*” “Many” and “All” means more than one. What new and innovative teachings has the Holy Ghost given mankind which were not taught by Jesus (pbuh)? The Qur’an says:

“O mankind! The messenger (Muhammad) hath come unto you with the truth from your Lord. Therefore believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is the All-Knower, the All-Wise.”

The noble Qur’an, Al-Nissa(4):120

“We (God) have sent you (O Muhammad) with the Truth, as a bringer of glad tidings and a warner.”

The noble Qur’an, Al-Baqarah(2):119

“Those are the Verses of Allah. We recite them upon you (O Muhammad) in Truth. And verily, you are among the messengers.”

The noble Qur’an, Al-Baqarah(2):252

9) He shall glorify me:

The Paraclete “*shall glorify me*” and will “*testify of me.*” Muhammad (pbuh) did indeed testify of Jesus (pbuh) and did indeed glorify him and raise him and his mother to their well deserved stations of honor and piety and even made it an article of faith for every Muslim to bear witness to this. Just one of the many examples of this is:

“And the angels said ‘O Mary, Allah gives you glad tidings of a Word from Him, his name is Messiah, Jesus son of Mary, High honored in this world and the next, of those near stationed to Allah.”

The noble Qur’an, A’al-Umran(3):40.

Nobody seems to recognize this fact as being at all extraordinary. People generally look upon the Jews as true worshippers of God and followers of a legitimate faith, even if they do consider them misguided by not following Jesus (pbuh) but killing him. Their book is even incorporated into the Bible as the faultless word of God. On the other hand, Muslims are looked down upon as followers of a false prophet and as savage blood thirsty terrorists or barbarians. However, if we were to look at the Jewish opinion of Jesus (pbuh) we would find that an early reference in the Babylonian “Talmud” says that “Jeshu ha-Nocri” was a false prophet who was hanged on the eve of the Passover for sorcery and false teaching. They further claim that he was a bastard son of a Roman adulterer among many other allegations.

Mr. Josh McDowell is a Biblical scholar who has researched the topic of the Jewish Talmud’s view of Jesus. The Talmud, of course, is the ultimate authoritative body of Jewish tradition, comprising the Mishnah and Gemara. In Mr. McDowell’s book, “Evidence that demands a verdict,” he quotes extensively from the Jewish Talmud with regard to the official Jewish view of Jesus (pbuh). The following is a small sampling from this book:

“Tol’doth Yeshu. Jesus is referred to as ‘Ben Pandera’.”
Note: ‘Ben Pandera’ means ‘son of Pandera’. He was a Roman soldier the Jews allege to have raped Mary to produce the illegitimate son Jesus (God forbid).

Yeb. IV 3;49a: “Rabbi Shimeon Ben Azzai said (regarding Jesus): ‘I found a genealogical roll in Jerusalem wherein was recorded, such-an-one is a bastard of an adulteress.’”

Joseph Klausner adds:

“Current editions of the Mishnah, add: ‘To support the words of Rabbi Yehoshua’ (who in the same Mishnah says: What is a bastard? Everyone who’s parents are liable to death by the Beth Din), that Jesus is here referred to seems to be beyond doubt.”

The Jews had adopted in their ancient references a system of referring to Jesus with code names when heaping upon his person allegations of evil and blasphemy. One good reference on this topic is “The Jewish Encyclopaedia,” in twelve volumes. The following information is obtained from that book.

Under the heading of “Jesus in Jewish legend” (Vol. VII, page 170-173), we are told that Jesus is referred to in Jewish references by such code names as “that man,” “that anonymous one,” “Yeshu,” “bastard,” “son of Pandera,” “son of Stada,” “Balaam,” (destroyer of the people) etc. Most allegations which are associated with Jesus (peace be upon him and his mother), concern themselves

either with belittling the person of Jesus, ascribing to him illegitimate birth, ascribing to his mother Mary (pbuh) acts of whoredom, attributing to Jesus acts of black magic through the vain use of the given name of God, and attributing to him a shameful death as well as severe and denigrating punishment in the afterlife.

These references to Jesus in Jewish records and law claim that Jesus was born to a well known adulteress named “Mary,” who conceived him through adultery with a Roman soldier who was named either “Pandra” or “Stada.” Jesus is then claimed to have traveled to Egypt and entered into the service of magicians, he lusted after a woman and was excommunicated, he set up a brick as his god and led all of Israel into apostasy. He is claimed to have cut his magic formulas into his skin, by having taken a parchment containing the “declared name of God” and cut it into his skin in order to steal it from the Temple. All of his miracles were then performed through this stolen parchment which was later forcibly retrieved from him. It was Judas Iscariot who volunteered to retrieve it from Jesus. An arial battle ensued between Judas and Jesus. Judas found that he could in no way touch Jesus so he “defiled” him. Judas emerged victorious and Jesus fled. Forty days before the condemnation of Jesus, a herald called upon anyone who could say anything in Jesus’ favor. Not a single person came. The scholars of Israel then bound him to a pillar, however, his disciples attacked them and freed him. He disguised himself and rode an ass into Jerusalem, however, Judas saw through his disguise and exposed him.

We are told that Jesus was then taken to be hung on the tree as the law required, however, he had conjured all of the trees with his black magic and none of them would receive him. Finally they hung him up on a large cabbage stalk which received him. After Jesus’ body was placed in the tomb it disappeared and his disciples tried to claim that he had risen, however, it was later discovered that “Judas the gardener” had taken Jesus’ body and used it as a dam to hold back the water in his garden. Jesus’ body was then retrieved and flung before the Queen. In this manner the lies of the apostles were silenced and there was great rejoicing throughout the land. This same encyclopaedia alleges that the Qur’an “alludes to” the insult delivered to the body of Jesus in the streets of Jerusalem. A claim that is not only preposterous and unfounded, however, the authors are hereby publicly challenged to produce the text of the Qur’an that “alludes to” such evil claims against Jesus, peace be upon him and his mother Mary.

The Jewish encyclopaedia goes on to inform us that Jewish legend has “*the pupils of the recantant Balaam inherit Hell.*” As one of the three most evil enemies of Judaism, a sorceress is claimed to have later recalled Jesus and the

other two from hell and asked them who were the closest people to God. Jesus allegedly informed the sorceress that “Israel” were the highest of God’s creatures in stature and warned her not to harm them, for to seek to harm the Jews was to seek to harm “*the apple of God’s eye.*” (For more on this topic you may purchase the book “The Plot Against Christianity,” by Elizabeth Dilling)⁴² .

Grolier’s encyclopedia tells us that

“...the reliable Jewish sources tell us that he(Jesus) was a Jewish teacher who was put to death for sorcery and false prophecy and that he had a brother named James..”

Mr. H. Abdul Al-Dahir relates on page 76 of his book “Mohammed A Prophecy Fulfilled,” that the Jewish Talmudic book Sanhedrin states:

- 1) Jesus (pbuh) was stoned and then “hanged” (crucified) (Sanh. 43a-45b)
- 2) Jesus’ apostles were all killed (Sanh. 43a-b)
- 3) Jesus was crucified as a blasphemer (Sanh. 46a)
- 4) Jesus was burned after he was lowered into dung to his armpits with his mouth forced open and molten lead was poured in, burning his internal organs. (Sanh. 52a)
- 5) Jesus was strangled after being lowered into the dung (Sanh. 56a, 106b)
- 6) Jesus is in Hell where his punishment is boiling in hot semen. (Gitten 57A)
- 7) Jesus committed bestiality, corrupted the people, and is turned into Hell. (Sanh. 105a)
- 8) Jesus limped on one foot, was blind in one eye, practiced enhancement by way of membrum, committed bestiality with an ass, and was a fool who did not know his beast’s mind. (Sanh. 105a, 105b)
- 9) Jesus attempted to seduce a woman, was excommunicated by a Rabbi, and then worshipped a brick. He was a seducer of Israel and practiced magic. (Sanh. 107b)
- 10) Jesus is the chief repository of the criminal law of the Talmud. (Sanhedrin index) (Dilling p. 51)

With each new allegation which issued forth from the mouths of the Jews with regard to the alleged corruption and blasphemy of Jesus, the Christians countered with an equal but opposite elevation of his status to lofty new heights.

⁴² In 1963, the famous Vatican Council II was held. In this council the Catholic Church, represented by the Pope and the Vatican, absolved the Jews of the blood of Jesus. The Jews too now tell us that their official stance regarding Jesus has changed (please read John 11:47-53, Matt. 12:39, Matt. 16:4, Matt. 23:31-32, Luke 11:47-48, Acts 3:12-15, Matt. 21:43, Luke 23:2, etc.)

Slowly but surely, Jesus was elevated from being an elect prophet of God to being the highest of God's creation for all time, to being equal to the angels, to being the Son of God, and finally to being God Himself, manifest in the flesh, and the third face of God's claimed Triune nature. This resulted in mankind being given only one of two choices: Either Jesus was the most wicked, evil, and blasphemous false prophet and magician ever to take the name of God in vain, or else he was God Himself in the flesh, having descended from heaven to walk among us and sacrifice himself for our sins. The Qur'an, however, was sent by God in order to show us that the truth lies at neither extreme. Allah Almighty tells us in the Qur'an:

"O people of the book (Jews and Christians)! Do not go to extremes in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was [no more or less than] a messenger of Allah, and His Word, which he bestowed upon Mary, and a spirit preceding from Him: so believe in Allah and his messengers. Say not "Three": desist!, it is better for you, for Allah is one god, Glory be to Him, Far exalted is He above having a son. To Him belong all things in the heavens and the earth. And enough is Allah as a disposer of affairs."

The noble Qur'an, Al-Nissah(4):171.

God Almighty further revealed the following verses of the Qur'an regarding the Jews: "Then because of their breaking of their Covenant and their rejection of the signs of Allah and their slaying of the Prophets wrongfully and that they said "Our hearts are the wrappings [which preserve Allah's Word; we need no more]"; nay but Allah hath set the seal on their hearts for their rejection, so they believe not save a few. And because of their disbelief and of their speaking against Mary a horrendous fabrication."

The noble Qur'an, Al-Nissa(4):155-156.

So tremendous a sin is this lie considered with Allah, that it is not even repeated in the Qur'an. The closest the Qur'an ever comes to actually reproducing their words is:

"Then she (Mary) brought him (Jesus) to her own folk, carrying him. They said: O Mary! You have come with a most atrocious thing. Oh sister of Aaron! Your father was not a wicked man nor was your mother a harlot"

The noble Qur'an, Maryam(19):27-28.

“And when the angels said: O Mary! Verily! Allah has chosen you, and purified you, and preferred you above (all) the women of creation..”

The noble Qur’an, Aal-Umran(3):42.

10) Sin, righteousness, and error

The coming Paraclete, we are told, will demonstrate the error of the world regarding sin, righteousness, and judgment *“he will reprove the world of sin, and of righteousness, and of judgment.”* This is indeed what Muhammad (pbuh) did. He came to the world to show them how they had been misguided in “sin” by believing that mankind can inherit sin (see last quarter of chapter one, and Ezekiel 18:19-20) and that someone’s sin can be forgiven by the sacrifice of others. He also showed them how they had been misguided in “righteousness” by believing that a righteous person is one who has “faith” in the crucifixion and does nothing else (Romans 3:28), or who believes that another man’s death will make him a righteous person (Romans 5:19). And they were misguided in “judgment” by believing that they will be judged by “faith” and other people’s deeds and not their own deeds (Mark 16:16), or that God’s “judgment” was to punish all mankind for the sin of one man (Romans 5:16, 5:18).

Muhammad (pbuh) taught that the unscrupulous had altered the words of Jesus (pbuh). He taught that no one will be held accountable by God for anyone else’s sin. He emphasized that God has made this a life of work and the next life one of reward and no work. He also revealed that mankind will be judged individually according to their own individual faith and actions and no one else’s.

11) That he may abide with you for ever:

In these verses, Jesus (pbuh) is quoted as saying that the coming Paraclete will “abide with you forever.” What does he mean by this? In order to understand this statement, let us read

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus

answered, If I honor myself, my honor is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.”

John 8:51-55

and also

“And I (Jesus) give unto them (the believers) eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”

John 10:28

and *“and my servant David [shall be] their prince forever.”*

Ezekiel 37:25.

and *“The king shall joy in thy strength, O LORD ... He asked life of thee, [and] thou gavest [it] him, [even] length of days for ever and ever.”*

Psalms 21:1-4

... etc.

Jesus (pbuh) is quoted many times in the Bible as telling his followers that they will never taste death. However, there is not a single one of them alive to this day. Was he lying? Of course not! As seen above, Jesus' (pbuh) was not telling mankind that his followers would never grow old nor die, rather he was speaking about their second life in the hereafter. He was telling them that the life that we hold so dear and spend so much time fretting over and striving to improve is all but insignificant if compared to the true life, the afterlife. So much so that life and death on this earth is unworthy of consideration. Everything in his estimation revolved around an eternal striving for the reward of the afterlife and this was the yardstick by which all matters were to be measured.

In a similar manner, when king David is described as being a prince forever, this did not mean that he would never die but remain immortal for ever and ever as a prince to Israel. Rather, his teachings, name, and guidance shall remain as a shining beacon to mankind even after his death. In this manner, Jesus (pbuh) lives among us through his faith and teachings, prophet Abraham (pbuh) lives on among them and us through his faith and teachings, and so too, the coming Paraclete will live eternally with us through his faith and teachings.

The Paracletos will be the last prophet, because he will “*abide with you forever*” and “*he will guide you into all truth*” (Greek “into the whole truth”) and “*he shall teach you all things,*” so there will be no need for any further prophets. In the Qur’an we read:

“Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is Aware of all things.”

The noble Qur’an, , al-Ahzab(33):40

And “This day have I (God) perfected your religion for you (mankind) and completed My favor unto you, and have chosen for you as religion Islam(the submission).”

The noble Qur’an, al-Maidah(5):3

So the religion of Islam is the last message to mankind and it, as well as the Qur’an, will abide with them forever. To this day, Muhammad (pbuh) abides with us through his teachings. Muhammad (pbuh) indeed remains alive and well among us in the vast collection of over 9,500⁴³ quotations recorded from him during his lifetime in a broad range of topics. This collection of quotations is named the “Hadeeth.” To this day, whenever a Muslims wishes to perform any action no matter how trivial, he does not advance a single step before first consulting Allah/God (in the Qur’an), and then prophet Muhammad (pbuh) (in the Hadeeth). Be it a question on how and what to eat or drink, how to perform marriages, how to pray, what sort of trade or commerce is permissible or prohibited, or what sort of clothes to wear, no Muslim presumes to undertake any action before first obtaining the approval of God then His prophet. Muhammad (pbuh) truly is alive and well among us.

43 The actual number of quotations of the prophet (pbuh) is much greater than this, however, this number only includes the quotations of the very highest degree of verified authenticity. They are known as the ‘sahih’ sayings. The rest vary in authenticity from those of an extremely high expected degree of authenticity to those which are known to be outright forgeries. One of the most famous scholars of the Hadeeth of the prophet (pbuh) was Al-Bukhari, who set up for himself a very strict and demanding criteria for the verification of the degree of authenticity of a given hadeeth. He would apply these very demanding rules not only to the hadeeth itself but also to every single person in the chain of narrators all the way back to the prophet (pbuh) himself. He dedicated his whole life to this task and is recorded to have sifted through over 300,000 hadeeth of varying authenticity during his lifetime. Only a fraction of these made it into his list of “Sahih” Hadeeths. For more on this issue you may read “Introduction to the Science of Hadeeth” by Suhaib Hasan, among other references.

Jesus (pbuh) had “*the whole truth*” and had many things he longed to teach his disciples but he could not give it to them because they “*cannot bear them now.*” These matters would only be revealed six centuries later by God through the agency of Muhammad (pbuh). What new truths has the Holy Spirit guided us into after the departure of Jesus (pbuh) which Jesus (pbuh) had no say in?

12) He shall not speak of himself:

“*For he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak:*” This too is an interesting statement. It reminds us of the verses of Deuteronomy 18:18-19 which shall be discussed soon, specifically:

“ I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, [that] whosoever will not hearken unto my words which he shall speak in my name, I will require [it] of him.”

It is also interesting to read the words of the Qur’an:

“Nor does he (Muhammad) speak of his own desire. It is but an Inspiration that is inspired [unto him]”

The noble Qur’an, Al-Najm(53):3-4

13) He shall bring all things into your remembrance:

The prophesy of this coming Paraclete requires that he shall remind mankind of the words of Jesus. Jesus is speaking here not to those who disbelieved, but to his own followers. He is telling his followers that the Paraclete shall “remind” them of the message of Jesus. However, if the followers of Jesus already know and remember all that Jesus taught then how shall the Paraclete “remind” them of something which they already remember? Obviously, the coming Paraclete shall come in a time when the teachings of Jesus have been forgotten and require one to “remind” Jesus’ followers of them. Indeed, the Qur’an does in fact confirm this same situation. We read:

“And from those who said: “We are Christians,” We took their covenant, but they forgot a good part of the message which was sent to them. Therefore We have stirred up enmity and hatred among them till the Day of Resurrection, and Allah will inform them of what they used to do. O people of the Scripture! Now has

Our messenger (Muhammad) come to you, explaining to you much of that which you used to hide in the Scripture, and forgiving much. Indeed, there has come to you a light from Allah and a plain Scripture. Wherewith Allah guides him who seeks His good pleasure unto paths of peace. He brings them out of darkness by His will into light, and guides them to a straight path.”

The noble Qur’an, Al-Maidah(5):14-16

It is further important to note that one of the names of the Qur’an is “Al-Thikr” (The Reminder). For example:

“Verily, it is We who have sent down ‘The Reminder’ and it is We who shall preserve it”

The noble Qur’an, Al-Hijr(15):9

(also see Al-Sajda(41):41, and Al-Qalam(68):51)

14) He will show you things to come:

There were many prophesies made in the Qur’an and in the Sunnah (tradition) of the prophet Muhammad (pbuh) himself. For instance, in the opening verses of the chapter of al-Room (The Romans), we read:

“The Romans have been defeated. In the lowest/closest land, and they, after their defeat will be victorious. Within ten years. Allah’s is the command in the former case and in the latter and in that day the believers will rejoice. In Allah’s support to victory. He helps to victory whom He will. He is the Mighty, the Merciful. It is a promise of Allah. Allah fails not His promise, but most of mankind know not. They know only some appearance of the life of the world, and are heedless of the Hereafter”

The noble Qur’an, Al-Room(30):2-6

When Islam was still in its infancy and its followers were being severely persecuted, tortured, and killed by the pagan idol worshipers of Arabia (Quraish), there were two “Superpowers” near by. They were the Romans and the Persians. The pagans of Arabia used to like to see the Persians victorious against the Romans because the Persians were pagans like them. However, the Muslims liked to see the Romans victorious because they were “people of the book.” About this time, the Romans suffered a resounding defeat to the Persians that seemed to signal the end of the Roman empire. The pagans of Arabia were

ecstatic. They went out of their way to hold this defeat over the heads of every Muslim they would encounter. They said: "Just as the Christians in Rome have been crushed by the pagans of Persia, so shall we crush you." This was psychological warfare against the Muslims which they were adding to the physical torture they were subjecting the Muslims to. It was at this time that these verses were revealed to Muhammad (pbuh) consoling him and the Muslims in general that matters were not as they seemed, and that the Romans would come back and defeat the Persians within "Bidh'u" years. "Bidh'u" is an Arabic word that means "between three and nine." This prophecy did indeed come true and the Romans were once again victorious against the Persians, at the same time, the Muslims achieved their first strategic victory against the pagans of Arabia in the battle of Badr. Mr. Abdullah Yusuf Ali, in his commentary on the Qur'an narrates the following explanation of the above verses:

"The remarkable defeats of the Roman Empire under Heraclius and the straits to which it was reduced are reviewed in Appendix No. 6 (to follow this Sura). It was not merely isolated defeats; the Roman Empire lost most of its Asiatic territory and was hemmed in on all sides at its capital, Constantinople. The defeat, "in a land close by" must refer to Syria and Palestine, Jerusalem was lost in 614-15 AD, shortly before this Sura was revealed.

The Pagan Quraish of Makkah rejoiced at the overthrow of Rome by Persia. They were pro-Persian, and in their heart of hearts they hoped that the nascent movement of Islam, which at that time was, from a worldly point of view, very weak and helpless, would also collapse under their persecution. But they misread the true Signs of the times. They are told here that they would soon be disillusioned in both their calculations, and it actually so happened at the battle of Issus in 622 (the year of Hijrat) and in 624, when Heradius carried his campaign into the heart of Persia (see Appendix No: 6) and the Makkan Quraish were beaten off at Badr.

Bidh'un in the text means a short period-a period of from three to nine years. The period between the loss of Jerusalem (614-15) by the Romans and their victory at Issus (622) was seven years, and that to the penetration of Persia by Heraclius was nine years. See last note.

The battle of Badr (2 A.H. = 624 AD) was a real time of rejoicing for the Believers and a time of disillusionment for the arrogant Quraish, who thought that they could crush the whole movement of Islam in Madinah as they had tried to do in Makkah, but they were singly repulsed."

There were many other prophesies made by the Qur'an which, without exception, all came true. Some Christians whom I have the the pleasure of speaking to on this topic have attempted to trivialize this and other prophesies of prophet Muhammad (pbuh) which such words as:

"I want a list of [prophet Muhammad's] prophesies and I hope they are not easy prophesies such as a prediction of the outcome of a war which have almost 50-50 chances, but actual supernatural revelation which no man can predict unless he is told by God himself."

Such statements are a result of a general unfamiliarity with the details of these prophesies and the situation surrounding them. For example, regarding the above prophesy, when this verse was first revealed to Muhammad (pbuh) by the Almighty, the Roman Empire was at that time believed by everyone to be on the verge of utter collapse before the advancing Persian forces. After the Persian's final crippling moral and physical defeat of the Romans wherein they took from them the very capital of their faith, all onlookers believed it to be the beginning of the end for the Romans. It was at this time that this verse was revealed wherein the whole message of Islam and the truthfulness of prophet Muhammad (pbuh) were placed in the balance. Not only did this verse directly oppose what everyone else believed, however, it even specified the timeframe when this prophesy was to occur.

This was not the only prophesy made by the final messenger of God, Muhammad (pbuh), rather there were many more such as the time when 10,000 of the troops of the pagan army of Quraish were advancing upon his city to utterly destroy him and his followers (in 'The Battle of the Trench'⁴⁴) and he and about 3000 of his followers were preparing as best they could to stave off this attack by digging a trench. While prophet Muhammad (pbuh) was digging with them he made a number of prophesies including the Muslim's capture of Al-Yemen, Al-Sham (Jerusalem, Iraq, etc.), Morrocco, Persia, and the Eastern countries. All of this was said by him while many of the Muslims were expecting to be totally destroyed at any minute by the advancing army which vastly outnumbered them and was much better armed.

Another example would be that of Al-Israa(17):7. Then there was also the prophesy made by Muhammad a couple of years before his death that before he would die Makkah, the capital of pagan Arabia, would be captured by the

⁴⁴ See chapter ten for more on this battle.

Muslims. This prophesy too came true. On another occasion, the prophet was sitting in a garden. Uthmaan ibn Affan walked in and the prophet asked Abu Musa Al-Ashari to give him glad tidings that he shall be of the people of Paradise and to further inform him that the people would mutiny against him. This prophecy was fulfilled many years after the death of the prophet (pbuh) when Uthman became the third Caliph and was murdered shortly thereafter when a party of the citizens rose against him and slew him.

Ali ibn Abi Talib, the fourth Caliph, had also been informed by the Prophet of his assassination in such detail that he knew the man who was going to kill him, and identified him pointing him out to the people. They asked Ali why he did not kill the man and he replied: "Then who will kill me?" The night preceding his assassination Ali came out, gazed at the sky and said: "By Allah the prophet (pbuh) never told a lie, nor was a lie ever told to him." The next day the same man killed Ali, as the prophet had predicted.

Safinah narrated that the Prophet (pbuh) said: The Caliphate of Prophecy will last thirty years; then Allah will give the rule of His Kingdom to whomever He wills." (narrated by Abu-Dawood). This was indeed the length of the Caliphate after the death of the prophet Muhammad (pbuh). After that, the rule of monarchies replaced the rule of the Caliphate.

The Prophet also predicted the division of the Muslims into many sects, and how some people would do to Ali what the Christians did to Jesus. This clearly refers to the Shi'ites, who exaggerate the love and praise of Ali to such a degree that one of their sects, Al-Nusaria, actually worship him as the manifestation of Allah.

Prophet Muhammad (pbuh) further predicted the capture of Egypt, and commanded his followers when this were to occur that they should treat the people well. He further prophesied that the Muslims would overthrow the Persian Empire and seize the treasures of the their Emperor Choseros. He also told one of the companions by the name of Suraqa bin Malik that he would be given the bracelets of Caesar. Many years after the death of the prophet, these bracelets fell into the possession of Umar ibn Al-Khattab and he called upon Suraqa and placed the bracelets on his arms, reminding him of the prophet's words.

Awf ibn Malik narrated in Sahih Al-Bukhari:

"I went to the Prophet (pbuh) during the battle of Tabuk while he was sitting in a leather tent. He said, *'Count six signs that*

indicate the approach of the [final] Hour: 1) My death; 2) The conquest of Jerusalem; 3) A plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep; 4) The increase of wealth to such an extent that even if one is given one-hundred Dinars, he will not be satisfied; 5) Then an affliction which no Arab house will escape; 6) And then a truce between you and Banu al-Asfar (i.e. the Byzantines, or Christians) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.”

The prophesies are many and varied. Some of them deal with what the financial situation of the Muslims shall be after him, some deal with what their moral and religious situation shall be, some deal with upcoming battles, some deal with trials and the anti-Christ and the coming of Gog and Magog. Some deal with the second coming of Jesus (pbuh), and many other issues which can not be dealt with here. However, I shall leave it up to the interested student to research this topic in order to verify its authenticity. Two useful references on this topic are:

Ashrat Al-Sa'a (The signs of the hour), by Yusuf Al-Wabil, and
It'haf Al-Jama'ah Bima Ja'a fi Al-Fitan Wa Al-Malahim Wa Ashrat
Al-Sa'a, By Humood Abdullah Al-Tuwaijiri

15) The most knowledgeable Christians recognize the Paraclete as Muhammad:

“And if you (Muhammad) are in doubt concerning that which We have revealed unto you, then ask those who read the Scripture (that was) before you. Verily the Truth has come unto you from your Lord, so do not be among those who waver.”

The noble Qur'an, Yunus(10):94

Throughout history, there have been a number of Christian scholars who have come to recognize the truth of the prophesy of Jesus (pbuh) and that it originally referred to prophet Muhammad (pbuh). Anselm Turmeda, a priest and Christian scholar was one such person. After recognizing the last prophet of God and embracing Islam he wrote a famous book titled *“Tuhfat al-arib fi al-radd 'ala Ahl al-Salib.”* In the introduction to this work he relates his history:

“Let it be known to all of you that my origin is from the city of Majorca⁴⁵, which is a great city on the sea, between two mountains and divided by a small valley. It is a commercial city, with two wonderful harbours. Big merchant ships come and anchor in the harbour with different goods. The city is on the island which has the same name - Majorca, and most of its land is populated with fig and olive trees. My father was a well respected man in the city. I was his only son. When I was six, he sent me to a priest who taught me to read the Gospel and logic, which I finished in six years. After that I left Majorca and traveled to the city of Larda, in the region of Castillion, which was the centre of learning for Christians in that region. A thousand to a thousand and a half Christian students gathered there. All were under the administration of the priest who taught them. I studied the Gospel and its language for another four years. After that I left for Bologne in the region of Anbardia. Bologne is a very large city, it being the centre of learning for all the people of that region. Every year, more than two thousand students gather together from different places. They cover themselves with rough cloth which they call the “Hue of God.” All of them, whether the son of a workman or the son of a ruler wear this wrap, in order to make the students distinct from others. Only the priest teaches controls and directs them. I lived in the church with an aged priest. He was greatly respected by the people because of his knowledge and religiousness and asceticism, which distinguished him from the other Christian priests. Questions and requests for advice came from everywhere, from Kings and rulers, along with presents and gifts. They hoped that he would accept their presents and grant them his blessings. This priest taught me the principles of Christianity and its rulings. I became very close to him by serving and assisting him with his duties until I became one of his most trusted assistants, so that he trusted me with the keys of his domicile in the church and of the food and the drink stores. He kept for himself only the key of a small room where he used to sleep. I think, and Allah knows best, that he kept his treasure chest in there. I was a student and servant for a period of ten years, then he fell ill and failed to attend the meetings of his fellow priests. During his absence the priests discussed some

⁴⁵ An island of Spain in the western Mediterranean Sea off the east-central coast of the mainland. The largest of the Balearic Islands, it was the center of an independent kingdom from 1276 until 1343.

religious matters, until they came to what was said by the Almighty Allah through his prophet Jesus in the Gospel: "After him will come a Prophet called Paraclete." They argued a great deal about this Prophet and as to who he was among the Prophets. Everyone gave his opinion according to his knowledge and understanding; and they ended without achieving any benefit in that issue. I went to my priest, and as usual he asked about what was discussed in the meeting that day. I mentioned to him the different opinions of priests about the name Paraclete, and how they finished the meeting without clarifying its meaning. He asked me: "What was your answer?" I gave my opinion which was taken from interpretation of a well known exegesis. He said that I was nearly correct like some priests, and the other priests were wrong. "But the truth is different from all of that. This is because the interpretation of that noble name is known only to a small number of well versed scholars. And we possess only a little knowledge." I fell down and kissed his feet, saying: "Sir, you know that I traveled and came to you from a far distant country, I have served you now for more than ten years; and have attained knowledge beyond estimation, so please favour me and tell me the truth about this name." The priest then wept and said: "My son, by God, you are very much dear to me for serving me and devoting yourself to my care. Know the truth about this name, and there is a great benefit, but there is also a great danger. And I fear that when you know this truth, and the Christians discover that, you will be killed immediately." I said: "By God, by the Gospel and He who was sent with it, I shall never speak any word about what you will tell me, I shall keep it in my heart." He said: "My son, when you came here from your country, I asked you if it is near to the Muslims, and whether they made raids against you and if you made raids against them. This was to test your hatred for Islam. Know, my son, that Paraclete is the name of their Prophet Muhammad, to whom was revealed the fourth book as mentioned by Daniel. His way is the clear way which is mentioned in the Gospel." I said: "Then sir, what do you say about the religion of these Christians?" He said: "My son, if these Christians remained on the original religion of Jesus, then they would have been on God's religion, because the religion of Jesus and all the other Prophets is the true religion of God. But they changed it and became unbelievers." I asked him: "Then, sir, what is the salvation from this?" He said "Oh my son, embracing Islam." I asked him: "Will the one who embraces

Islam be saved?" He answered: "Yes, in this world and the next." I said: "The prudent chooses for himself; if you know, sir the merit of Islam, then what keeps you from it?" He answered: "My son, the Almighty Allah did not expose me to the truth of Islam and the Prophet of Islam until after I have become old and my body weakened. Yes, there is no excuse for us in this, on the contrary, the proof of Allah has been established against us. If God had guided me to this when I was your age I would have left everything and adopted the religion of truth. Love of this world is the essence of every sin, and look how I am esteemed, glorified and honoured by the Christians, and how I am living in affluence and comfort! In my case, if I show a slight inclination towards Islam they would kill me immediately. Suppose that I was saved from them and succeeded in escaping to the Muslims, they would say, do not count your Islam as a favour upon us, rather you have benefited yourself only by entering the religion of truth, the religion that will save you from the punishment of Allah! So I would live among them as a poor old man of more than ninety years, without knowing their language, and would die among them starving⁴⁶. I am, and all praise is due to Allah, on the religion of Christ and on that which he came with, and Allah knows that from me." So I asked him: "Do you advise me to go to the country of the Muslims and adopt their religion?" He said to me: "If you are wise and hope to save yourself, then race to that which will achieve this life and the hereafter. But my son, none is present with us concerning this matter, it is between you and me only. Exert yourself and keep it a secret. If it is disclosed and the people know about it they will kill you immediately. I will be of no benefit to you against them. Neither will it be of any use to you if you tell them what you heard from me concerning Islam, or that I encouraged you to be a Muslim, for I shall deny it. They trust my testimony against yours. So do not tell a word, whatever happens." I promised him not to do so. He was satisfied and content with my promise. I began to prepare for my journey and

⁴⁶ This perception of his rights under Islam was based upon his unfamiliarity with the command of the Qur'an with regard to how Muslims must respect, defend, honor, and cherish all members of their community, especially their elders. God Almighty commands in the Qur'an "Allah forbids you not those who have not waged war against you on account of [your] religion nor [have they] driven you out from your homes, that you should show them kindness and deal justly with them. Verily! Allah loves the just." The noble Qur'an, Al-Mumtahana(60):8.

bid him farewell. He prayed for me and gave me fifty golden dinars. Then I took a ship to my city Majorca where I stayed with my parents for six months. Then I traveled to Sicily and remained there five months, waiting for a ship bound for the land of the Muslims. Finally a ship arrived bound for Tunis. We departed before sunset and reached the port of Tunis at noon on the second day. When I got off the ship, Christian scholars who heard of my arrival came to greet me and I stayed with them for four months in ease and comfort. After that I asked them if there was a translator. The Sultan in those days was Abu al-Abbas Ahmed. They said there was a virtuous man, the Sultan's physician, who was one of his closest advisors. His name was Yusuf al-Tabeeb. I was greatly pleased to hear this, and asked where he lived. They took me there to meet him separately. I told him about my story and the reason of my coming there; which was to embrace Islam. He was immensely pleased because this matter would be completed by his help. We rode to the Sultan's Palace. He met the Sultan and told him about my story and asked his permission for me to meet him. The Sultan accepted, and I presented myself before him. The first question the Sultan asked was about my age. I told him that I was thirty-five years old. He then asked about my learning and the sciences which I had studied. After I told him he said, "Your arrival is the arrival of goodness. Be a Muslim with Allah's blessings." I then said to the doctor, "Tell the honourable Sultan that it always happens that when anyone changes his religion his people defame him and speak evil of him. So, I wish if he kindly sends to bring the Christian priests and merchants of this city to ask them about me and hear what they have to say. Then by Allah's will, I shall accept Islam." He said to me through the translator, "You have asked what Abdullah ibn Salam asked from the Prophet when he-Abdullah came to announce his Islam."⁴⁷ He then sent for the priests and some Christian merchants and let me sit in an adjoining room unseen by them. "What do you say about this new priest who arrived by ship?", he asked. They said: "He is a great scholar in our religion. Our bishops say he is the most learned and no one is superior to him in our religious knowledge." After hearing what the Christian said, the Sultan sent for me, and I presented myself before them. I declared the two testimonies that there is no one worthy of

⁴⁷ See the full story of Abdullah ibn Salam in chapter ten of this book (around the middle of the chapter).

worship except Allah and that Muhammad is His Messenger, and when the Christians heard this they crossed themselves and said: "Nothing incited him to do that except his desire to marry, as priests in our religion can not marry." Then they left in distress and grief. The Sultan appointed for me a quarter of a dinar every day from the treasury and let me marry the daughter of Al-Hajj Muhammed al-Saffar. When I decided to consummate the marriage, he gave me a hundred golden dinars and an excellent suit of clothes. I then consummated the marriage and Allah blessed me with a child to whom I gave the name Muhammed as a blessing from the name of the Prophet."

Let us conclude this section with the following quotation from the Gospel of John. Please keep in mind while reading the following all that we have learned so far in previous chapters:

"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew [it] unto you."

6.4: The emigration (The Hijra)

“God (his guidance) came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.”

Habakkuk 3:3

The wilderness of **Paran** is where Abraham's wife Hagar and his eldest son Ishmael, the father of the Arabs, settled (Genesis 21:21) in the Arabian desert. Specifically, Makkah⁴⁸ (Please see first, page 508). Makkah is, of course, the

⁴⁸Some difference of opinion has arisen as to where “Paran” actually is with some people mistakenly concluding that it is in Sinai. However, this is resolved very simply by recognizing the following five points:

- 1) The Bible tells us in Genesis 21:21 that Ishmael, the son of prophet Abraham, settled in “Paran.” This is where he would live and die and this is where he raised all of his children. Ishmael was the father of the Arabs. Thus, we would be justified in assuming that the Arabs should be better acquainted with where their father (and them themselves) lived than any other nation, and it is a well established fact among the Arabs that their father Ishmael was the founder of the city of Makkah, as well as the one who, with the help of prophet Abraham (pbuh) built the holy house of God, the Ka’aba, in that city.
- 2) The Arabs and Jews are Semitic cousins. They descend from the same father, prophet Abraham (pbuh). Their languages, Arabic and Hebrew, are very similar in many respects since they have a common ancestry. However, Arabic never died out as a spoken language for many centuries as Hebrew did. In Arabic, the word Paran is pronounced “Faran” which means “Two who migrated.” This word is used in the Qur’an to convey the meaning of “emigrating to your Lord” or “escaping to your Lord”. This can be found in the verse of Al-Thariat(51):50. Indeed, Ishmael and his mother, Hagar, did in fact emigrate to this location which would later become the city of Makkah.
- 3) The Bible itself distinguishes between the wilderness of Sinai and the wilderness of Paran in Numbers 10:12. It is quite clear from this verse that they are two different locations.
- 4) Jacut's Geographisches Worterbuch aus den Handsch (F. Westenfielt, Leipzig, 1862, Vol. III, P834) Affirms that that Faran is indeed a name of Mecca. Further, Dr. A. Benisch in his translation of the Pentateuch designates it as the desert of Paran.
- 5) The Lebanese Christian, Kamal Salibi, places Paran in close proximity to Makkah. On page 215 of his book *‘The Bible Came from Arabia’* he says: *“.. the place in question could have been Faran, in the Zahran highlands, bordering on the basaltic desert of Harrat Al-Buqum. In any case, this Faran was no doubt the Biblical Paran”*

capital of Islam in Arabia and the birthplace of Muhammad (pbuh). Indeed, it was Hagar and Ishmael themselves who transformed a barren patch of desert into what is now the capital of Islam, “Makkah.” **Mount Paran** is the chain of mountains in that same region which the Arabs call the “Sarawat mountains.”

According to J. Hasting's Dictionary of the Bible, **Teman** is an Oasis just North of Madinah. Muhammad (pbuh) did indeed come from Paran. About 622 AD, he and his followers were forced to migrate from Makkah (Paran) to Madinah (Teman) where he spent the rest of his prophetic life teaching its people the guidance of God (the Qur'an). These two cities, Makkah and Madinah, are such critical importance to a Muslims faith that every single chapter of the Qur'an is classified as either “Makkia” (revealed in Makkah) or “Madaniyyah” (revealed in Madinah).

When someone describes someone as having “come from” a certain town, this is usually interpreted as meaning that that person was born in that town. In other words, that town is this man’s “home town.” However, when one reads the words “God came from...,” the meaning is quite different. It is quite obvious that the verse is not implying that a given location is God’s “home town.” Jews, Christians, and Muslims all affirm that God Almighty is Omnipresent⁴⁹ and Eternal. So, if this is the case, then we can not say that God Himself “came” or “went” to a given place since that would imply that there are times and places where God’s knowledge and supervision is NOT present, and thus, it is possible to hide from God since I could go to a place where God has not “come” and is not present in His knowledge.

So if God is Omnipresent (present in knowledge everywhere at the same time), then we begin to realize that it is not God “Himself” that is “coming” from a given place, rather it is God’s guidance and mankind’s recognition of God that is being established in a given location. In other words, in a place where the true worship of God and the true knowledge of His message were absent, God blesses them with knowledge of Himself and His message. In this way, they become “acquainted” with God, and “meet” or “learn of” Him. In this fashion, although God Almighty was ever present in His knowledge, with them and all of His creation, they are only now beginning to comprehend His presence.

Once we understand that the people of Mount Paran and Teman are described as becoming aware of the message of God and His guidance, and we realize that

⁴⁹ By Omnipresent here we mean “present in His knowledge” and not that the Almighty permittes all living beings such that they become part of Him. Read for example Al-Anaam(6):59, and Qaaf(50):16.

Paran and Teman are to Islam what Jerusalem is to Judaism or Christianity, then we begin to see the emergence of a prophesy of the coming of the final message of God. This is because Muhammad (pbuh) first received the prophethood of Islam in the cave of “Hira’a” located in the highest part of the mountains of Paran (see section 6.2). Jesus (pbuh) never in his life traveled to Paran nor Teman. Muhammad, however, was born in Paran, he became the prophet of Islam there, and it was the capital of the Islamic religion in that day and this. No man from Paran, throughout history, has had his praise sung in so many nations as has Muhammad (pbuh). The name “Muhammad” itself literally means in Arabic “The praised one.” Through the teachings of Muhammad, God is now being praised by over one billion Muslims around the world.

However, if we were to look more closely at this verse we would find even greater detail of this coming message. The word which has been translated here as “Holy One” is the Hebrew word “qadowsh” {kaw-doshe’} which has the multiple meaning of “sacred, holy, Holy One, saint, set apart.” In this specific verse the translators judgment drove them to translate it as “Holy One” (notice the capitals), thus, they understood this verse to simply mean *“God came from Teman and God came from mount Paran.”* However, if this was the intended reading then why did God choose to use the word “God” in one place and “Holy One” in the other? There must be a reason for this specific wording. Actually, there is.

If we were to read Exodus 19:6 we would find that the same translators of the Bible have translated this same Hebrew word as “holy nation.” In Exodus 29:31 it is translated as “holy place,” and in Zec. 14:5 they translated it as “saints.” Thus, we see that according to the witness of these same translators of the Bible, this verse of Habakkuk 3:3 could (or more correctly, should) be translated as *“and the saint from mount Paran,”* or *“and the holy one from mount Paran”* (no capitals). This is important, why?

If we were to accept everything these Biblical translators are teaching us and to accept that the word “qadowsh” can be translated as “Holy One,” or as “holy one,” or as “saint,” or as “holy,” etc. based upon the meaning most appropriate for the chosen verse, then we realize that although it would be completely appropriate to interpret the coming of Islam from the mountains of Makkah as “the Holy One” coming from “mount Paran,” still, it would be more precise to say that “the holy one” (or “the saint”) came from “mount Paran.” This is because Muhammad (pbuh) was born on Paran (Makkah) and first received the message of Islam in the mountains of Makkah.

So why does the first part of this verse say “God came from Teman” and not “The Holy One came from Teman”? Well, the reason for this is that Islam was indeed first revealed to Muhammad (pbuh) in Makkah, however, he and his followers remained persecuted and in constant fear of death from the pagans of Arabia while they resided in Makkah (see chapter 10). This continued for a period of thirteen years. During this period, the Muslims were beaten, starved, tortured, and killed. This situation was hardly conducive of the Muslims openly preaching the message of God to all of mankind. For this reason, the knowledge of the persecution that one must endure upon acceptance of Islam prevented many from openly accepting it or preaching it to others.

However, this all changed in the beginning of the fourteenth year. That is when God Almighty commanded Muhammad (pbuh) to emigrate with his companions to Teman (Madinah). Although the pagans escalated their persecution of the Muslims into all-out warfare at this point, still, within the boundaries of the city of Madinah they had begun to enjoy a measure of freedom and autonomy. This freedom manifested itself in their ability to not only preach the message of God within the city itself, but they also began to send delegations to the surrounding cities inviting them to Islam. In other words, the message of Islam did not truly begin its “global” phase until it reached “Teman” or Madinah. This is why the verse says “*God came from Teman, and the holy one from mount Paran*” In fact, just as the Christian calendar starts with the presumed date of the birth of Jesus (pbuh), so does the Islamic “Hijra” calendar start with the year in which the Muslims emigrated to Madinah.

6.5: Isaiah's vision:

Isaiah saw a vision of two riders.

“And he saw a chariot [with] a couple of horsemen, a chariot of asses, [and] a chariot of camels ..”

Isaiah 21:7

Who was the rider upon the ass? Every Sunday school student will tell us that this was a prophecy of Jesus (pbuh), as stated in John:

“And Jesus, when he had found a young ass, sat thereon; as it is written,”

John 12:14

but who is the promised prophet who would ride the camel? If it is not Muhammad (pbuh) then this prophecy has yet to be fulfilled. Let us read on...

“And, behold, here cometh a chariot of men, [with] a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.”

Isaiah 21:9

Babylon did indeed fall before Islam and the Islamic nation under the guidance of Muhammad (pbuh) did indeed succeed in eradicating the worship of idols from Babylon replacing it with the worship of God alone. In fact, the Muslims were the only believers in the God of Isaiah to ever succeed in fulfilling this prophesy (see chapter 10). Continuing ...

“The burden upon Arabia ...”

Isaiah 21:13

What does the word “burden” mean? Let us ask the Scofield Study Bible:

“...which also means an oracle is a word sometimes used in the prophetic writings to indicate a divine message of judgment”

Scofield Study Bible New King James Version, note 1, p. 792

So the Muslims of Arabia (and subsequently Muslims everywhere) would be assigned the burden of God's message.

“The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war”

Isaiah 21:14-15

In “The Dictionary of the Bible,” bearing the **Nihil Obstat**, **Imprimatur**, and **Imprimi Potest** (official Church seals of approval), by John McKenzie, we read that “**Tema**” is:

“a place name and tribal name of Arabia; a son of Ishmael.... The name survives in Teima, an oasis of the part of the Arabian desert called the Nefud in N Central Arabia.”

This word, Tema, is the name of the ninth son of Ishmael (the father of the Arabs), in Genesis 25:13-15 we read:

“And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah”

Strong’s concordance tells us that this name was also applied to the land settled by Tema the son of Ishmael. It goes on to explain how this word is “probably of foreign derivation”. Indeed, this word, Teima, تيماء is an Arabic word which means “Barren desert”. It remains the name of a city in the Arabian peninsula just north of “Al-Madinah Al-Munawarah,” or “Madinah” for short (Please see first, page 508). Muhammad (pbuh) and his companions were given sanction to migrate. They departed Makkah during the night and left all of their possessions behind. Upon reaching Madinah they were greeted by its citizens with open arms and Muhammad (pbuh) assigned each one of the Muhajireen (citizens of Makkah) to one of the Ansar (citizens of Madinah) to house and feed them until they could strike out on their own. This became the first year of the Arab “Hijra” (Emigration) calendar used in Islamic countries to this day.

“For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail. And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken [it].”

Isaiah 21:16-17

Kedar⁵⁰ is the second son of Ishmael, the father of the Arabs:

“And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam.”

Genesis 25:13

Kedar is also synonymous with all of Arabia in general, as in Ezekiel:

⁵⁰ Rev. C. Forster locates the Kedar in Hijaz (The location where Muhammad, pbuh, lived) and identifies them with Quraish (The very tribe which fought against the Muslims and were indeed defeated by them within the parameters of the prophesy, as described above). See: The Historical Geography of Arabia by Rev. C. Forster, pp. 244-265.

“Arabia, and all the princes of Kedar.”

Ezekiel 27:21

The Arabs of Makkah, the capital of the paganistic tribes of Arabia of the day, were indeed defeated by the Muslims in the second year after their forced immigration from Makkah to Madinah (The Hijra). This victory signaled the turning point for Islam and a transition from a position of weakness to one of power and victory (for more, please read chapter 10).

It should be pointed out here that, as mentioned at the beginning of this chapter, the children of Israel, from the tribe of Levi, were distinctly aware of this prophesy. Indeed this is the very reason why they had begun to immigrate from the lush and fertile pastures of their holy land of Israel to the barren parched deserts of Arabia, specifically to Madinah and the surrounding areas of Khaibar, Tema, and others. Because they knew that this is where the final prophet would appear. As mentioned above, these children of the Jews were constantly threatening the Arab inhabitants of Madinah (the tribes of Al-Aws and Al-Kazraj) with his impending arrival and how they would follow him and, through his leadership, they would utterly destroy these Arabs. They had hoped that this prophet would be from their tribe and that their presence in this location might facilitate this hope.

When their awaited prophet finally did come, they rejected him. They wanted a Jewish prophet from their own tribe and not an Arab from the sons of Ishmael. Thus, they allowed their pride to come between them and the truth which they recognized. However, their efforts were not totally in vain. So continuous were their efforts in threatening the inhabitants of Madinah with the final prophet's imminent arrival that when Muhammad (pbuh) finally did come, the inhabitants of Madinah immediately recognized him and hastened to follow him before the Jews. These inhabitants of Madinah would later become among those very first followers of Muhammad (pbuh) who would one year later go on to fulfill the prophesy of Isaiah by defeating the “mighty men of Kedar” in the very first battle of the Islamic nation, the battle of Badr.

As the prophesy requires, one year after prophet Muhammad (pbuh) and his followers escaped from the torture and persecution of the people of Kedar and emigrated to Madinah, the men of Makkah decided to once and for all put an end to Muhammad (pbuh) and his followers. They assembled an army consisting of 750 footmen and 200 horsemen, all of their very best fighters, and all very well armed. The leaders of this army consisted of the majority of the leaders of

Kedar (see chapter ten). They were confident of victory and bragged that after this massacre they would be feared throughout all of Arabia.

The Muslims heard of this amassing of troops and prepared as best they could. They collected 313 footmen with two horses and seventy camels. The Muslims fought long and hard with the men of Kedar and were finally granted victory. This battle ended in the death of these leaders of Kedar and a resounding victory for the Muslims.

In this battle, only fourteen Muslims and seventy pagans from Kedar were killed. Twenty four of those who died from Kedar were their leaders. In addition, seventy others from Kedar were taken as prisoners and later ransomed back to their people (for more see chapter ten).

This was the great turning point for the Islamic nation. This battle could be said to have been the beginning of the end for the reign of idolatry and paganism within the land of Arabia. This Muslim nation would then go on to expand to many other nations until it spread from Spain to China, fulfilling many more prophecies in the Bible, including Daniel 2:44, Genesis 15:18-21, and many others.

An unfortunate misconception which has managed to creep into many Western beliefs is that Islam was only spread through force and the sword. Today, however, this notion is beginning to be recognized for the absurdity that it was. A Christian missionary, Sir Thomas W. Arnold says:

“...of any organized attempt to force the acceptance of Islam on the non-Muslim population, or of any systematic persecution intended to stamp out the Christian religion, we hear nothing. Had the caliphs chosen to adopt either course of action, they might have swept away Christianity as easily as Ferdinand and Isabella drove Islam out of Spain, or Louis XIV made Protestantism penal in France, or the Jews were kept out of England for 350 years. The Eastern Churches in Asia were entirely cut off from communion with the rest of Christendom throughout which no one would have been found to lift a finger on their behalf, as heretical communions. So that the very survival of these Churches to the present day is a strong proof of the generally tolerant attitude of Mohammedan [sic] governments towards them”

The Preaching of Islam, A History of the Propagation of the Muslim Faith, Sir Thomas W. Arnold, Westminster A. Constable & Co., London, 1896, p. 80.

“Against unbelievers he (Muhammad) enjoined his followers to undertake a holy warfare, but only when attacked. The earlier Moslem[sic] leaders did not try to impose their faith upon other nations”

The History of Christianity in the Light of Modern Knowledge, A Collective Work, Harcourt Brace and co., p. 520

Muslims did indeed wage many wars, just as many Jews and Christians did both before and after this. Muslims waged their wars in self-defense or in order to abolish idolatry, tyranny, slavery, and oppression. Muslims were commanded to not attack those who did not attack them, to not cut down a fruit tree, to not kill the animals, to not take the people’s property, to not harm women or children or old people so long as they did not fight with them, and to not burn crops.

When they were victorious, the Muslims were commanded not to destroy the churches nor the synagogues, nor to force the people to convert to Islam. The people were allowed to continue to practice their religion without persecution or being forced to convert (Compare for example with Numbers 31, and Deuteronomy 20. Please also compare with the great Spanish inquisitions).

“There is no compulsion in religion. The right path is henceforth distinct from misguidance”

The noble Qur’an, Al-Bakarah(2):256.

If Islam was indeed spread by the sword and not by its spiritual appeal, then how do we explain, for example, the fact that Islam is the religion of the majority of the people of the country of Indonesia even though no Muslim army ever set foot on their land and they can by no stretch of the imagination be labeled as Arabs? The only contact these people ever had with Islam was through Muslim traders who passed through their lands.

If the truth were to be known, in almost every single battle the Muslims ever participated in, they were almost always vastly outnumbered. For example, when the Muslims finally overthrew the pagan Byzantine superpower in the battle of Al-Yarmook of the year 636 C.E., the Muslim army consisted of 40,000 fighters verses 200,000 soldiers in the Byzantine army. So although many historians may like to attribute the fall of this superpower to any number of factors such as claiming that they were taxed and weary from previous battles

with the Romans, (while not claiming that the Muslims were taxed and weary from their previous battles), and although they refuse to believe that this victory could have come from the Almighty, still, one needs to wonder if this victory were not through divine intervention then how do we explain the fact that an ill-equipped army of Bedouin sheep herders who were outnumbered more than four to one could so resoundingly defeat one of the two “superpowers” of their age?

“The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam and in the contemporary world. There is, as it happens, a crying need for the propagation of this Islamic virtue.”

The Genuine Islam, Vol. 1, George Bernard Shaw, No. 81936.

“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him—the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”

Hamilton Gibb, Whither Islam, London, 1932, p. 379.

6.6: Truthfulness of Muhammad (pbuh)

“And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that [is] the thing which the LORD hath not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”

Deuteronomy 18:21-22

So if the statements made in the Qur'an were not true then this would prove that it is not the word of God. However, there is not a single claim made in the Qur'an that has been scientifically and objectively refuted as false. Quite the

contrary, there is not one, but tens of scientific and historical statements to be found in the Qur'an which have just begun to be scrutinized by modern scientists and historians and which, according to many non-Muslim world renowned, pioneering scientists of the United States, Germany, Canada, Japan, Taiwan, India and many other nations, could not have been known by an illiterate man of the desert fourteen hundred years ago (see chapter 13). They themselves have only discovered these facts through the use of microscopes, telescopes, satellites, and various other scientific equipment that was not available to Muhammad (pbuh). These statements range over the fields of Embryology, Oceanography, Geology, Astronomy, Anatomy, Physics, and many others. Some of them have only been discovered during the last twenty years. These facts could not even have been copied from the Bible because many of them are either completely missing from the Bible or totally oppose similar verses in the Bible. If Muhammad (pbuh) had plagiarized the Bible, then did he also selectively correct incorrect scientific statements in it? It is also interesting to note that Christian scholars readily acknowledge that the Bible was not translated into Arabic until at least the eighth century AD⁵¹, long after the death of Muhammad (pbuh) in 632 C.E. You may get a side-by-side comparison of the Biblical vs. the Quranic versions of many scientific facts by referring to Dr. Maurice Bucaille's books: "The Bible, the Qur'an, and Science."

I also highly recommend the following books: "Qur'an and modern science Correlation Studies," by Keith L. Moore, Abdul-Majeed A. Zindani, Mustafa A. Ahmed, and "The developing Human," By Dr. Keith Moore. These books speak about embryology in the Qur'an, and other topics.

6.7: Moses foretells of Muhammad's coming

"I (God) will raise them up a Prophet from among their brethren, like unto thee (Moses), and will put my words in his mouth; and he shall speak unto them all that I shall command him."

Deuteronomy 18:18

There are many verses in the Old Testament that predict the coming of Jesus (pbuh). This one, however, is not one of them. This can be clearly seen from the following six points:

⁵¹ On page 754 of the Oxford Companion to the Bible we read: "*Arabic: The earliest translations probably date from the eighth century (some were made from Syriac of Coptic, rather than Greek). The oldest manuscripts are of the ninth century.*"

a) Like unto Moses

Muslims believe in all of the previous prophets. They make no distinction between them, nor do they place one above the others in piety. However, they are all human, and as humans they differ from one another in their characteristics. Let us compare these characteristics:

- 1) Both Christians and Muslims agree that both Moses and Muhammad (pbuh) had fathers and mothers. They both also believe that Jesus (pbuh) had only a mother and no father. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
- 2) Both Moses and Muhammad (pbuh) married and begat children. Jesus (pbuh) never married nor had any offspring. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
- 3) Moses (pbuh) was accepted by the Jews and to this day, as a nation, they accept him as their prophet. Muhammad (pbuh) was accepted by his people, and as a nation, over one billion Muslims around the world accept him as the prophet of Allah. Jesus (pbuh), however, was rejected by his people (the Jews) as stated in the Christian's own Bible: "*He (Jesus) came unto his own, but his own received him not*" (John 1:11) Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
- 4) Both Moses and Muhammad (pbuh) were kings on Earth in the sense that they had the ultimate power of government, the power to inflict capital punishment. When the Jews brought before Moses (pbuh) the Israelite who had been caught collecting firewood on the Sabbath, Moses had him stoned to death (Numbers 15:36). Muhammad (pbuh) had similar authority. When a woman came before him confessing (with no witnesses) to having committed adultery, he gave her a chance to consider the severity of her claim and the punishment she would receive. When she insisted, he ordered her stoned to death and ordered his companions to respect her for her sincere repentance. Jesus (pbuh), however, explicitly refuted the claim that he had a kingdom on earth. When he was dragged before the Roman Governor Pontious Pilate with a charge of sedition he said: (John 18:36) "*Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*" Jesus (pbuh) would not resort to lying to save his skin. Thus, he had no earthly kingdom. Further, in John 8:1-7 we read the story of the woman who was taken in adultery by the Jews and brought before Jesus (pbuh). They were hoping to trap him by either having him contradict the laws of Moses (pbuh) by not stoning her, or by placing him in a bad position with the Roman empire by taking the law into his own hands and ordering her stoned. Jesus cleverly extracted himself from this predicament by commanding them: "*He that is without sin among you,*

let him first cast a stone at her.” So the woman was set free. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.

- 5) Both Moses and Muhammad (pbut) came with a new and comprehensive set of laws for their people. The law brought by prophet Moses was named the Judaic Law, and the law brought by prophet Muhammad was named the Shari’ah. Jesus (pbuh) however, as witnessed by Matthew, claimed to have not introduced any new laws, but to have come to renew the law of Moses (pbuh) and to have neither added nor subtracted from it. In Matthew 5:17-18 we read: *“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”* Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
- 6) Moses lead his people in a secret mass exodus from their hometown to Median in an attempt to flee the persecution of their enemies. Muhammad (pbut) too emigrated with his followers from their home town to Madinah in secret in order to flee the torture of their enemies. Jesus, however, never led his followers in a any sort of mass exodus from their hometowns. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
- 7) Moses was victorious over his enemies both morally as well as physically. Pharaoh was defeated by Moses and all of his army were drowned in the sea. Muhammad (pbuh) too met his enemies in battle and defeated them all. This too was a moral as well as a physical victory. Jesus (pbuh) on the other hand is claimed in the Bible to have been crucified by his enemies. Thus, his victory was only a moral one. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
- 8) Both Moses and Muhammad (pbut) died natural deaths. Jesus (pbuh), is claimed by the Christians to have died violently on the cross. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
- 9) Both Moses and Muhammad (pbut) lie buried in the ground. Jesus (pbuh), however, is claimed by the Christians to abide in heaven. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
- 10) Most Christians claim that Jesus (pbuh) is God. No Christian or Muslim, however, claims that Moses or Muhammad (pbut) was God. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
- 11) Both Moses and Muhammad (pbuh) began their prophetic missions at the age of forty. The Bible tells us that Jesus (pbuh) began at thirty. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.
- 12) Christians claim that Jesus (pbuh) was resurrected after his death. Neither Muslims nor Christians claim that Moses or Muhammad was resurrected. Therefore, Muhammad is like Moses, but Jesus is unlike Moses.

There are many additional points that could be mentioned but we will suffice with these for now.

b) Cannot be a Jew

Well, is Muhammad (pbuh) the only prophet who is “Like unto Moses”? For example, what about Jesus (pbuh)? Well, we should then notice that Jesus (pbuh) was a Jew,

“Then saith the woman of Samaria unto him, How is it that thou (Jesus), being a Jew, askest drink of me, which am a woman of Samaria?”

John 4:9

and the Bible specifically denies that this awaited prophet will be a Jew. We are told that in Deuteronomy:

“And there arose NOT a prophet since in Israel LIKE unto Moses.”

Deuteronomy 34:10

This awaited prophet, however, must be “LIKE unto thee (Moses).” So he will come from OUTSIDE of Israel.

c) Is from the BRETHREN of the Jews

If this prophet can not be a Jew, then what is left? In this verse, God speaks to Moses (pbuh) about the Jews as a racial entity. The awaited prophet is claimed to not be “from the Jews” or “from among themselves” but rather “*from among their (the Jew's) brethren.*” This is important. Many people try and preclude any non-Jews from this prophesy by trying to claim that “brethren” (brothers) means that the coming prophet must be an Israelite since only then will he be their “brother.” However, this is a false claim and refuted by the Bible itself. Indeed, in Deut. 23:7 we find the Bible referring to the Edomites as “brethren” of the Israelites.

The Israilites are the sons Jacob (Israel), the son of Isaac, the son of Abraham. Isaac's older brother was Ishmael, the father of the Arabs. Thus, the brethren of the Jewish nation is the nation of the Arabs. This statement is further reinforced by the following definition of “Brethren” in the *Hebrew Dictionary of the Bible*:

“personification of a group of tribes who were regarded as near kinsmen of the Israelites.”

Muhammad in the Bible, Jamal Badawi, p. 16

Please compare this expression with that of the Qur'an:

“Indeed Allah has conferred a great favor upon the believers (Muslims) when He sent among them a messenger from among themselves, reciting unto them His verses, purifying them and teaching them the Book and wisdom; although before that they were in manifest error.”

The noble Qur’an, Aal-Umran(3):164

There has come unto you (O Muslims) a messenger from among yourselves (Muhammad, pbuh). It grieves him that you should receive any injury or difficulty, full of concern for you, for the believers [he is] full of pity, kind and merciful.

The noble Qur’an, Al-Tawba(9):128

d) Is a “prophet”

The verse says that God shall “raise up” a human “*prophet*” and not that He shall come “Himself” or raise up a “god” or a “son of God.” Christianity is the only one of the three Abrahamic faiths that considers their leader God himself or part of God and makes this a fundamental issue in their faith. Both of the other two recognize their leaders only as human prophets and not as gods, as required by this prophesy. The verse also does not say “from Myself” which would be required if the one intended were God (in a Trinity) or His son. Rather, the verse says “from among their brethren.” Which aspect of Jesus’s nature is considered by the Church most critical for human salvation through atonement, his “human” nature or his “divine” nature? Why then is there absolutely no mention whatsoever of any divinity of this prophet even though it is arguably the most critical issue of his whole mission and the sacrifice of any regular sinless human prophet on the cross is considered by the Church to be insufficient?.

e) Put my words in his mouth

If we were to read the Qur'an we would find that it contains many verses stating “*I am your Lord, so worship Me*” (Al-Anbia: 92, Al-Muminoon: 52), “*Verily, I am Allah*” (Taha: 14, Al-Namil: 9, Al-Qasas: 30), “*I am thy Lord*” (Taha: 19). These verses are not preceded by “I heard God say.....,” or “And God said.....,” or similar statements which would be the words of a man transmitting the words of God, rather, their form is that of the first person who speaks of himself. Neither Muhammad (pbuh) nor any Muslim ever claimed that Muhammad (pbuh) was God, therefore, Muhammad (pbuh) was speaking with his mouth the words of God. Similarly, we can find in the Qur'an more than *four hundred* verses of the form “*Say (O Muhammad) :*” In other words God

Almighty is putting His words into Muhammad's (pbuh) mouth and commanding him to speak them.

We also find in the Qur'an verses which command Muhammad (pbuh) to perform a certain action, such as the opening verses of Al-Muzzamil(73), or which even go so far as to reproach Muhammad (pbuh), such as the chapter of Al-Tahreem(66) or the chapter of Abasa(80).

Christians claim that the Bible has many "authors," and that while the "inspiration" is from God, still, the words are those of mortal men.

Dr. W Graham Scroggie of the Moody Bible institute, Chicago, says on page 17 of his book "It is human, yet divine":

"...Yes, the Bible is human, although some out of zeal which is not according to knowledge, have denied this. Those books have passed through the minds of men, are written in the language of men, were penned by the hands of men and bear in their style the characteristics of men...."

Kenneth Cragg, the Anglican Bishop of Jerusalem, says on page 277 of his book, "The call of the minaret":

".....Not so the New testament..... There is condensation and editing; there is choice reproduction and witness. The Gospels have come through the mind of the church behind the authors. They represent experience and history....."

(Both quotes have been obtained from the books of Ahmed Deedat)

The Qur'an, however, is the book of God in both word and meaning. An example of this is a teacher who sends two students to teach what they have learned from him. The first is told to "teach them what I taught you." While the second is given a textbook written by this teacher and told to read verbatim from this book and say nothing of his own accord. The first will convey the thoughts of the teacher. The second will convey both his thoughts and his words.

Sir William Muir says:

"There is probably in the world no other book which has remained twelve centuries (at the time of this quote) with so pure a text"

This matter becomes clearer when studying for example the personal greetings and salutations of Paul and his friends at the ends of Titus (3:15), 2 Timothy (4:19), 1 Thessalonians (5:26) etc. These words are not the word of God but the personal greetings of Paul and his friends. There are many such examples to be found in the Bible. The Qur'an contains no such verses from Muhammad (pbuh). The words of Muhammad (pbuh) are collected in a completely separate reference from the Qur'an called "The Sunnah" (or the "Hadeeth"). We notice from all this that even the Church itself does not claim that the Bible is the actual word of God, but His "inspiration" (his teachings) through the words of men. The Qur'an, however, is the actual word of God.

"And (remember) when Abraham and Ishmael were raising the foundations of the House (the Ka'aba in Makkah), [praying]: Our Lord! Accept from us [this service]. Verily! You, [only You,] are the Hearer, the Knower. Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our ways of worship, and relent toward us. Verily! You, [only You,] are the Relenting, the Merciful. Our Lord! And send among them a messenger from among them who shall recite unto them Your verses, and shall instruct them in the Book and in wisdom and shall purify them. Verily! You, [only You,] are the Mighty, the Wise. And who desires other than the path of Abraham except he who befools himself? Truly, We chose him in this world, and Verily! In the Hereafter he shall be among the righteous. When his Lord said unto him: Surrender! (literally: 'Be a Muslim!') he said: I have surrendered (Literally: 'I have become a Muslim') to the Lord of creation."

The noble Qur'an, Al-Baqarah(2):127-131

e) Grave Warnings for all who do not follow him:

So what shall we say to those who say: "Jesus has redeemed us. We have no need to follow any future prophets.?" After the above verse of Deuteronomy, God himself threatens severe retribution against all those who do not follow this awaited prophet. In Deuteronomy we read:

"And it shall come to pass, [that] whosoever will not hearken unto my words which he shall speak in my name, I will require [it] of him." (in some translations: "I will be the Revenger")

Well, do Muslims read the word of God (The Qur'an) in His name? The answer is: Yes. Muhammad (pbuh) never in his lifetime claimed that the Qur'an was his words, but the words of God it is only the West which claims that it is his words. Further, when a Muslim reads a verse or chapter of the Qur'an, you will find that they have been taught to always start their recitation with the words: *"In the name of God, Most Gracious, Most Merciful."* The Qur'an contains 114 Chapters. If we were to follow them on down we would find that the first chapter, second chapter, third chapter, and so on all begin with the words *"In the name of God, Most Gracious, Most Merciful."* (there is one exception). So not only Muhammad (pbuh), but all Muslims in general recite the words of God in His name. Indeed, the Qur'an does even confirm this same warning of Deuteronomy:

"And whosoever seeks other than Islam as their religion it will not be accepted from him, and he shall be in the hereafter among those who have lost"

The noble Qur'an, A'al Umran(3):85

6.8: Legitimacy of Hagar and Ishmael:

Many Christians and Jews mistakenly believe that Abraham's descendants through Ishmael (Muhammad and his ancestors, as seen in Fig. 3) were excluded from God's covenant with Abraham (pbuh) because Ishmael's mother, Hagar, was not a legitimate wife of Abraham, thus, her son Ishmael (the father of the Arabs) was not a legitimate son of Abraham. Therefore, they conclude that Ishmael(pbuh) and his descendants were not included in God's covenant with the sons of Abraham (pbuh) and that this covenant was exclusive to Abraham's second son, Isaac, the father of the Jews.

In what follows we will disprove each of these claims, in addition to showing evidence of human tampering with the text of the Biblical verses.

The story of Ishmael according to the Bible is as follows: Abraham married Sarah (pbut). Sarah was a barren woman and bore him no children (Genesis 16:1). God then made a great promise to Abraham even before any children were born to him.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will

“bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

Genesis 12:2-3

Not long after, Sarah gave Abraham her handmaid, Hagar, to be his wife according to the legal Jewish custom of polygamous marriages (customary in the Bible among Israelites and many of their prophets).

“And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife..”

Genesis 16:3

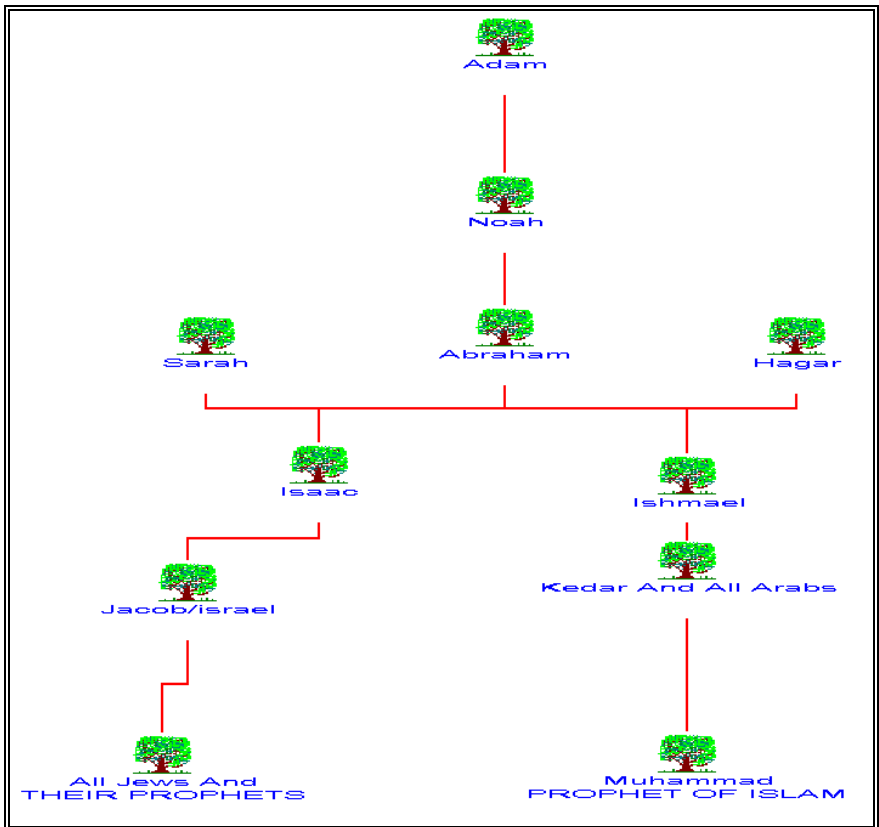


Fig. 3 Arabs and Jews. Semitic “brethren.”

In Genesis 16 we are told that after Hagar (pbuh) became pregnant with Ishmael, Sarah (pbuh) felt that Hagar despised her, so she dealt with her harshly until she was forced to escape from this harsh treatment

“And when Sarai dealt harshly with her, she fled from her face”

Genesis 16:6.

The angel of God then appeared before Hagar and told her to return to Sarah and submit herself to her will and that *“the Lord has heard thy affliction”* and would reward her with a son called “Ishmael” (God hears) and would multiply her seed exceedingly. Hagar willingly bowed to the command of her Lord and returned and submitted herself to Sarah. In *A Dictionary of Biblical tradition in English literature*, we read:

“The Jewish Haggadah identifies Ishmael as one of the six men who were given a name by God before their birth (Ginzberg, LJ 1.239).”

Abraham was eighty six years old when Ishmael was born (Genesis 16:16). When Abraham reached ninety-nine years of age, Ishmael was thirteen years old and remained the only son of Abraham. Now, God promises to establish his covenant with all of Abraham's “seed” without exception:

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God..”

Genesis 17:7-8.

God now informs Abraham that his covenant shall be given through circumcision, so Abraham immediately circumcises himself and Ishmael, the father of the Arabs (Genesis 17:23), thus establishing God's covenant with Ishmael.

The significance of circumcision was also noted by Biblical scholars as being not merely an external act:

“This was His own sign and seal that Israel was a chosen people. Through it a man's life was linked with great fellowship

whose dignity was its high consciousness that it must fulfill the purpose of God”

Interpreter's Bible, p. 613

To this day, all Muslims practice circumcision. The “sign and seal” (Romans 4:11) of the Abrahamic covenant.

We notice that God’s covenant was promised to be with Abraham’s “seed.” But if we read Genesis 21:13 we will find that Ishmael is Abraham’s “seed”:

“And also of the son of the bondwoman.....he is thy seed.”

The same arguments can be made for God’s covenant with Abraham

“the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.”

Genesis 15:18

As we can see, this covenant was intended to be of the same generality as God’s covenants with Noah (Genesis 9:8-17), and David (2 Samuel 7; 23:5). God’s covenant was intended to be a covenant with those who are obedient to Him and follow his command, not a covenant that makes a certain group of people genetically superior and closer to God even from before their birth, such that they are his “chosen children,” and God’s prophethood and message can only come from their lineage.

When Abraham reached one hundred years of age, God blessed him with a second son, Isaac (Genesis 21:5). Isaac was born to him through his first wife, Sarah. The Bible tells us that because of Sarah's jealousy that Ishmael may inherit with her own son Isaac (Genesis 21:10), she had Abraham cast out Hagar and Ishmael and send them to the wilderness of “Paran” (Genesis 21:21). We are told that she was particularly angry with what she considered to be a mockery on the part of Ishmael towards her own son Isaac. This incident is alleged to have occurred after Isaac was weaned (remember this) as narrated in Genesis 21:8.

Sarah now allegedly ordered Abraham to cast Hagar and Ishmael out, (apparently, in Abraham’s tribe, children who mock their brothers and sisters are to be thrown out in the nearest desert along with their mothers) Abraham obeyed Sarah and cast the “bondwoman” and her son in the desert and was blessed by God who told him to *“hearken unto her voice.”* Abraham gave Hagar provisions and water and put her child “Ishmael” upon her shoulder and left

them in the wilderness of Beer Sheba in Southern Palestine. When they ran out of water, an angel appeared and conveyed to her the words of God: "*Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.*" God then showed her a well of water and they drank. Ishmael dwelt in the wilderness of "Paran" and begat twelve sons one of whom was called "Kedar." As mentioned in 6.4, the Arabic form of the word *Paran* is *Faran* or *Pharan*. It means "two who migrated." It appears that the place took its name from Hagar and Ishmael who came there as two refugees.

We, as Muslims, have a very similar narration of the same sequence of events in the Qur'an. However, in the Qur'an, the details differ from the narration of the Old Testament. Muslims respect Abraham, Sarah, Hagar, Isaac, and Ishmael (pbuh) as very decent, moral and pious people. Muslims believe that the prophet Abraham (pbuh) received a revelation from God to take Hagar and her BABY, Ishmael, to a barren desert in Northern Arabia (Paran), more specifically to the future location of Makkah, and to leave them there. When Abraham began to leave, Hagar called out to him "where are you leaving us?" After repeating the question three times she asked him "Did God command you to do this?" Abraham answered "yes." So Hagar said: "Then He will not forsake us." When Hagar and her baby ran out of water she began to fear for her baby's life and took to running back and forth between the two hills of "Al-Safa" and "Al-Marwa" in search of water. Meanwhile, God sent an angel who caused water to gush out of the earth for them. This became the water of the well of "Zamzam" which the pilgrims of Makkah drink from today. Once water was found in this place the Bedouins began to settle there and it became the city of Makkah. Centuries later, Muhammad (pbuh), the prophet of Islam, was born to the descendants of Ishmael. The rites of hastening between the two hills of "Al-Safa" and "Al-Marwa" have been preserved in the Muslim's yearly pilgrimage to Makkah even to this day.

The major differences in the Biblical and the Qur'anic narrations are that the OT claim that Hagar was (originally) left in Beer Sheba and not Paran as stated by the Muslims, and that this occurred when Ishmael was not a baby, but a fully grown teenager.

This Old Testament narration can be found to contain obvious modifications from the following analysis: According to the Bible, Abraham was eighty six years old when Ishmael was born (Genesis 16:16). He was one hundred years old when Isaac was born (Genesis 21:5). This makes Ishmael fourteen years older than Isaac. The above expulsion of Ishmael and his mother is alleged to have occurred after Isaac was weaned (Genesis 21:8). Muslims wean their children after two years. Biblical scholars tell us that babies were weaned about

the age of three. This makes Ishmael at least seventeen years old at the time of the alleged mockery and expulsion.

“To this day weaning may take place in the Near East as late as three years or more; it is often followed by a celebration”

The Anchor Bible, Speiser, Vol. 1, page 155

The profile of Ishmael in Genesis 21:14-19 however, is one of a small baby and not that of a full grown teenager of seventeen years. Let us study it.

- 1) According to the New Revised Standard Version of the Bible which was compiled from manuscripts more ancient than those of the King James Version of the Bible, the verse of Genesis 21:14 reads “*..putting [it] on her shoulder, along with the child.*” Did Abraham put a seventeen year old boy on Hagar’s shoulder? It would be more logical for him to put Hagar on Ishmael’s shoulder if he were, as claimed, seventeen years old at the time. So Ishmael must have been, as claimed by Islam, a baby at the time. Vol. 1, p. 155 of the famous Anchor Bible has the following to say regarding this contradiction: “*..the real problem is Ishmael’s age at the time...his mother would not have carried him... The various emendations that have been proposed merely substitute one set of problems for another. An acceptable solution has yet to be discovered.*”
- 2) In Genesis 21:15 we read “*and she cast the child under one of the shrubs.*” Did Hagar “cast” a seventeen year old teenager under a shrub? This too is consistent with a baby and not a full-grown teenager.
- 3) We read in Genesis 21:16 that Hagar sat far away from Ishmael so as not to see him die before her own eyes. Is this the profile of a full-grown teenager who should, more appropriately be worried about his mother or of a helpless baby?
- 4) In Genesis 21:17 we read the angel's command to Hagar: “*Arise, lift up the lad, and hold him in thine hand;*” Who would be more capable of lifting the other up, Hagar or her seventeen year old teenage son? This too is the profile of a little baby.
- 5) Throughout this story we are drawn a picture of Hagar doing this, and Hagar doing that, and Hagar worrying, and Hagar weeping, and so on while Ishmael sits where he was “cast,” under the shrub. Would a full grown teenager of seventeen sit under a shrub and wait for his mother and himself to die while

his mother looked for water for him, or would he have her sit in the shade while he went in search of water?

- 6) Even the angel did not address both of them but only Hagar, the only one who would understand. Once again the profile of a baby and not a seventeen year old teenager.
- 7) Ishmael is always referred to as “the child” and “the lad” in the story. Do people usually refer to seventeen year old teenagers as “child” and “lad”?
- 8) In Genesis 21:20 we read that after this incident, “*God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.*” Is this a profile of a fully developed teenager or a child who is growing up, learning, and developing?

The above analysis clearly exhibits evidence of human modification to the text of this story. The claim that Ishmael mocked Isaac and that this had anything to do with Hagar's journey is an obvious fabrication since Isaac was not even born yet when this story occurred (Ishmael was still a baby). The reason for Hagar's journey was not Sarah's jealousy, Ishmael's mockery, or the racial superiority of Sarah. It was only the command of God, pure and simple. In an effort to keep all prophets of God Israelites, even God himself is alleged to have submitted to, and even blessed the alleged jealous whims of Sarah. Further, if such elaborate additions to the story could be inserted into the text, then how much simpler to change the original journey to Paran to take a detour into Beer Sheba.

The *Interpreter's Bible* compares the texts of Genesis 21:14-19 with Genesis 16:1-16 and draws the following conclusion:

“The inclusion in Genesis of both stories so nearly alike and yet sufficiently different to be inconsistent, is one of the many instances of the reluctance of the compilers to sacrifice any of the traditions which has become established in Israel.”

The Anchor Bible says the following in this regard:

“Except for the first four verses, the narrative is the work of E. The proof goes deeper than the external evidence from the consistent use of Elohim (6, 12, 17, 19, 20). The present account duplicates ch. xvi. More significant, however, is the fact that the reason for Hagar's departure is not at all the same as in the earlier story by J, nor does the personality of Hagar as here depicted bear any resemblance to that of her namesake in the

other story, so complete a dichotomy would be inconceivable in the work of the same author, or in a fixed written tradition...By the time of the writing, however, the material had come to be transmitted through more than one channel, and the individual writers contributed indirectly to the widening gap”⁵²

The Anchor Bible, Vol. 1, pp. 156-157

As damaging and conclusive as this proof of the modification of the Old Testament is, still, it pales to insignificance before the much more devastating proof of this same fact to be found in section 2.3.

Someone may now object: well then, the verses stating Abraham’s age must be the ones which have been (unintentionally) modified. This is a valid theory, however, the problem with this theory is that first of all, these numbers were *spelled out in letters* and not written using numerals. Second, the transmitters of the Old Testament (the Jews) claim that every word and every letter was faithfully counted and preserved and thus, they can confidently claim that it would be impossible for unintentional errors to creep in, even by accident.

We also notice that even in the New Revised Standard version of the Bible, Genesis 16:16 and 21:5 state the same ages mentioned above. Is this not proof of the Qur’an’s claim that the previous books of God were tampered with by the hands of the unscrupulous few?

It now becomes evident that sometime after God sent down the Old Testament, someone decided that they did not want the Arab descendants of Ishmael to be included in God’s covenant with Abraham. They wanted it exclusive to the Jewish branch of his descendants. Therefore, the Old Testament was “corrected” in order to show that God’s intent was that His covenant be with the Jews only.

Now that we see that the original covenant of God was with all of the children of Abraham (pbuh) without exception, then we are left with another question: The Bible describes in great detail the fulfillment of God’s promise to Abraham through Isaac which was fulfilled in Jacob, Joseph, Moses, David, Solomon, and Jesus (pbut). But what of his promise to Abraham through Ishmael? God does not renege on his promises, so how was it fulfilled? The Bible is, for the most part, silent about the promise to the Ishmaelites. Why? Because just as Jesus (pbuh), during the time of the Old Testament had not yet come and there were

⁵² To learn more about the “authors” referred to here and what is meant by “E,” and “J” please read chapter 2.3 of this book.

only prophecies of his coming containing unmistakable signs but no detailed stories of his life, in the same manner, both the Old and New Testament contain unmistakable prophecies of Muhammad (pbuh) but no in-depth analyses and stories. The *Interpreter's Bible* admits that the Ishmaelites and other descendants of Abraham were "*somehow participating in the Abrahamic covenant*" (page 616). The coming of Muhammad (pbuh), the descendant of Ishmael, is the fulfillment of this promise.

Some people will claim that even though Ishmael was Abraham's "seed," still, "seed" is a lesser designation than "son," and only Isaac was Abraham's "son." However, the Bible also bears witness to the fact that Ishmael was Abraham's "son":

"And Abraham took Ishmael his son."

Genesis 17:23

Not only that, but the Bible tells us that Ishmael remained the legitimate son of Abraham until even after his death,

"Then Abraham gave up the ghost, and died in a good old age, an old man, and full [of years]; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah"

Genesis 25:8-9

So was Ishmael a lesser "son" than Isaac because Isaac's mother was Abraham's wife while Hagar was not? Once again, let us read the Bible:

"And Sarai Abram's wife took Hagar her maid....and gave her to her husband Abram to be his wife."

Genesis 16:3

So the Bible also bears witness that Hagar was Abraham's legitimate wife. In fact, if this were not the case then we would be labeling prophet Abraham an adulterer. A serious accusation indeed.

Once the legitimacy of Hagar as Abraham's wife and Ishmael as his son has been established, now the objection of many becomes that Isaac was a *better* and *truer* son of Abraham because he was the son of the *free* woman not the bondwoman. However, this claim is not supported by the law of the Old Testament. According to this law, the first born son was to have *double* portions

of honor, and even inheritance, and this right could not be affected by the status of his mother.

“If a man have two wives, one beloved, and another hated, and they have born him children, [both] the beloved and the hated; and [if] the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit [that] which he hath, [that] he may not make the son of the beloved firstborn before the son of the hated, [which is indeed] the firstborn: But he shall acknowledge the son of the hated [for] the firstborn, by giving him a double portion of all that he hath: for he [is] the beginning of his strength; the right of the firstborn [is] his.”

Deuteronomy 21:15-17

In the same *Interpreter's Bible* we read the following comment on the above verses:

“However, the law of the first-born had ancient sanction, and so long as it was accepted justice demanded that mere favoritism not be allowed to deprive the eldest son of his rights.”

“Legislation safeguarded the rights of various wives, slaves or free; and according to the Rabinnic interpretation of Lev. 21¹³ the high priest was not allowed to be a bigamist ...Ex21¹⁰ provides for the rendering of the duties of marriage to the first wife even if a purchased concubine... The difference between a wife and a concubine depended on the wife's higher position and birth, usually backed by relatives ready to defend her...as part of a man's chattels his wives were in certain cases inherited by his heirs, with the limitation that a man could not take his own mother. The custom lasted in Arabia till forbidden in the Koran (ch. iv)”

Dictionary of the Bible, James Hastings, Scribners, p. 624-626

The Dictionary of the Bible (bearing many official seals of approval) says:

“However deeply rooted [polygamy] was before the exile may be seen from the parable of Ezk. 23, which represents Yahweh as the husband of two wives. The law of Dt 21:15-17 which is parallel to several Mesopotamian laws, protects the ‘hated’ wife and her children especially if she has borne the firstborn son (hated here means less loved)...”

Abraham was eighty six years old (Genesis 16:16) when Ishmael was born and was one hundred years old (Genesis 21:5), when he was blessed with a second son, Isaac (pbuh). So Isaac was fourteen years younger than his older brother Ishmael, the first-born son of Abraham.

It should further be noted here that a similar occurrence is narrated in the Old Testament regarding a slave girl named Ruth and a landowner named Boaz (Ruth, chapters 3 and 4). Ruth, a widowed slave girl, was married to Boaz and gave him a son named Obed. Obed went on to become the founder of the royal line of Jews who, according to the Old and New Testament, were the ancestors of both King David and Jesus Christ peace be upon them both (for example Matthew 1:5-16). Not only that, but according to the same Old Testament, Ruth was a Moabitess (Ruth 2:2). Moabite women, according to the Old Testament, were women used to lure Israelite men into immorality and the worship of the pagan god Baal (for a related story, please read section 5.2).

So, if a slave woman of a nation of such ill repute among the Jews as the Moabites is given legitimacy among the Jews and can even go on to become the ancestor and mother of their greatest prophets and leaders and indeed Jesus Christ (pbuh) himself, then why is a whole branch of prophet Abraham's children cast off simply because their mother too was a slave girl?

"It is remarkable," says Dr. Alexander Walker, (a Christian writer, in his work on Woman, p. 330), *"that in the genealogy of Christ only four women are named: Tamar, who seduced the father of her late husband, and Rachel, a common prostitute, and Ruth, who, instead of marrying one of her cousins, went to bed with another of them, and Bathsheba, an adulteress, who espoused David the murderer of her first husband."*

Further, it is well known that fully six of the tribes of Israel trace their ancestry through the second wife of Jacob (Israel), Rachel, and two of his concubines, Bilhah, and Zilpah (Genesis 30:3-13). In both cases, the wives of Jacob gave him their handmaids to be his concubines, bear from him children, and then both these wives considered the children of their handmaids legitimate sons and associated them with their own names. Nowhere in the Bible is it mentioned that these six tribes are disqualified from God's covenant simply because their mothers were the "second" wife of Jacob or one of his concubines. If the sons of concubines and second wives are not "real" or "legitimate" sons then this will mean that not only Jesus (pbuh), but also the majority of the Jewish nation too is

of illegitimate birth and lineage, and undeserving of the God's covenant. Quite the opposite, many of them are descendants of "common prostitutes." In spite of this should we understand that the Arab descendants of a concubine are illegitimate but the descendants of prostitutes, concubines and second wives are not so long as they are ancestors of the Jewish nation? Why? Because they are not "Arabs"? Shall we submit to blind racism in our efforts to search for the truth?

For example, Samson is the descendant of Dan the son of Jacob's concubine Bilhah. In spite of this we are told in the Bible that he had the Holy Spirit with him and judged Israel for twenty years (Judges 13:25, Judges 16:31). Notice the double standard in interpreting the Biblical text?

Jacob M. Myers, a professor at the Lutheran Theological Seminary and a contributor to *Interpreter's Dictionary of the Bible*, is a well recognized leading expert on the Old Testament. In his book *Invitation to The Old Testament* (pp. 26) he states the following regarding the Nuzi laws of marriage of Abraham's (pbuh) time:

"Archaeological discoveries help us to fill in the details of the biblical narrative and to explain many of the otherwise obscure references and strange customs that were commonplace in Abraham's world and time..... A Nuzi marriage contract provides that a childless wife may take a woman of the country and marry her to her husband to obtain progeny But she may not drive out the offspring even if she later has children of her own. The child born of the handmaid has the same status as the one born to the wife. That is why, when Sarah wanted to drive out Hagar and Ishmael, it was quite objectionable to Abraham -because of the legal custom of the religion from which he came, he was reluctant to do so. It required a special divine dispensation to act contrary to that custom." We have already seen how the "special divine dispensation" was a forgery.

Further, while Ishmael was the first begotten son of Abraham, we notice that Obed was the *tenth* grandson of Abraham (The Old and New Testament genealogies differ in the actual names). So, if Obed is given such legitimacy in the Old Testament as being a legitimate father in their most royal line, even though he is the son of a bondwoman, then Ishmael's claim to this legitimacy is much older and more pronounced.

Once Ishmael has been proven to be a legitimate son of Abraham and not only equal to Isaac, but according to the law of the Jews, deserving of double the portion of honor and inheritance allotted to Isaac, then the final objection becomes that Isaac was specifically chosen to be the child of promise. In *A Dictionary of Biblical tradition in English literature*, we read:

“St. Augustine, in De civitate Dei (15.2), equates Ishmael “born in the course of nature,” with the flesh and Isaac, “born in fulfillment of a promise” with the spirit. For Augustine, Ishmael exists outside the realm of God’s grace; for this reason, and because of their enforced wanderings in the desert, he associates Ishmael and Hagar with Cain.”

As we have already seen, God’s covenant was with the “seed” of Abraham (pbuh), among whom was Ishmael. Secondly, there are many verses which specifically single out Ishmael for God’s blessing. After the birth of Ishmael and before the birth of Isaac, God repeats his promise to Abraham to bless all the earth through his progeny.

“As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations.”

Genesis 17:4

Also, “And also of the son of the bondwoman (Hagar) will I make a nation, because he [is] thy seed. I will make him a great nation.”

Genesis 21:13

So, not only is Ishmael a legitimate son of Abraham, but God Almighty promised to bless Ishmael's descendants just as he would in the future promise to bless Isaac's descendants. Further, God’s covenant of circumcision with Abraham was fulfilled in Ishmael long before the birth of Isaac.

As has already been demonstrated in chapters one and two, the Bible has been modified extensively over the ages to the point that even conservative scholars now admit that its ancient copies contain many thousands of “variant readings” between one-another. Many examples have been presented. As seen in chapter two, thirty two conservative Biblical scholars backed by fifty cooperating denominations bore witness to the “many” and “serious” errors contained in the current King James Bible. Even the original ancient manuscripts themselves contain many differences and conflictions. Whole passages show up in some “ancient manuscripts” while being completely missing from older ones. Even

geographical locations are changed from one ancient copy to the next. All Bibles in existence today are the result of very extensive cutting and pasting from these various manuscripts with no single ancient copy being *the definitive* reference. Even at that, all Bibles in existence today still contain countless examples of very serious contradictions of founding Christian doctrine (see chapter two, and also chapter one).

In the Interpreter's Bible we read:

“Many Israelites did not want a God who would be equally the God of all nations on the Earth. They did not want one who would be impartial Holiness. They wanted a God who would be partial to them. So we read in Deuteronomy of the demands for a complete extermination of all non-Israelite people of Palestine (Deuteronomy 7:2) and as to the carrying out of that injunction read the harsh sentences of Deuteronomy 20:10-17.”

Is it possible, in light of the overwhelming evidence beginning to come to light of the modification of the Old Testament, that the transmitters of this book (Genesis) made certain modifications to favor their own people? We have already seen the evidence.

Such verses as Genesis 17:21 and Genesis 21:21 do not exclude Ishmael from God's covenant as some claim. The example of this is one who says: “I love my parents” and then a few days later says “I love my mother.” Does this mean that he does not love his father? Since God had already consecrated his covenant between Abraham and his son Ishmael years before the birth of Isaac, and Abraham had already circumcised Ishmael so that he might receive God's covenant, therefore, it was necessary to reaffirm that Isaac was not left out of this covenant even though it was established after the birth of Ishmael but before his own birth.

Many people point to the verse of Genesis 22:2 as proof that Isaac was the only legitimate son of Abraham. We read:

“And he (God) said, Take now thy son, thine only [son] Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”

Genesis 22:2

What is going on here? On the one hand we have verses such as Genesis 16:15, Genesis 17:23, Genesis 17:25, Genesis 17:26, and Genesis 25:9...etc. which clearly confirm the fact that not only was Ishmael the first born son of Abraham and a legitimate son, but he remained so until the day Abraham died and was buried. On the other hand we have Genesis 22:2 which claims that Isaac, Abraham's second son is the only son of Abraham.

To understand this we need to go back to the Qur'anic version of this story. In the Qur'an we are told that Abraham (pbuh) was deprived children until his old age whereupon he was given Ishmael, his first born son. Up until this point the Qur'an and the Old Testament are in agreement. It stands to reason that after having been deprived an heir for so long Abraham would become extremely attached to his only begotten son Ishmael. For all he knew then he very likely might not be blessed with any more children before his death. We are now told in the Qur'an that Allah (God) Almighty decided to test Abraham's faith. He therefore decided to set up a test for Abraham in the one thing which he held most dear to his heart in all of this world: His only son. When Ishmael reached the age of striving, God Almighty showed Abraham a vision wherein he was to sacrifice his only son Ishmael to God. Abraham went to Ishmael and asked his opinion on this matter. This was not an attempt by Abraham to escape the command of God, but only an attempt to better prepare his son. Ishmael replied to his father: *"O my father, Do as you are commanded. You shall, by Allah's will, find me to be among the patient."*

We are told that the devil then came to Abraham, Hagar, and Ishmael in turn trying to convince each one to disobey the command of Allah. Each one in turn did not respond to him and cast stones at him till they drove him away. This act is also preserved to this day in the Muslim pilgrimage to Makkah in the symbolic act of stoning the three pillars called the "jamarat."

Abraham took his son Ishmael and placed him on the ground facing down so that he would not have to look at him. Just when he was about to sacrifice Ishmael God sent an angel to Abraham to stop him and to provide him with a ram as an alternate sacrifice in place of his son as a reward for his sincere intentions. He then further rewarded Abraham with Isaac, a great and pious prophet as a second son. This story can be found in the Qur'an. Abraham prayed:

"My Lord! grant me (a son) of the righteous. So We gave him tidings of a gentle son(Ishmael). And when he was old enough to strive with him, he said: O my dear son, I have seen in a dream that I must sacrifice you. So look, what do you think? He said: O

my father! Do that which you are commanded. Allah willing, you shall find me of the steadfast. Then, when they had both surrendered (to Allah), and he had placed him upon his forehead, We called unto him: O Abraham: You have (already) fulfilled the vision. Lo! thus do We reward the good. Lo! that verily was a clear test. Then We ransomed him with a tremendous victim. And We left for him among the later folk (the salutation): 'Peace be unto Abraham!' Thus do We reward the good. Lo! he is one of Our believing slaves. And We gave him tidings of the birth of Isaac, a Prophet of the righteous. And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves. And We verily gave grace unto Moses and Aaron, And saved them and their people from the great distress, And helped them so that they became the victors. And We gave them the clear Scripture And showed them the right path. And We left for them, among the later folk (the salutation): 'Peace be unto Moses and Aaron!' Lo! thus do We reward the good. Lo! they are two of our believing slaves."

The noble Qur'an in Al-Safat(37): 100-113

We notice that the major difference in the Qur'anic and Biblical versions is that the Qur'an affirms that it was Ishmael (The father of the Arabs) who was to be sacrificed, while the Old Testament claims that Isaac (The father of the Jews) was the one to be sacrificed. However, if we study the verse of Genesis 22:2 we will find the words "*thy son, thine only [son].*" Isaac was never Abraham's only son. As we have seen, Ishmael was born before Isaac and remained (according to the testimony of the Bible) the legitimate son of Abraham until *AFTER* his death. As we have already proven, the story of God's command to cast out Ishmael and his mother due to Ishmael's alleged mockery is a fabrication. The only son of Abraham who was ever Abraham's "only" son was Ishmael. This was during the fourteen year period after the birth of Ishmael but before the birth of Isaac. Notice how by changing this one word from "Ishmael" to "Isaac" an entire branch of Abraham's descendants (the Arabs) are conveniently excluded from God's covenant and it becomes exclusive to the Jews? Once Ishmael is reinstated as the one mentioned in Genesis 22:2 then the stories in the Bible begin to make sense once again.

In *Encyclopedia Judaica Jerusalem*, volume 9, under the heading "Ishmael," we read:

"It is related that a renowned traditionalist of Jewish origin, from Qurayza tribe and another Jewish scholar who converted to

Islam, told Caliph Omar ibn 'Abd al-'Aziz (717-20) that the Jews were well informed that Ismail (Ishmael) was the one who was bound, but they concealed this out of jealousy."

"Verily, those who conceal that which Allah has sent down of the Book and purchase a small gain therewith, they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor will He purify them, and theirs will be a painful torment."

The noble Qur'an, Al-Baqarah(2):174

"And (remember) when Abraham and Ishmael were raising the foundations of the House (the Ka'aba in Makkah), (praying): Our Lord! Accept from us (this service). Verily! You, only You, are the Hearer, the Knower. Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our ways of worship, and relent toward us. Verily! You, only You, are the Relenting, the Merciful. Our Lord! And send among them a messenger from among them who shall recite unto them Your verses, and shall instruct them in the Book and in wisdom and shall purify them. Verily! You, only You, are the Mighty, the Wise. And who desires other than the path of Abraham except he who befools himself? Truly, We chose him in this world, and Verily! In the Hereafter he shall be among the righteous. When his Lord said unto him: Surrender! (literally: Be a 'Muslim') he said: I have surrendered (Literally: I have become a 'Muslim') to the Lord of creation. The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Verily! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (Literally: Have become 'Muslims'). Or were you witnesses when death came to Jacob? When he said unto his sons: What will you worship after me? They said: We shall worship your God and the God of your fathers, Abraham and Ishmael and Isaac, One God, and unto Him we have surrendered. That was a nation which has passed away. They shall receive the reward of that which they earned, and you of what you earned. And you will not be asked of what they used to do. And they say: Be Jews or Christians, then you will be rightly guided. Say: Nay, rather the religion of Abraham, the upright, and he did not associate partners (with Allah). Say: We believe in Allah and that which was revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and

the twelve sons of Jacob, and that which was given to Moses and Jesus, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered. And if they believe in the like of that which you believe, then they are rightly guided. But if they turn away, then they are in discord, and Allah will suffice you against them. He is the Hearer, the Knower. The religion of Allah!, and which religion can be better than Allah's? and we are His worshippers. Say (unto the People of the Scripture): Do you dispute with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. And we are sincere in worship to Him(alone). Or do you say that Abraham, and Ishmael, and Isaac, and Jacob, and the sons of Jacob were Jews or Christians? Say: Do you know best, or does Allah? And who is more unjust than he who hides the testimony which he has from Allah? And Allah is not unaware of what you do. That was a nation which has passed away. They shall receive the reward of that which they earned, and you of what you earned. And you will not be asked of what they used to do."

The noble Qur'an, Al-Baqarah(2):127-141



Fig. 4 The Kaaba, the house of Allah/God built by prophet Abraham and his son Ishmael. It is surrounded by thousands of Muslims worshipping Allah.

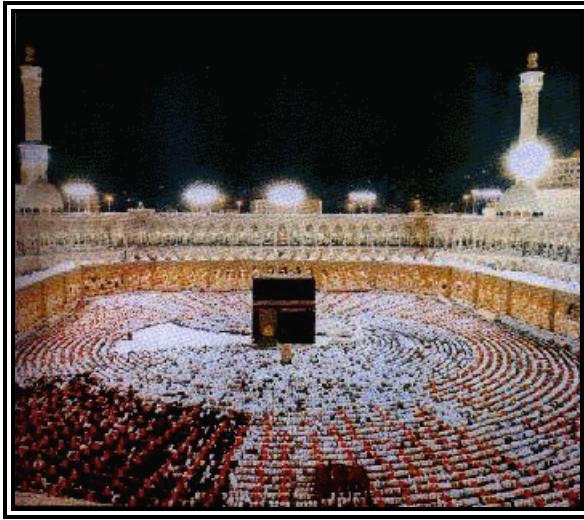


Fig. 5 Hundreds of thousands of Muslims performing one of the daily congregational prayers facing the House of Allah, the Kaaba.



Fig. 6 A nighttime arial view of the “Prohibited Mosque” which contains the Kaaba.

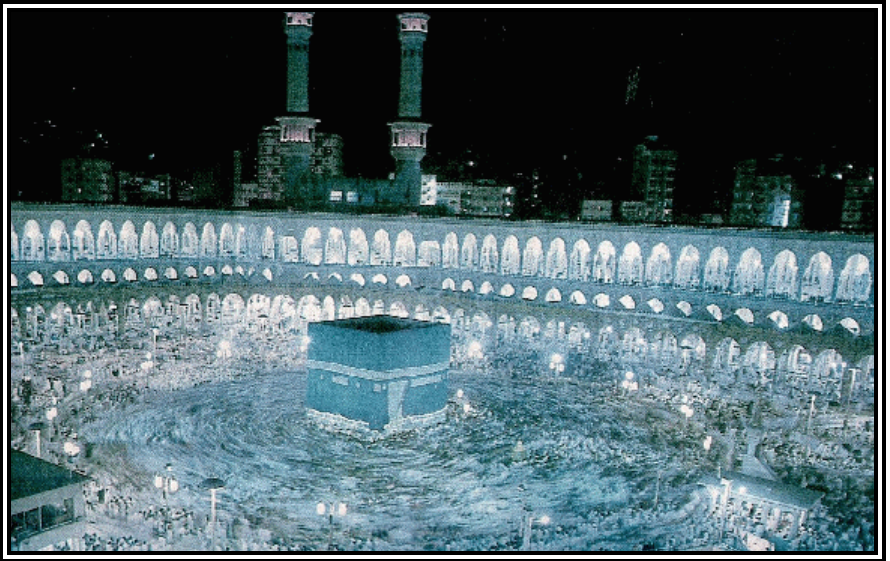


Fig. 7 Time lapse photo of hundreds of thousands of Muslims circling the Kaaba inside the “Prohibited Mosque” in Makkah (also known as the “Inviolable Place of Worship”)

6.9: A rod out of the stem of Jesse:

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;”

Isaiah 11:1-2

Once again, we have here a verse which has been popularly interpreted to apply to Jesus, and once again it must be stated that although all Muslims believe in Jesus and in the prophecies of him in the OT, still, this specific prophecy does not apply to him, why?

To understand this prophecy we need to study the verses carefully. These verses tell us that the rod (branch) which shall grow out of the stem (trunk) of “Jesse” shall be filled by God with wisdom, understanding, council, might, knowledge, and the fear of God. In other words, he shall be a statesman, a prophet and a judge. The obvious question that springs to mind is: Who was

“Jesse”? In the Encyclopedia Biblica we read that Jesse is a contraction of Ishmael, or:

“Jesse, for Ishmael... The changes which proper names undergo in the mouths of small children account for a large number of these particular abbreviations - who could guess, to take modern examples, that Bob and Dick arose out of Robert and Richard? ... such forms as in ai were particularly common in later times ... and many more in the Talmud, which also exhibits various other kinds of abbreviation”

Encyclopaedia Biblica, Rev. T. K. Cheyne D.Litt D.D., J. Sutherland Black M.A. LL.D., Vol. 3, under “Names,” p. 3292, item 52

Now, the reason why these biblical scholars have said this may not be readily apparent to us simply by reading the English rendition of these two words, however, when these Christian scholars went back and looked at the original Hebrew words, that is when they realized its true meaning. Although a complete understanding of why this is true would require a knowledge of the Hebrew language, still, it is possible at least phonetically to see this even in the English language. Let us have a look.

In Hebrew, the word Ishmael is written as Yishma`e'l. It is pronounced {yish-maw-ale'}.

Similarly, in Hebrew, the word Jesse is written as Yishay. It is pronounced {yee-shah'-ee}, or in Aramaic it is 'Tyshay and pronounced {ee-shah'-ee}.

Thus, we begin to see, even in our phonetic Hebrew rendition, how these Christian Biblical scholars came to recognize that just as “Dick” is a contraction of “Richard,” and “Bob” is a contraction of “Robert,” similarly, by studying the Hebrew words themselves, they found that {yee-shah'-ee} is indeed a contraction of {yish-maw-ale'}.

Isn't it amazing that we have been told this not by Muslims, but by *Christian* scholars? Which Muslim “Moor” stood over these Christian scholars with a drawn sword and *forced* them to come to this realization? Out of the thousands upon thousands of Hebrew names in the Bible, what drove these Christians to recognize that Jesse is derived from Ishmael and not, for example, from Judah, or Isaac, or Shem, or any of these other thousands upon thousands of Hebrew names? The odds against it are astronomical if what the Qur'an said was false. Yet here we have it in black and white. Isn't it amazing how with every passing

day the most learned among Christians scholars are drawing closer and closer to Islam?

It is further interesting to note the following words of the authors of this same “Encyclopaedia Biblica”: They say: “*In many cases the contraction is such as to render the discovery of the original form impossible.*” ... hmm.

The only “branch” from the stem of Ishmael who was a statesman, a prophet and a judge was prophet Muhammad (pbuh). The reason many people interpret this verse to apply to Jesus (pbuh) is because he is claimed to be of the lineage of king David, and Jesse was the name of the father of king David. However, why would this prophesy tie the coming prophet to the *father* of David who was for all practical purposes a completely unknown figure in the Bible? It would be much more logical to follow the much more popular trend found elsewhere in the Bible of associating Jesus with king David *himself* who was both a king and a prophet and a much more popular figure in the Bible and much better known to anyone who reads it. In other words, what is so direly special about king David’s father that this prophesy had to completely bypass the legendary prophet king David himself in order to apply itself to his unknown father? The answer is that it was not meant to apply to the father of king David but to a descendant of Ishmael the son of prophet Abraham.

It is further important to remember that insisting on tying prophet Jesus (peace be upon him) to a human lineage descendant from king David shall ultimately result in a complete nullification of the religion known today as “Christianity.” This is because if Jesus is the descendant of king David then he has a *human* father and his father is not God.

Some attempts have been made to insist that Jesus was the physical Son of God and at the same time apply spiritual contradictory human lineages to him such as Matthew 1 and Luke 3 so that he can be the physical son of *both* David *and* God. This, even though the Bible is quite explicit that the lineage must be a “physical” and not a “spiritual” lineage. We find this stipulation spelled out quite clearly in the Bible in:

- 1) Acts 2:30 “*Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;*” and
- 2) Romans 1:3 “*Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;*”

Therefore, the only way that Jesus (pbuh) could be the *physical* Son of God and *also* be the *physical* son of king David “according to the flesh” is if his lineage from kind David passes through his (human) mother Mary (pbuh). However, if we were to read the two contradictory lineages found in Matthew 1 and Luke 3 we would find that both attempt to make his lineage pass through a human *father*. In one it is “Joseph the son of Jacob” and in the other is “Joseph the son of Heli.” Such practices can only hurt the message of Jesus (pbuh) rather than helping it.

6.10: Reference to Moses, Jesus, and Muhammad (pbuh) in that order:

“And this [is] the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand [went] a fiery law for them.”

Deuteronomy 33:1

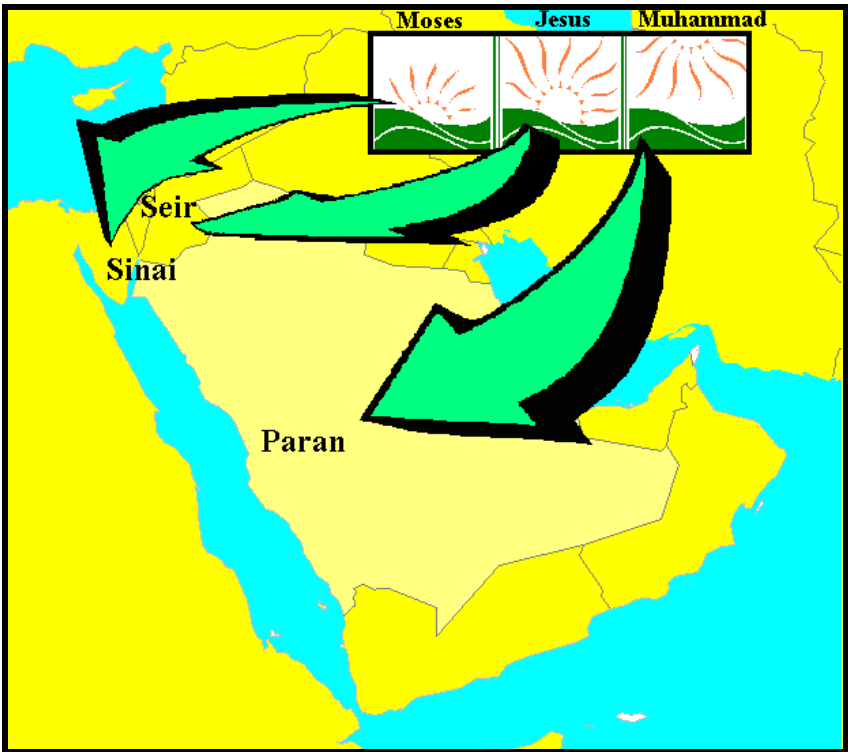


Fig. 8 The succession of the prophets of God, like the rising sun.

This is a chronological succession of prophets which is narrated through reference to location (see Fig. 8). This prophesy is reported at the end of Deuteronomy in association with the story of the death of prophet Moses (pbuh). It was a blessing and glad tidings bestowed by prophet Moses upon his followers just prior to his death. It was designed to give his followers hope upon the occasion of the passing of their prophet that God is not abandoning them, rather, the best is yet to come, and He shall continue to bless mankind with His guidance and His light.

Sinai is a reference to Moses (pbuh). It is an obvious reference to mount Sinai where Moses (pbuh) received his revelation (Exodus 19:20).

Seir is a reference to Jesus (pbuh). It is usually associated with the chain of mountains West and South of the Dead Sea extending through Jerusalem, and Bethlehem, the birthplace of Jesus (pbuh). It was later extended to include the mountains on the East side as well (Dictionary of the Bible, John L. McKenzie, S.J., p. 783). However, **Seir** is also identified with the Northern border of the tribal territory of Judah and usually with Saris near Kesla (Chesalon), barely nine miles West of these two cities (The Eerdmans Bible Dictionary, by Allen C. Myers, pp. 921-922, and The Interpreter's Dictionary of the Bible, V4, p. 262) Prophet Moses (pbuh) never in his lifetime entered Palestine, and thus, this could not be a reference to him.

As we have already seen in section 6.4, **Paran** is a reference to the city of Makkah in the Arabian Peninsula. The wilderness of Paran is where Abraham's wife Hagar and his eldest son Ishmael settled (Genesis 21:21) in the Arabian desert, specifically, Makkah. Makkah is, of course, the capital of Islam in Arabia and the birthplace of Mohammed (pbuh). Mount Paran is the chain of mountains in that same region which the Arabs call the "Sarawat mountains". Muhammad (pbuh) received his first revelation in the cave of "Hira'a" located in these mountains (see Fig. 9). Jesus never in his life traveled to Paran. Mohammed, however, was born there. He became the prophet of Islam there. And it was the capital of the Islamic religion in that day and this. No prophet of the Bible ever came from the Arabian city of Paran (Makkah). Prophet Muhammad (pbuh) is the only prophet of God who has ever fulfilled this prophesy.

We also read in verse 33:2 that a fiery law shall issue forth from the right hand of the prophet from Paran. Muhammad (pbuh) did indeed come with a new law called the Shari'ah. The reference to "right" hand is a reference to strength,

justice, and guidance. In Islam, all clean and desirable actions are performed with the “right” hand (eating, shaking hands, etc.), while all other actions are done with the left hand (washing one’s private parts, picking up garbage, etc.). In the Qur’an, the good are described on the Day of Judgment as receiving their book of deeds in their “right” hands, while the wicked receive theirs in their “left” hand. This can be seen for example in Al-Haqah(69):13-37. This general attitude is also conveyed in the Bible. We read:

“Biblical phrases referring to the right hand reflect a widespread human cultural attitude, namely the recognition that for most people the right hand is both stronger and more adept than the left, and is the hand with which many tasks are instinctively undertaken ... Eccl. 10:2 links ‘a wise man’s heart’ with his right hand, and ‘a fool’s heart’ with his left. When the Son of Man separates the sheep from the goats at the Last Judgment, it is to the damned ‘on the left hand’ that he says, ‘Depart from me, ye cursed, into everlasting fire’ (Matt. 25:41) ...The right hand is often mentioned as a symbol of strength, both for human beings and anthropomorphically for God (e.g. Job 40:14; Isa. 48:13)”

A Dictionary of Biblical Tradition In English Literature, David Lyle Jeffrey, p. 442.

This fiery law that shall issue from the right hand of the prophet from Paran will be a *new* law for the children of Israel and not the same one they had been practicing in the time of Moses (pbuh) and later. This is held out by simple logic; if I already own something, then I can not say that my neighbor shall bring “for me” this same “something” which I already own. In such a case, he would have “brought” nothing and it would have been more logical to say he would “confirm” the preexistent law. No prophet of the Bible ever in his lifetime either came from Paran or preached the replacement of the law of Moses (pbuh). Even Jesus (pbuh) came to confirm and reinforce the law of Moses (Matthew 5:17-19), as explained in detail in chapter one. Muhammad (pbuh) is the only prophet of God who fulfilled both of these requirements.

However, if we look closely, we will find that the prophesy contains one more requirement. It tells us that this prophet from Paran who will bring a fiery new law shall come with 10,000 saints. Once again, two years before the death of prophet Muhammad (pbuh), in the year 630 AD, he lead 10,000 of his followers to their final and decisive victory against the pagans of Makkah (see chapter 10). This was one of the most bloodless victories of all history. The Muslims took control of Makkah, the capital of paganistic Arabia, virtually without a single

casualty. Upon entering Makkah victorious, Muhammad did not take its inhabitants as prisoners. Even though these people had been torturing himself and his companions, and killing many of them over many years, still, Muhammad commanded that they not be tortured, nor should retribution be sought against them. Rather, he pardoned them all and set them free. Most of them entered into Islam.

Once again, we find that prophet Moses (pbuh) was appointed seventy very close and devout followers (Exodus 24:1-9, Numbers 11:16-25). Jesus (pbuh) was appointed eleven very close and devout followers (if we were to exclude Judas), as seen in Matthew 10:1-5, Mark 3:14-19, etc. Prophet Muhammad, once again, was the only one to fulfill this requirement. Mr. Kais Al-Kalbi asks the question:

“When this verse Deut 33:2 was translated from Hebrew to English, the phrase ‘10,000 saints’ was kept the same. But when this verse was translated from Hebrew to Arabic, the phrase ‘10,000 saints’ was intentionally changed to ‘holy valley’, why?”

Prophet Muhammad the last messenger in the Bible, third edition, Kais Al-Kalbi, pp. 231-232.

The wording also bears out this chronological succession of prophets. **Came:** daybreak and the arrival of the sun in the morning. **Rose up:** like the light of dawn. **Shined forth:** Mid-day sun which lights up the Earth from East to West. Islam has indeed come to shine all over the earth as the mid-day sun. It is estimated to have 1.2 billion adherents throughout the globe, and according to Western sources, it is said to be the fastest growing religion in the world today.

“This day have I (God) perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.”

The noble Qur’an, Al-Maidah(5):3

6.11: God did not kill Muhammad (pbuh) for speaking in His name.

In Deuteronomy 18:20 we read

“But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.”

Muhammad (pbuh) spoke not just a single word, but dictated a whole book in God's name. For twenty three years he spoke exclusively in the name of God Almighty. He was given one hundred and fourteen chapters, all of which were, and are to this day, recited day after day in God's name. Chapters in the Qur'an begin with the words *"In the name of God, the Gracious, the Merciful."* Yet he did not die, but lived to fulfill his message completely. He himself even narrated in the name of God a similar verse in the Qur'an:

"And if he (Muhammad) had invented false sayings in Our (God's) name, We would have taken him by the right, then We would have severed from him his aorta, and there is none among you who could have held Us off from him"

The noble Qur'an, al-Haaqah(69):46

(Remember that the plural form of this verse is the Arabic plural of respect, not the Christian plural of "Trinity," as seen in chapter 14). If the claims of some are true: That Muhammad (pbuh) was an impostor, then did God go to sleep for twenty three years? Of course not! He knew full well what Muhammad (pbuh) was claiming. If he was not telling the truth, **why did God not kill him?** Why did he allow him to perpetrate a lie that would span fourteen centuries, and eventually come to cover the globe?

6.12: Glorifies Jesus (pbuh):

"Beloved, believe not every spirit (prophet), but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world."⁵³

⁵³ In the New Revised Standard version of the Bible we read a related verse:

"As for the Prophet who prophesies 'peace' (shalom), when the word of the prophet comes true, then it will be known that the Lord has truly sent the prophet."(RSV)Jermemiah(29):17

The Hebrew word translated into English as "peace" is the Hebrew word "Shalom." In Arabic this word is "salam," the root word from which we get the name "Islam." In other words, the verses says that "the prophet who prophesies 'Islam' ..." and his words come

This one is very easy to understand: Every prophet who does not confess that Jesus (pbuh) came in the flesh was not sent by God. He is a false prophet. But any prophet that confesses that Jesus (pbuh) came in the flesh *was sent by God*. What does the Qur'an and Muhammad (pbuh) say about Jesus (pbuh)? They say that *a Muslim is not a Muslim* if he does not believe in Jesus (pbuh), in his miraculous birth, in his giving life to the dead by God's permission, in his healing of the lepers and the blind by God's permission, in his piety and chastity, in his truthfulness, and in the fact that he was the Messiah (the Christ). The Qur'an contains many verses to this effect. For example, in A'al-Umran(3):40 we read:

“And the angels said ‘O Mary, Allah gives you glad tidings of a Word from Him, his name is Messiah, Jesus son of Mary, High honored in this world and the next, of those near stationed to Allah.”

So now we must ask: Has Muhammad (pbuh) fulfilled this criteria or not? This is all the more remarkable when it is contrasted with the popular opinion of the time such as the claims of the Jews regarding Jesus (pbuh) and his mother Mary (pbuh) as seen in part nine of section 6.3. As a matter of fact, Jesus is referred to by name in the Qur'an fully sixteen times, as compared to only four places in the whole Qur'an where Muhammad (pbuh) is mentioned by name.

No other religion in the whole world outside Christianity makes it *an article of faith* for its adherents to believe in, love and honor Jesus except Islam. Reading the Qur'an bears testimony to that (see for example (19):16-36, A'al-Umran(3):33-68, Al-Nissa(5): 72-77). Here we have the *testimony of Jesus himself in the Bible* that Muhammad was a prophet of God. If Jesus' words carry any weight at all with us then we must concede that Muhammad was a prophet of God and therefore spoke in the name of God.

Further, Jesus gives a second criteria to judge the truthfulness of a prophet. He says:

true, he is the true prophet of God. As for the prophesies, we have already dealt with them in section 6.3. We need to ask ourselves: Which prophet other than Muhammad (pbuh), throughout history, ever prophesied “salam” or “Islam”? It is also interesting to notice that one of the names of the Almighty in the noble Qur'an is “Al-Salam” (The Peace).

“Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither [can] a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.”

Matthew 7:15-20

So, according to the testimony of Jesus, if we wish to know whether prophet Muhammad (pbuh) was a true prophet or not we need to see what sort of “fruit” his message produced. A moderately detailed description of these fruits can be found in chapters 9 and 10, however, let us listen to the words of the Hindu Professor K. S. Ramakrishna Rao. He says:

“Historical records show that all contemporaries of Muhammad, both friend and foes, acknowledged the sterling qualities, the spotless honesty, the noble virtues, the absolute sincerity, and the absolute trustworthiness of the apostle of Islam in all walks of life and in every sphere of human activity. Even the Jews and those who did not believe in his message accepted him as arbitrator in their personal disputes on account of his scrupulous impartiality”

Muhammad the Prophet of Islam, K. S. Ramakrishna Rao, p. 13

(Please read chapter nine for more on the fruit of the message of Muhammad, pbuh)

6.13: The rejected stone:

From the promise in Genesis 21:13-18, Jesus (pbuh) spoke of the kingdom of God being taken away from the Jews and given to the rejected stone of

“Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent

other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast [him] out of the vineyard, and slew [him]. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out [his] vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.”

Matthew 21:33-46

Indeed, prophethood was transferred from the nation of the Jews to the Jews' rejected stone, the nation of the Arabs (Ishmael's nation, the nation of Muhammad pbuh). Some have misunderstood this verse to refer to Jesus (pbuh) as the rejected stone. This can be seen to be a misinterpretation by simply reading the above verse carefully. Jesus (pbuh), in this parable is obviously drawing a parallel between the actions of the Jews and their killing and stoning of previous prophets, or “servants” in this verse.

“Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers”

Matthew 23:31-32

In other words, Jesus (pbuh) is speaking to the Jews as a racial entity. The men standing before him did not kill, beat, and stone the previous prophets, rather their forefathers did. But as a nation, they are all responsible. They are following in their forefathers footsteps. What is Jesus (pbuh) telling the Jews? He is telling them that they, as a nation, have abused their position, and

therefore, God Almighty will take His kingdom from the Jews and give it to a different “*NATION*.”

How will we know which nation God’s prophethood will be transferred to? The verse states that it will be given to the nation of the “rejected stone.” Jesus (pbuh) was indeed rejected by the Jews, but he is not the one intended. Why? Because Jesus was a Jew. His disciples were also Jews. Jesus (pbuh) himself even said quite clearly:

“But he answered and said, I am not sent but unto the lost sheep of the house of Israel”

Matthew 15:24

We also read

“Then saith the woman of Samaria unto him, How is it that thou (Jesus), being a Jew, askest drink of me, which am a woman of Samaria?”

John 4:9

He even told his own twelve apostles:

“Go not into the way of the Gentiles (non-Jews), and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand”

Matthew 10:5-7

To further emphasize this Jesus (pbuh) is quoted as saying:

“But he (Jesus) answered and said, It is not meet to take the children’s (Jews) bread, and to cast [it] to dogs (Gentiles).”

Matthew 15:26

Is the kingdom of God going to be *taken* from the Jews and *given* to the Jews?

It is important to notice that the verses wherein Jesus (pbuh) is alleged to have commanded his followers to preach to the whole world, such as Mark 16:15, are either now considered later “insertions” because they are nowhere to be found in the most ancient manuscripts available today (those of the fourth century) such as the Sinaitic Manuscript, the Vatican #1209, and the Armenian version, or refer only to preaching to “all nations,” such as Luke 24:47, which in order to

not conflict with the above verses must be understood to refer to the twelve nations of Israel. This conclusion is strongly supported by the actions of the apostles of Jesus (pbuh) as previously explained in detail in section 1.2.2.1.

This is exactly what the Qur'an says:

"...and [Allah] will make him (Jesus) a messenger to the Children of Israel"

The noble Qur'an, A'al-Umran(3):49

"And when Jesus son of Mary said: 'O Children of Israel, verily I am the messenger of Allah unto you. Confirming that which was [sent down] before me of the Torah"

The noble Qur'an, Al-Saf(61):6

An example of a reference to the tribes of Isaac as "nations" can be seen in Genesis 17:16. There are other examples, such as the referral to the twelve tribes of Ishmael as twelve "nations" in Genesis 25:16, the referral to the tribes of Ham in Genesis 10:20, the tribes of Shem in Genesis 10:31, the tribes of Noah in Genesis 10:32, and the tribes of Abraham in Genesis 17:5etc.

Well, what do Christian scholars have to say about the word "all" in "all nations"? If we go back to one of their foremost references, Strong's concordance, and look up this word and its meaning we will find that the original Greek word is "pas" {pas}. The following description is given for this word:

"..... 'The whole world has gone after him' Did the whole world go after Christ? 'Then went all Judea, and were baptized of him in the Jordan'. Was all Judea or all Jerusalem baptized in the Jordan? 'ye are of God little children', 'and the whole world lieth in the wicked one', Does the whole world there mean everybody? The words 'world' and 'all' are used in some seven or eight senses in the Scripture, and it is very rarely the 'all' means all persons, taken individually...." ⁵⁴

⁵⁴ Some people continue to object to the fact that the word "all" in the Bible is not always meant to convey unrestrained totality. In order to demonstrate the truth of this fact to such people we need to go back and read some more specific examples of the use of this word in the Bible. For example, in Mark 9:23 Jesus (pbuh) is claimed to have told is followers: "If thou canst believe, all things [are] possible to him that believeth." Does this mean that if someone "believes" then he will be able to create a universe? If he truly believes then can he make himself God? Can he destroy all of creation? Can he oppose God? Is the word "all" in this verse meant to convey complete and utter unrestrained omnipotence for all believers? Obviously not. This is also why we read in the Bible

Strong's Concordance, C.H. Spurgeon from a sermon on
Particular Redemption.

Mr. Tom Harpur, says:

"Most of Jesus' ministry took place in the Northern district of Israel, the Galilee, and it is clear he thought of his mission as directed to the Jews, not to the world at large"

For Christ's Sake, Tom Harpur, p. 35.

In the tenth year⁵⁵ of Muhammad's (pbuh) prophethood, Allah Almighty sent Gabriel with a beast called Al-Buraq in order to take prophet Muhammad (pbuh) from the "Inviolable Mosque" in Makkah to the "Furthest Mosque" in Palestine (currently known as Israel). He was then taken up into the heavens where he saw many of the signs of the Almighty and then he returned to Makkah. All of this happened in one night which was later named the night of "Israa and Miraj" (Travel by night and ascension)⁵⁶. After this deed was accomplished, Allah revealed to Muhammad (pbuh) the first verses of the chapter of Al-Israa(17). Scholars of the Qur'an from long ago noticed that while the first verse speaks about this occurrence explicitly, the following verses suddenly begin to speak about the children of Israel, the scripture that was sent to them by Allah, and how they shall bring corruption into the earth. These scholars concluded that the verses were revealed in order to confirm the transfer of Allah's covenant from the children of Israel to the Islamic nation and to reveal the reason for this decree.

Please read in this regard the parting words of prophet Moses in the Old Testament when he spoke to the children of Israel on his deathbed:

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites(Jews), which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God,

such verses as Luke 18:27: *"And he said, The things which are impossible with men are possible with God."* In other words, in spite of his use of the word "all" in Mark 9:23, still, this did not mean that he did not still affirm that for humans some things remain "impossible."

⁵⁵ The exact year is a subject of some debate, however, the general consensus is that if it did not occur in the tenth year then the probability is very high that it occurred sometime between the tenth and thirteenth years.

⁵⁶ For more on this story please read chapter ten.

that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt [yourselves], and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.”

Deuteronomy 31:25-29

On pages 24-25 of “The five Gospels,” written over six years by 24 Christian scholars from a number of Western universities, we read

“Christian conviction eventually overwhelms Jesus: He is made to confess what Christians had come to believe...The charge to announce the good news to the whole world (Mark 13:10 and Matthew 28:18-20) was developed by Paul, Mark and others in the early days of the new movement.”

This book has already demonstrated in chapter one how “Saint Paul” was the one primarily responsible for the corruption of the message of Jesus (pbuh).

Logic too verifies the Christian recognition that “the great commission” of the above verses was a later insertion of the church and not the words of Jesus (pbuh). This claim can be demonstrated to be supported by logic by observing that had Jesus (pbuh) indeed commissioned his apostles to preach to the whole world, as claimed in the above verses, then obviously they would not differ on this matter later on. However, the Bible tells us that long after this alleged commission, “St. Paul” decided to preach to the Gentiles (non-Jews). We are told in Galatians 2:13-15 that this resulted in a fierce debate and a great difference of opinion between the apostles and Paul (the apostles Peter the Rock, James the son of thunder, and Barnabas on one side, and Paul on the other). This would not have been the case if Jesus (pbuh) had explicitly commanded his apostles to preach to the gentiles and this verse was not a later insertion.

We also notice that Paul only refers to his own philosophy and opinion in his charge of “hypocrisy” against the apostles, never does he quote the alleged command of Jesus (pbuh) wherein he is claimed to have publicly commanded the

twelve disciples to preach to the Gentiles. If this verse was not a later insertion, then St. Paul could have very simply defended his point of view by simply quoting Jesus (pbuh). There would be no need for him to say anything more. Thus, these verses are recognized by Christian theologians as later insertions of the Church and not the words of Jesus (pbuh). Since this topic would take up too much time and space to get into here I will suffice with this sampling for now (see section 1.2.2.1 for more on this topic).

However, there is another problem which prevents Jesus (pbuh) from being the one intended. If Jesus (pbuh) was indeed the one intended by this verse then we must apply the rest of it to him also. We read....

“Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?.. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder”

Matthew 21:42

This rejected stone of the Jews, the nation of Ishmael, would indeed come to be victorious against all comers. The Islamic nation, through the guidance of Allah, and which fought in His name, grew till it stretched from China to Spain and was victorious against all pagan superpowers (including the Persians and the Romans) of its time. It then went on to raise science to new heights. There was not a single nation that was able to stand in the way of the Muslims who fought in the name of God and died in His cause. Both the Jews and the Christians were either subjugated by the Roman pagans or took them as allies. Jesus (pbuh), could not be this “rejected stone” because he did not fall on the Jews or the Romans and “grind them to powder,” nor did they fall on him and become “broken.” Quite the contrary, the Bible alleges that Jesus (pbuh) was arrested, beaten, spat on, whipped, kicked, mocked, cut, laughed at, crucified, and then sent to hell for three days. In the mean time, the Romans and Jews went back to business as usual.

There is a distinct difference between saying that Jesus (pbuh) died for someone's sin and between saying he fell on nations and ground them to powder, and nations fell on him and were broken. This is the profile of a military leader and not a meek sacrificial lamb of God who tells his followers:

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the

other also. And if any man will sue thee at the law, and take away thy coat, let him have [thy] cloak also. And whosoever shall compel thee to go a mile, go with him twain”

Matthew 5:38-41

and also “Then saith he (Jesus) unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.”

Matthew 22:21

Whilem on the other hand, the Qur'an taught Muhammad (pbuh) and his followers:

“And fight against them until persecution is no more and religion is for God alone. But if they desist then let there be no hostility except against wrongdoers”

Al-Bakarah(2):194.

Many Christians will object “No, Jesus (pbuh) was the one intended.” They will explain that the verse is not meant to be taken *literally* but in an abstract sense. Jesus was prophesying himself. Thus, Jesus did indeed fall on the sinners and grind them to powder and they did fall on him and become broken. In other words, matters of FAITH and not WAR are intended. This is a valid theory, so let us test it:

Those who make these claims will themselves readily acknowledge that the “son of the householder” is Jesus (pbuh) but then they go on to tell you that “the rejected stone” is *also* Jesus (pbuh). So:

- 1) If Jesus (pbuh) is both the “son of the householder” and also “the rejected stone,” then one would expect there to be some sort of hint in the text associating one with the other. For example, the text could have combined the two terms into “the rejected son.” We notice that this is not the case.
- 2) If the “rejected stone” is an alias for a character previously mentioned in the text, and not a completely new character, then what arguments *from the Biblical text* can we present that can not just as easily be applied to the other servants (prophets) who were chased away or killed, or even the “householder” (God) himself? In other words, any arguments which are presented *from the text* will be equally valid for any of the many other prophets who were beaten, stoned, and killed by this nation.
- 3) In this parable, the first servant (prophet) was beaten and was taken out of the picture. The second was killed and was also taken out of the picture. The third was then stoned and taken out of the picture. Then the son was

killed and taken out of the picture. Where does the text indicate that the “son of the householder” has come back to life while the other “servants” remain dead or chased away? Where does the text state the “son” shall come back to life but the other dead servants shall not?

- 4) The goal of a parable is always to describe a matter in “real-life” terms which can be seen in our every day lives so that we can better understand the point being made. IN REAL LIFE, would we expect a dead son of a householder to come back to life and “*miserably destroy*” all the husbandmen who killed him, or would we expect the householder to send an army to wipe out the husbandmen who killed his son and servants?
- 5) The “Householder” in this parable refers to a non-abstract God. The “servants” refer to physical prophets. The “Son of the Householder” refers to a physical Jesus (pbuh), the beating, killing, and stoning of the servants refer to a physical beating, killing, and stoning of the prophets, even the vineyard refers to a physical kingdom of God. But now, in order to make this rejected stone refer to Jesus (pbuh) we must claim that the “grinding and breaking” refer to an *ABSTRACT* grinding and breaking, thus Jesus (pbuh) is the one intended. Notice how the verse is made to conform to our preconceived concepts and not the other way around?
- 6) If the “grinding and breaking” referred only to an other-worldly reward for all who do not believe and not an earthly defeat (followed by one in the hereafter), then why did Jesus (pbuh) use the words: “whosoever shall FALL on this stone” and not “whosoever shall REJECT this stone.” This would more accurately describe acts of BELIEF and not WAR. Also, if acts of BELIEF were meant and not acts of WAR then there would be no need for “on whomever it shall FALL” otherwise it would be implied that Jesus was forcing people to disbelieve.

For example, if a Jew did not believe in Moses (pbuh), would it be more accurate to say: “He REJECTED Moses” or to say “He FELL upon Moses”? If Pharaoh sent an army to kill Moses (pbuh) and the Jews, would it be more accurate to say “Pharaoh FELL upon Moses” or “Pharaoh REJECTED Moses”? These verbs were carefully chosen for a reason. Indeed, if we were to go back to the Bible itself, we would find that the term “fall on” is in fact used to convey the general meaning of “fight”, or “to wage war”. For example, in Judges we read:

“And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.”

Judges 15:12

And “*And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.*”

Genesis 43:18

And “*And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.*”

Exodus 5:3

And “*Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.*”

Judges 8:21

There are countless other examples, however, these should suffice. Thus, we see that the prophesy is for one who will wage war against those who killed and persecuted the prophets of God. This war against the “killers of the prophets” by this messenger of God would result in “miserably destroying” these transgressors. This prophesy was fulfilled by Muhammad (pbuh) who began by signing pacts and treaties with the Jews. However, after they reneged on their pacts and broke their promises, he fought against them, utterly destroyed them, and finally expelled them from Arabia for all time (see chapter 10).

The Companion of the Prophet Muhamad (pbuh), Abu-Hurairah, said: The Prophet (pbuh) said, “*My similitude in comparison with the other prophets is that of a man who has built a house and completed it excellently except for a place of one brick in a corner. When the people began to circle the house, they marveled at its beauty and said: "Would that this [final] brick be put in its place" So I am that brick, and I am the last of the Prophets*” (narrated in in Sahih Al-Bukhari)

6.14: Daniel's Prophecy:

“And in the second year of the reign of Nebuchadnezzar. Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, [there is but] one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore [there is] no king, lord, nor ruler, [that] asked such things at any magician, or astrologer, or Chaldean. And [it is] a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise [men] of Babylon. And the decree went forth that the wise [men] should be slain; and they sought Daniel and his fellows to be slain. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise [men] of Babylon: He answered and said to Arioch the king's captain, Why [is] the decree [so] hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that

he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise [men] of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what [is] in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast [now] made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise [men] of Babylon: he went and said thus unto him; Destroy not the wise [men] of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name [was] Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise [men], the astrologers, the magicians, the soothsayers, shew unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came [into thy mind] upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for [any] wisdom that I have more than any living, but for [their] sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and behold a great image. This great image, whose brightness [was] excellent, stood before thee; and the form thereof [was] terrible. This image's head [was] of fine gold, his breast and his arms of silver, his

belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet [that were] of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This [is] the dream; and we will tell the interpretation thereof before the king. Thou, O king, [art] a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou [art] this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all [things]: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And [as] the toes of the feet [were] part of iron, and part of clay, [so] the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream [is] certain, and the interpretation thereof sure. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth [it is], that your God [is] a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. Then the king made

Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise [men] of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel [sat] in the gate of the king.”

Daniel 2:1-49

Jerusalem's history stretches back about 5,000 years. It was first inhabited by aboriginal tribes in the Stone Age. It is estimated that somewhere between 4000-2500 BC, the Canaanites inhabited the city. Later, Jerusalem became a Jebusite citadel. When King David captured the city (about 1000 BC), the Jebusites were absorbed into the Jewish people. Prophet David made Jerusalem the capital of his kingdom, and his son, Prophet Solomon built the first Jewish Temple to house the Ark of the Covenant.

During the time of this prophesy, King Nebuchadnezzar was the ruler of the Babylonian dynasty. He had a dream which was described in the Bible in “Daniel 2.” The dream was of a great statue consisting of a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron and feet of iron and clay. The dream troubled the king greatly and he commanded that all of the wise men and magicians of the Babylonians be assembled. He then commanded that they must describe his dream to him and interpret it. No one was able to do this since if he had simply required that they interpret the dream after he described it to them then they could simply fabricate any interpretation they chose for it and he would be none the wiser. However, in order to ensure that they would not attempt to play such games with him the king wisely required of them that they first relate to him that which he knew before relating that which he did not know. If they could describe his dream to him without his telling them what he had seen then this would prove that they indeed spoke from authority and not whimsy. None of the magicians and wise men could fulfill the king's request and this angered him greatly. He ordered that they all be put to death. It was at this point that prophet Daniel (pbuh) prayed to Allah that He should reveal to him the dream and its interpretation and Allah did so. Daniel explained to the king that the vision was a prophesy of kingdoms to come. Five great kingdoms would rule Jerusalem until God would send his final messenger to establish the sixth and final kingdom of God which would stand till the end of time. The historical sequence of kingdoms which ruled over Jerusalem from that time to this is as follows:

1. **Head** of gold: Describes the Babylonian/Chaldean dynasty under the rule of Nebuchadnezzar who saw the vision. In 586 BC, Nebuchadnezzar II destroyed Jerusalem and the Jewish Temple exiling the Jews to various Babylonian cities.
2. **Breast and his arms** of silver: The Persian dynasty, which in 537BC under the rule of Cyrus The Great of Persia conquered Babylonia and permitted the Jews to return to Jerusalem and rebuild their Temple.
3. **Belly and his thighs** of brass: The powerful Greek empire briefly took the city in 333 BC, when Alexander the Great added Palestine to his empire.
4. **Legs of iron**: The Ptolemies in Egypt took over Jerusalem in 323 BC under the leadership of Ptolemy I of Egypt. During this period, the Seleucids ruled in Syria and Mesopotamia. About 198 BC, the Seleucid king Antiochus III conquered Judaea. The Jews later revolted and defeated the Syrians, reconstructed the Temple in 165, and for a very brief period the small Jewish Maccabean/Hasmonean, family ruled Jerusalem until the mighty Roman empire overran the city in 63 BC.
5. **Feet part of iron and part of clay**: The Roman Empire came into existence during the reign of Augustus (27BC - 14CE), succeeding the Roman Republic. It took over Jerusalem in 63 BC. It was under Herod the Great that the Jewish Temple was completely reconstructed in great splendor and magnificence. Less than a century later, during the rebellion of the Jews against the Romans, Titus captured Jerusalem in 70CE and completely razed the city to the ground. For a brief period from 614 to 628 it again fell pray to the advancing forces of the Persians under Khosrau II, but was reclaimed by the Romans under Heraclius. The Roman empire was later split off into Western and Eastern (Byzantine) parts by Constantine I in 325CE becoming home to both Roman pagans and Christians. Due to the stark contrast between the two theologies adopted by its people, paganism and Christianity, the parties would never truly reconcile and the rule of the empire fluctuated for these first centuries between pagan and Christian Roman leaders. As prophesied by prophet Daniel, this fifth kingdom was indeed partly strong, and partly broken. It was a mighty kingdom but ravaged by two starkly contrasting theologies and bitter internal disputes between these two groups and even between the groups and their own members. Countless Christian sects were at one another's throats and many unending councils were convened in order to vilify the other sects and accuse them of blasphemy and heresy. This is indeed why prophet Daniel prophesied that *"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."*
6. **Stone cut without hands (Islam, God's kingdom)**. In 638 CE, the Muslim nation took Jerusalem. The Companion of Prophet Muhammad (pbuh) and

the second Muslim Caliph, Umar ibn Al-Khattab entered into it riding upon a donkey, thus fulfilling the prophesy of Zachariah 9:9. The Muslims did not expel the Christians and Jews not slaughter them, rather a great degree of tolerance was displayed for them and their beliefs. Shortly thereafter, in 688-691, the Muslims built the Dome of the Rock mosque on the site of the Temple. In 1099 the Crusaders, under the French nobleman Godfrey of Bouillon, gained possession of the city and slaughtered many of its inhabitants. Jerusalem was again captured by the Muslims in 1187 under the leadership of Salahuddin (Saladin), thus bringing to an end the Christian rule. During the notorious Inquisitions the Jews fled Europe to the safety of Muslim rule in Jerusalem. With time their numbers steadily increased until the city was overtaken by British forces in 1917. In 1947 the United Nations took steps to take Palestine away from its Muslim inhabitants and establish a Jewish state therein. Although the Jews constituted no more than about one third of the populace, nevertheless they were appropriated 60 percent of the land, which they then increased with each subsequent war. Jerusalem itself was designated by the UN in November of 1947 to be an International Zone open to all faiths. It is now, step by step, being turned into an exclusive Jewish city. In 1980 the Israeli Knesset unilaterally declared Jerusalem its capital despite the objections of the international community and the massive outcry and objections this decision generated from innumerable nations⁵⁷.

As we saw above, the final kingdom of God and its prophet were described by prophet Daniel as follows:

- 1) A stone which was cut out without hands. This was demonstrated in section 6.14 of this book to be a prophesy of prophet Muhammad (pbuh), and we also read at the end of that section his own words where he described himself as the "stone" which completes the building set up by the previous prophets.

⁵⁷ For anyone who wants to read a detailed analysis of the Middle East situation in modern times, I suggest they read the books by Alfred M. Lilienthal "What Price Israel?," Paul Findly "They Dare to Speak Out," and George Ball "The Passionate Attachment: America's Involvement with Israel, 1947 to the Present." Mr. Lilienthal is a Jewish lawyer and this is one of many books he has written on this subject detailing the regrettable lengths which the current occupiers are willing to go to in order to subjugate and drive out its people and establish their empire. Paul Findly served as a United States congressman for 22 years. George Ball has had a long and distinguished career as a statesman and an international attorney. He served as an advisor to President Kennedy, Undersecretary of State in the Kennedy and Johnson administrations, and as an ambassador to the United Nations. For those who are interested in seeing through current day propaganda and having an objective look at true historical facts they are encouraged to read these books.

- 2) The stone is destined to smite the statue upon its feet that were of iron and clay, and brake them to pieces. Not only did Islam succeed in driving the Romans and Byzantines out of Jerusalem, however, they also drove them out of all of north Africa and a good portion of Europe. They then went on to rule these lands for many centuries becoming the center of scientific learning (In Spain) and achieving huge advances in everything from science, to ethics and justice. Thus, the chain reached its final link with the expulsion of all of these nations from Jerusalem and its return to the nation of God, the Islamic nation.
- 3) And the stone that smote the image became a great mountain, and filled the whole earth. Islam at one point came to cover the majority of Asia, Africa and Europe. There is also extensive evidence which is starting to be uncovered that Muslims crossed the Atlantic ocean and settled in Northern America⁵⁸. Islam is currently recognized by Western sources to be the fastest growing religion in the world. More and more people are learning about Islam every day and they are entering into its fold in droves. Everywhere you go, from South Africa, to Germany, to Holland, to England, to the USA, to Argentina, there you will find Islam gaining more and more converts every day. Indeed, this basic truth was confirmed by prophet Muhammad (pbuh) himself. Thawban, the Companion of the Prophet (pbuh), narrated that he heard prophet Muhammad (pbuh) say:

“The [whole] earth was reduced for me till I saw the eastern most parts of it and the western most parts of it. And it was told to me, your kingdom shall reach all that which has been shown to you...”

Narrated by Muslim, Al-Tirmathy, Abu Dawood, Ahmad and Ibn Majah.

6.15: Other Prophecies:

⁵⁸ Such evidence has been collected by the National Geographic in the form of centuries-old etchings in South Western California and North Eastern New York which bear the words “There is no God but Allah and Muhammad is his messenger.” As well as a number of treaties which were signed with the American “Black foot” Indians wherein some of these Indians signed Muslim names to these documents, like “Abdul-Khaliq” etc. For more on this topic you may read any of the publications of Dr. Abdullah Hakeem Quick, who earned his Ph.D. in African history from Canada.

There are many other points which could be brought up in this comparison, however. Such prophecies include Daniel 2 which history has shown us to have been fulfilled only by the Islamic nation. For those readers who would like to read more on these matters, I recommend the books:

- 1) "Prophet Muhammad the Last Messenger in the Bible" by Kais Al-Kalbi.
- 2) "Mohammed A Prophecy Fulfilled," by H. Abdul Al-Dahir
- 3) "Muhammad in the Bible", by Professor `Abdul-Ahad Dawud.
- 4) "Muhammad's Prophethood: An Analytical View," By Dr. Jamal Badawi
- 5) "Muhammad in the Bible," Dr. Jamal Badawi
- 6) "The Sources of the Qur'an: A Critical Review of the Authorship Theories," by Hamza Mustafa Njozi.

I shall leave it up to the interested reader to study Islam, Muhammad, and the Qur'an, and arrive at their own conclusion with regard to Muhammad (pbuh) having fulfilled all of the requirements of the coming "Second Messiah"/"Paraclete"/Prophet.

It is not at all uncommon in the West for people to be known by two names. For examples, a man called William would be called "Bill" by his friends, Robert would be called "Bob"...etc. In a similar manner, Muhammad (pbuh) was known by two names: "Muhammad" and "Ahmed." I mention this to clarify the following verse:

"And when Jesus son of Mary said: O Children of Israel! verily! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is Ahmed(the praised one). But when he came to them with clear proofs, they said: This is clearly magic"

The noble Qur'an, Al-Saf(61):6

It is one thing for someone to make a clever play on words and twist their meaning to suite his fancied desire so that they would refer to Muhammad (pbuh). It would be much harder to do so with more than ten. These verses lend themselves so *easily* to Muhammad (pbuh) without having to resort to abstraction and applying them to the Holy Ghost or other supernatural meanings, or to combining three prophecies into only two.

"Then We sent our messengers in succession. Whenever there came to a nation their messenger they called him a liar; so We caused them to follow one another (in destruction) and We made

them tales (told to others). So away with a people who will not believe!”

The noble Qur’an, Al-Muminoon(23):44.

“Alas for (My) servants! There comes not a messenger unto them but they ridicule him.”

The noble Qur’an, Ya-seen(36):30.

Chapter 7: The Dead Sea Scrolls and the Gospel of Barnabas

Note: In what follows the reader may be driven to understand that Muslims support the gospel of Barnabas as the original unaltered word of Jesus (pbuh). This however, is to read too much into our support for it. No Muslim can follow, or accept guidance from, any scripture but the Qur'an. Neither can they accept any gospel as being 100% the original unchanged gospel of Jesus (pbuh). However, this gospel does indeed seem to be much closer to the true original word of Jesus (pbuh) than any of the others. This, in spite of the tremendous amount of bashing it has endured from the orthodox who have advanced every conceivable attack on it, from claiming that it is the work of conniving Muslims to alleging that it was produced by apostate Christians. For a detailed study of the evidence that goes to support its authenticity and great antiquity you may read "The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament" by M. A. Yusseff. This gospel may be authentic and it may not. Further, it may be authentic but have been altered at a later date by other authors (as has happened to the books of the New Testament). Another problem with this gospel is the fact that it is only available in translations such as Italian and Spanish. This has resulted in many of the same problems of interpretation of the original meanings of the original author as has been the case with the books of the New Testament. It is quite possible that the whole truth will never be completely known. Keeping that in mind you are invited to read the following:

Many of the fundamental beliefs of Christianity which have been for many centuries accepted on blind faith (those which differ from the beliefs of Muslims) are now beginning to be challenged by some of the foremost scholars and religious leaders of Christianity today.

As we have previously seen in section 1.2.3.1, only one of the most glaring example of this can be found in the British newspaper the "Daily News" 25/6/84 under the heading "*Shock survey of Anglican Bishops*" We read that a British television pole of 31 of the 39 Anglican Bishops in England found 19 to believe that it is not necessary for Christians to believe that Jesus (pbuh) is God, but only "His supreme agent" (his messenger)

Indeed, this was testified to by Jesus in John 17:3

"And this is life eternal, that they might know YOU the ONLY true God, and Jesus Christ, whom you have sent."

With every passing day, the learned among Christendom are drawing ever closer to Islam

“I shall turn away from my signs those who are arrogant in the earth unjustifiably, and if they see all the signs (in creation) they believe them not, and if they see the path of righteousness they do not take it as (their) path, and if they see the path of misguidance they take it as (their) path. That is because they deny our signs and are used to disregarding them”

The noble Qur’an, Al-Aaraf(7):146.

“They are not all alike. Of the people of the book are a portion whom stand (for that which is right), who recite the revelations of Allah throughout the night while prostrate (before Him)”

The noble Qur’an, A'al-Umran(3):113.

“And Lo! Of the people of the Scripture are those who believe in Allah and that which was sent down to you and that which was sent down to them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily, their reward is with their Lord, and Lo! Allah is swift to take account.”

The noble Qur’an, A'al-Umran(3):199.

The choice of the present four Gospels (including the writings of St. Paul who is credited with single-handedly writing the majority of the books of the New Testament) was imposed in the conference of Nicea 325 C.E. under the auspices of the Pagan Emperor Constantine for political reasons. Literally hundreds of gospels and religious writings were considered “apocrypha” (which actually means “hidden from the people”) and destroyed. Some of these were most likely written by disciples of Jesus (pbuh), and not disciples of disciples who had never met Jesus (pbuh), such as Paul. If they were not more authentic than the current selection then they were at least of equal authenticity. Some of these are still available, such as the “Gospel of Barnabas” which agrees with the Qur'an and even mention Muhammad (pbuh) by name. Modern discoveries such as the discovery of the dead sea scrolls (Qumran scrolls) have also confirmed the claims of the Qur’an (such as their claim that no nail shall touch the Messiah). The most ancient copies of the Greek Gospels available today date fully three to four centuries after the departure of Jesus(pbuh). The Dead sea scrolls, however, coincide historically with the time of John the Baptist. They were quickly dated from the 2nd century BC through the 1st century C.E. by the script in which they

were written and by archaeological investigations of the settlement near the Qumran caves. They were discovered alongside the most ancient copy of the Old Testament available today.

In an effort to defend the teachings of the current Greek gospels, Mr. F.F. Bruce has the following to say in his book *“The New Testament documents. Are they reliable?”*:

“It is worth mentioning here that striking affinities of thought and language have been recognized between the Gospel and the Qumran texts. These affinities must not be exaggerated; the Qumran literature comes no where near presenting us with such a figure as the Jesus of this Gospel (John)”

Christian scholar of history readily confirm that after the famous council of Nicea (325 C.E.), the church of St. Paul (The Trinitarian Church) selected out of the over three hundred Gospels in their possession the four that most closely conformed to their doctrines. All others, including the Gospel of Barnabas, were ordered completely destroyed. They also ruled that all Gospels written in Hebrew were to be destroyed. This practice continued until at least the year 1616 C.E.

Well then, how did the Gospel of Barnabas reach us? It is well known and recorded that the Gospel of Barnabas was accepted as Canonical in the Churches of Alexandria till 325 C.E. Pope Damasus (304-384 C.E.) issued a decree that the Gospel of Barnabas should not be read. This decree was supported by Gelasus, Bishop of Caesaria who died in 395 C.E. Pope Demasus, however, did secure a personal copy of the Gospel of Barnabas for himself in 383 C.E. and placed it in his private library. Many decrees make mention of the Gospel of Barnabas, such as the decree of the Western churches in 382AD, Pope Innocent in 465C.E., the Glasian Decree of 496C.E., Pope Hormisdas, and it is mentioned in the *Stichometry* of Nicephorus. There are many others who made note of this Gospel throughout history or obtained their own copies.

In 478AD, the fourth year of Emperor Zeno, the remains of Barnabas were discovered and there was found on his breast a copy of the Gospel of Barnabas written by his own hand. (Acia Sanctorum Borland Junii Tom II, pages 422 and 450. Antwerp 1698) The famous Vulgate Bible appears to have been based upon this Gospel.

Among the early Christians was a man named Irenaeus. According to the book *“Jesus, Prophet of Islam,”* by Muhammad Ata’ Ur Rahim, Irenaeus quoted

extensively in his writings from the Gospel of Barnabas. In the sixteenth century C.E. a close friend of Pope Sixtus (1589-1590) called Fra Marino, became extremely interested in the writings of Irenaeus. One day he was invited to visit the Pope and lunch with him. After eating with him, the Pope became drowsy and fell asleep. Father Marino took to browsing through the various books and manuscripts in the private library of Pope Sixtus and happened upon an Italian translation of the Gospel of Barnabas. Father Marino concealed it in his sleeve and left the Vatican with it. This Gospel passed through many hands until it reached the hands of “a person of great name and authority” in Amsterdam “who during his lifetime, was often heard to put a high value on this piece.” After his death, it came into the possession of J.E. Cramer, Councilor of the King of Prussia. In 1713, Cramer presented this Gospel to the famous connoisseur of books, Prince Eugene of Savoy. In 1738, the library of the Prince, including this Gospel was incorporated into the Hofbibliothek⁵⁹ in Vienna where it now rests.

Mr. Sale in his preface “To the Reader” of his translation of the meanings of the verses of the noble Qur’an says:

“... the discoverer of the original M.S., who was a Christian monk called Fra Marino, tells us that having accidentally met with a writing of Irenaeus (among others), wherein Irenaeus spoke against Paul, alleging, for his authority, the Gospel of St. Barnabas, he became exceedingly desirous of finding an existing copy of this Gospel, and that God of His mercy, having made Fra Marino an intimate friend of Pope Sixtus V, (pope 1585-1590), one day, as they were together in the Pope’s library, his holiness fell asleep, and the monk, to occupy himself, reaching down for a book to read, the very first he laid his hand on proved to be the very Gospel history that he was seeking. Overjoyed at the discovery, he scrupled not to hide his prize discovery in his sleeve; and, on the Pope’s awakening, took to leave of him carrying with him that celestial treasure, by reading of which he became a convert to Muhammedanism [sic]”

The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament, by M. A. Yusseff, p. 119) (also see Jesus a Prophet of Islam, by Muhammad `Ata ur-Rahim, pp. 39-44, 76-77)

Only the popularity of this copy of the Gospel of Barnabas saved it from the fate of most other copies. Most copies of the Gospel of Barnabas had a tendency of mysteriously disappearing into oblivion. This was the case with a Spanish

⁵⁹ Now known as the “Österreichische Nationalbibliothek”

copy which mysteriously disappeared from the College Library in England around the same time period. The Gospel of Barnabas was translated into English by Mr. and Mrs. Ragg and published in the Clarindon Press in Oxford in 1907. Despite the fact that the authors disallowed the authenticity of this Gospel, still, mysteriously all copies disappeared from the market. Only two copies are known to have escaped this mysterious fate. One copy is housed in the Library of Congress in Washington, DC. The other is located in the British museum. A new printing has been made off of these copies and this printing is available today.

Many attempts have been made since the Gospel of Barnabas was first inadvertently smuggled out of the Vatican vaults and unveiled to the public to disprove its authenticity. This Gospel was found to support the Muslim Qur'an so strongly that it was quickly recognized that Father Marino must have stumbled upon a fabricated Gospel written by Muslims which Muslims had later managed to cleverly conceal in the Christian Vatican. Much has been written on this topic, however, for those who would like to see strong evidence of the great antiquity and authenticity of this Gospel, they are directed to obtain a copy of the book "The Dead Sea Scrolls, The Gospel of Barnabas, and The New Testament", by M. A. Yussuff.

Some quotations from the Gospel of Barnabas:

In reply to a question by Philip, Prophet Jesus said:

"God alone hath no equal. He hath had no beginning, nor will he ever have an end, ... He hath no sons, nor brethren, nor companions."

Gospel of Barnabas:17

"... Verily ye have erred greatly, O Israelites, in calling me(Jesus), a man, your God. ... I confess before heaven, ... that I am a stranger to all that ye have said; seeing that I am man, born of a mortal woman, subject to the judgment of God, suffering the miseries of eating and sleeping, of cold and heat, like other men., Whereupon when God shall come to judge, my words like a sword shall pierce each one (of them) that believe me to be more than man,"

Gospel of Barnabas: 93

Regarding the apostle Barnabas himself, the Bible commands:

“if he comes to you, receive him.”

Colossians 4:10

(For more quotations from the Gospel of Barnabas, please read the end of the following section titled ...)

The Dead Sea Scrolls:

I have just alluded to the Dead Sea Scrolls in the quotation by Mr. F. F. Bruce. Even with his staunch defense of the text the New and Old Testament, even with that, we find him saying *“It is worth mentioning here that striking affinities of thought and language have been recognized between the Gospel and the Qumran texts. These affinities must not be exaggerated; the Qumran literature comes no where near presenting us with such a figure as the Jesus of this Gospel (John)”*

What is so noteworthy about this quote? Well, to answer this question we need to begin with the story of the scrolls themselves:

In 1947 a group of children stumbled upon the first set of scrolls in a cave on the shores of the Dead Sea. These scrolls were immediately identified as the work of a very devout sect of the Jewish community that lived centuries before the birth of Jesus (pbuh). Hershel Shanks says in his book *Understanding the Dead Sea Scrolls*:

“Such was the discovery of the Dead Sea Scrolls, manuscripts a thousand years older than the oldest known Hebrew texts of the Bible, manuscripts many of which were written a hundred years before the birth of Jesus and at least one of which may have been written almost three hundred years before the journey of Mary and Joseph to Bethlehem”

Understanding the Dead Sea Scrolls, Hershel Shanks, pp. 7-8

An immediate frantic search ensued through the remaining caves in the region in order to find what other ancient scrolls could be discovered therein. A small group of “international” scholars in Israel were given exclusive access to them and the rest of the world was all but totally barred from gaining even the slightest glimpse of the texts (Prof. Eisenman observes that one of the major stumbling blocks for the publication of the scrolls was that *“in the first place, the team was hardly international”*). Prof. Robert Eisenman was one of the key players in the drama that finally lead to the release of the scrolls. In his book *“The Dead Sea Scrolls Uncovered”* we read:

“In the spring of 1986, at the end of his stay in Jerusalem, Professor Eisenman went with the British scholar, Philip Davies of the University of Sheffield, to see one of the Israeli officials responsible for this - an intermediary on behalf of the Antiquities Department (now ‘Authority’) and the International Team and the Scrolls Curator at Israel Museum. They were told in no uncertain terms ‘You will not see the Scrolls in your lifetimes’”

This stung them into action, and as a result of this statement, a massive effort was launched and five years later through a whirlwind of media publicity, absolute access to the scrolls was attained. Prof. Eisenman eventually received 1800 pictures of the previously unpublished scrolls. The book goes on to describe how

“Eisenman was preparing the Facsimile Edition of all unpublished plates. This was scheduled to appear the following spring through E. J. Brill in Leiden, Holland. Ten days, however, before its scheduled publication in April 1991, after pressure was applied by the International Team, the publisher inexplicably withdrew and Hershel Shanks (author of Biblical Archeology Review) and the Biblical Archeology Society to their credit stepped in to fill the breach”.

However, finally in September 1991, the archives were officially opened and two months later the 2-volume Facsimile Edition was published.

We have already read the words of Mr. Tom Harpur in the preface to his book:

“The most significant development since 1986 in this regard has been the discovery of the title “Son of God” in one of the Qumran papyri (Dead Sea Scrolls) used in relation to a person other than Jesus.....this simply reinforces the argument made there that to be called the Son of God in a Jewish setting in the first century is not by any means the same as being identical with God Himself.”

For Christ’s Sake, Tom Harpur, pp. xii.

So why don’t we study these scrolls in a little more detail and see what else we can learn ?

The Dead Sea Scrolls consist of fragments from many manuscripts, however, some of the most interesting among them are the *Peshet* texts. The *Peshet* texts are strings of interpretations of Biblical verses compiled by the most knowledgeable among the Jews. The word itself is derived from the Hebrew root word *p-sh-r*, which means, “to explain”. The texts consist of Biblical passages followed by the words *peshet ha-davar* “the interpretation of the matter is,” and then the interpretation itself.

The basis of all of these texts is the notion that all of history is preordained by God. In other words, God is not restricted to looking at matters as “past”, “present”, or “future”, rather, all of time is an open book to God (please read the verification of this concept in Islamic belief in chapter 11). Indeed, this is the essence of how prophets receive “prophesies”, because God “sees” the future.

So, remembering that we are henceforth quoting from texts that have been carbon dated at about 100 years or more before the coming of Jesus (pbuh), and that this dating is confirmed by literary analysis, and that the authors were a sect of very religious and devout Jews, considering all of this let us see what they have to say:

Those who have studied the scrolls have noticed a common theme prevalent throughout these manuscripts, that is, most of the *peshet* texts prophesise the coming of a “Teacher of Righteousness” who will be sent by God to the Jews. This “Teacher of Righteousness” will be opposed by the “Teacher of Lies” and the “Wicked Priest.” These scrolls also predict the coming of TWO messiahs. These two messiahs are referred to as a priestly and a temporal messiah. What we had here was a society of very devout Jews who were convinced that the time of the coming of the two messiahs was at hand, therefore, they set about preparing for their advent by detaching themselves from the mainstream society, and dedicating their lives to their worship and the preparation for their imminent arrival.

“According to the dominant view in the sectarian texts from Qumran, two messiahs were to lead the congregation in the End of Days, one priestly, and the other lay”

Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, pp.
321-322

In *The Dead Sea Scrolls Uncovered*, by Robert Eisenman and Michael Wise, we read that the early scrolls spoke of TWO messiahs, but that later on, the communities of the Jews began to combine them into one messiah:

“As we have suggested, contrary to the well-known ‘two-Messiah’ theory of early Qumran scholarship, these references to the ‘Messiah of Aaron and Israel’ in the Damascus Document are singular not plural... and one possible explanation for it is that it is evoking a Messiah with both priestly and kingly implications, like the somewhat similar recitations of Hebrews”

The Dead Sea Scrolls Uncovered, Robert Eisenman and Michael Wise, p. 162

The Jews had prophesies of two messiahs. The first was best known to them for his “priestly” or “ecclesiastic” works which he would perform. The second was best known to them for his “kingly” or “military” works. These two prophesies refer to Jesus (pbuh) and Muhammad (pbuh). Jesus (pbuh) was best know for his “priestly” works. However, unlike prophets such as David and Moses (pbut), he never lead an army, he never established a kingdom or a government, nor did he call his followers to wage war. Quite the opposite, he always called to peace and submissiveness and to leave the rule of the land to others (Matthew 22:21). He told his followers that he yet had many things to teach them but they could not bear them yet and that another would be coming after him who would teach them the complete truth (John 16:7-14). Muhammad (pbuh) too began by preaching submissiveness and passiveness. However, his ministry was allowed by God Almighty to mature to a point where it was able to defend itself and establish justice in the earth and abolish evil. Thus, just as many Old Testament prophets had waged many wars against the pagans of the surrounding nations, so too Muhammad’s followers fought many wars in the name of God and the Islamic empire finally stretched from China to Spain. Even those who did not follow Muhammad (pbuh) knew him well. However, what did they know him for? They knew him for his “kingly” actions and not for the “priestly” side of him that his followers knew.

“And fight against them until persecution is no more and religion is for God alone. But if they desist then let there be no hostility except against wrongdoers”

The noble Qur’an, Al-Bakarah(2):193.

“Those unto whom We gave the Scripture recognize him (Muhammad) as they recognize their sons. But verily, a party of them conceal the truth while they know it”

The noble Qur’an, al-Baqarah(2):146

Over time, the prophesies of the Jews began to become a little blurred, and this in addition to the continuous persecution of many nations towards the them

eventually lead to their blending of these prophesies such that we find them in our present day to have combined them into one single prophesy wherein they await this one all-conquering wondrous event that would finally relieve them of their persecution and pave the way for them to march forth conquering all nations and establishing themselves as the protectors of the kingdom of God. However, as we can see from their prophesies, it was the *second* messiah who was to be known for his “kingly” works, not the first.

For this reason, when we read the Gospel of Barnabas we find that when the Jews ask Jesus (pbuh) whether he is “the messiah” he responds to them that he is not “the messiah” that they are expecting. This appears to be because Jesus understood their question to be deeper than a mere search for a title. They were not asking how to address him, rather, they wanted to know whether he was the one who would lead them in fulfillment of their hopes for leadership, power, and grandeur that they had been waiting for for so many centuries. For this reason, he told them that he was not “the Messiah”, but that “the Messiah” they were waiting for would not come until later. He was referring to the SECOND messiah in their prophesies (please go back and read chapter 6.1 of this book). Indeed, both Muslims as well as Christians are unanimous that Jesus was the “Messiah” of God, however, Jesus appears in his response to have applied his wisdom and knowledge of his people and their expectations when answering their question.

Lawrence Schiffman says regarding *Pesher Habakkuk*:

“It (Pesher Habakkuk) describes the struggle between the Teacher of Righteousness and his opponents - the Man of Lies (also termed the Spouter or Preacher of Lies) and the Wicked Priest. The Spouter is pictured as heading a community. The dispute between the teacher and the Spouter is seems to have been based on matters of religious interpretation and law. The wicked priest is said to have begun his rule in truth but then to have abandoned the way of truth. He then persecutes the Teacher, confronting him on the holiest day of the year, the Day of Atonement.”

Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p.
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This prophesy continues in *Pesher Psalms*:

“This text also mentions the familiar dramatis personae: the Teacher of Righteousness, termed ‘the priest’; the wicked priest;

and the Man of Lies. The Wicked Priest persecuted the Teacher and sought to kill him. The man of lies lead people astray”.

Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p.
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In Peshar Psalms A 1 III 15-16 we read

“Its interpretation (Psalms 37:23) refers to the priest, the Teacher of Righteousness, whom God promised would arise, for He (God) prepared (i.e., predestined) him (the teacher) to build for Him a congregation”.

Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p.
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What we begin to see in all of this is the story of the coming of Jesus (pbuh), his selection of Judas as one of the apostles, the deviance of Judas from the truth, how a sect of the Jews persecuted Jesus (pbuh), how this sect tried to deceive the masses and differed with Jesus (pbuh) regarding the truth of God’s message, and finally, how they schemed with Judas to kill Jesus (pbuh). The Teacher of Righteousness is thus a reference to Jesus (pbuh); the “priestly” messiah. The Wicked Priest is a reference to Judas, and the Spouter of Lies is most likely the leader of the “chief priests and Pharisees” who persecuted Jesus (pbuh) and are mentioned so often in the Bible, or it may be a reference to Paul himself.

Many Christian scholars have snatched up these prophecies in order to prove the validity of their claim that Jesus (pbuh) was indeed sent by God and that the Jews are required to follow him. However, they have been thwarted in their attempts by one other quite amazing piece of evidence that the Jews continually manage to refute their claims with, specifically, that the Dead Sea Scrolls claim that the first messiah will be persecuted and that the Wicked Priest will try to kill him, but that the Wicked Priest will not be successful and that it is he who will receive the fate he wished for the messiah.

“The Wicked Priest went so far as to lie in ambush for the Teacher of Righteousness. In interpreting Psalms 37:32, “The Wicked watches for the righteous, seeking to put him to death,” the text states: ‘Its interpretation concerns the Wicked Priest who watched out for the Teacher of Righteousness and sought to put him to death’ Peshar Psalms A 1-10 IV 8-9”

Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p.
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So Judas will try to kill Jesus (pbuh).

In Peshet Habakkuk 11:4-8 we read

“Its interpretation (Habakkuk 2:15) concerns the Wicked Priest, who pursued the Teacher of Righteousness to swallow him up with his wrathful anger to the place of his exile. And at the time of the day of rest of the Day of Atonement, he (the Wicked Priest) appeared before them to swallow them up and to make them stumble on the day of the fast of their abstention from work.”

Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p.
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“The Wicked Priest began his career with the support of the sectarians, but he quickly lost his way and began to transgress in order to increase his wealth”.

Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p.
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Remember Matthew 26:15

“And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver”.

“Various theories have sought to identify the Teacher with Jesus, claiming that he was executed by the Wicked Priest. Had that been the case, the text would not have gone on to explain how God took vengeance against the priest by turning him over to the ‘ruthless ones of the nations’. And according to this text, the teacher certainly survived the ambush. Indeed the entire passage is an interpretation of Psalms where the text continues, “The Lord will not abandon him (the Righteous), into his hand (the Wicked); He will not let him (the Righteous) be condemned in judgment (by the wicked).”

Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, pp.
233-234

The author goes on to quote *Peshet Habakkuk* with regard to the Wicked Priest’s intentions and his punishment. He says:

“Ultimately, however, the Wicked Priest was punished: ‘. because of his transgression against the Teacher of Righteousness and the men of his council, God gave him over to

the hands of his enemies to afflict him with disease so as to destroy him with mortal suffering because he had acted wickedly against His chosen one'. The Wicked Priest's enemies tortured him which represents divine punishment for his attacks on the Teacher of Righteousness. The sufferings of the Wicked Priest are even more graphically described in another passage: 'and all his enemies arose and abused him in order for his suffering to be fit punishment for his evil. And they inflicted upon him horrible diseases, and acts of vengeance in the flesh of his body'. The one who suffered was the Wicked Priest, not the Teacher of Righteousness. The enemies of the Wicked Priest, the nation against whom he had made war, are said to have tortured him, so that his life ended in mortal disease and affliction."

Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p.
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Pesher Habakkuk 9:9-10 reads:

"Its interpretation (Habakkuk 2:8) concerns the Wicked Priest, who, because of (his) transgression against the Teacher of Righteousness and the men of his council, God handed over into the hands of his enemies to afflict him..."

Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p.
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If we were to read the Gospel of Barnabas, we would find that when Judas came with the Roman troops in order to betray Jesus (pbuh), God raised Jesus (pbuh) unto Him and saved him. He then made Judas look and even speak like Jesus (pbuh) so that the Romans dragged Judas away with them kicking and screaming that he was not Jesus (pbuh) but Judas. Even the apostles were totally bewildered.

After the Romans had their fill afflicting Judas with all manner of abuse and torture, he was finally taken to trial. He was asked many times whether he was Jesus (pbuh) and each time he replied that he was not Jesus but Judas and that Jesus had utilized his black magic in order to alter his form and make him resemble Jesus. Of course, no one believed him. The most his pleas succeeded in doing was to convince some that Jesus was a lunatic. This turn of events appears to be supported by the New Testament where we find that whenever Jesus was asked, "art thou Jesus?" He would reply "Thou sayest"(Matthew 27:11, Mark 15:2). This would be a completely logical response if he was not Jesus but Judas and he had been abused, ridiculed and mocked to the point that

he had given up all hope of being believed. In other words, what Judas meant by “thou sayest” was, “you will not believe me if I say otherwise, so why fight it any more.”

Jesus’ enemies took Judas and resumed the abuse he had started the day before which consisted of mocking him, kicking him, slapping him, cutting him, spitting on him, humiliating him, and torturing him. Finally, they put him up on the cross. It appears, however, that shortly after they took him down, he disappeared from his tomb (perhaps to live in disease and torment and die later on if he was not already dead). The Gospel of Barnabas then goes on to describe how Jesus (pbuh) returned to the apostles to tell them of how God had saved him from the hands of the Jews and the Romans, raised him up into heaven, and how the traitor (Judas) was taken instead.

Once again this chain of events appears to be supported by the New Testament where we find that uncertainty regarding the fate of Judas has resulted in contradicting narrations in its different books. For example, in Matthew 27:5 Judas is depicted as having felt severe remorse, handed over his blood money to the custodians of the great Temple, and then gone out and hung himself out of shame and remorse. However, in Acts 1:19 far from displaying remorse, Judas is depicted as having purchased a field with his ill gotten gains and then one day while he was out walking he tripped, fell down, and his internal organs burst out. In this manner, divine justice took vengeance against the traitor.

Conservative scholars have tried to harmonize these two conflicting narrations for centuries now, trying to make sense of how in one place it is Judas who purchased the field himself, and in the other it is the chief priests who purchased it. Similarly, in one place Judas died by hanging himself, and in the other he tripped and his bowels gush out. In one he was remorseful and in the other he displayed no signs of remorse. As a partial solution to this dilemma, some conservative scholars have suggested that Judas hung himself, the rope broke, he fell down and then his bowels gushed out. In other words, they have taken two contradictory accounts, added in additional details found in neither one, and then come up with a completely new account supported by neither.

As mentioned previously, it is quite possible that the elusive Q document which Christian scholars believe to be the source document for the first three Gospels, (Matthew, Mark and Luke) is indeed the Gospel of Barnabas. This Gospel, once again, appears to have had a strong influence on our current day New Testament.

For 1400 years now the Qur'an has been telling us that Jesus (pbuh) was not forsaken by God to be killed by the conspiracy of the Jews and Judas but that *"it was made to appear so unto them."* Although we as Muslims may never know for certain the details of how this transpired since the Qur'an does not give us these details, still, we read:

"But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear you witness that we have surrendered (unto Him). Our Lord! We believe in that which You have revealed and we follow him whom You have sent. Enroll us among those who witness (to the truth). And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers"

The noble Qur'an, A'l-Umran(3):52-54.

"And because of their saying: We slew the Messiah Jesus son of Mary, Allah's messenger, and they slew him not nor crucified, but a similitude was shown unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save the pursuit of conjecture; for of a surety they slew him not"

The noble Qur'an, Al-Nissa(4):157

Those among the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, son of Mary. That was because they disobeyed and were ever transgressing. They used not to forbid one another from the evil which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their protectors and helpers. Evil indeed is that which their own selves have sent forward before them, for that (reason) Allah's Wrath fell upon them and in torment they will abide. And had they believed in Allah, and in the Prophet (Muhammad, pbuh) and in what has been revealed to him, never would they have taken them (the disbelievers) as protectors and helpers, but many of them are the rebellious, the disobedient to Allah. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and the polytheists, and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud. And when they listen to what has been sent down to the Messenger (Muhammad, pbuh), you

see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. "And why should we not believe in Allah and in that which has come to us of the truth? And we wish that our Lord will admit us (in Paradise) along with the righteous people. So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of good-doers. But those who disbelieved and belied Our signs they shall be the dwellers of the (Hell) Fire.

The noble Qur'an, Al-Maidah(5): 78-86

The scrolls then go on to describe how "Kittim" (the Roman empire) and the kings of Greece would both try to take Jerusalem (the symbol of the faithful), but that it would be Kittim (the Romans) who would finally be successful. Remember how in chapter one we described the stages of how the Roman empire eventually took control of the whole Christian religion and "protected" it and "spread" it after it was "clarified" and its doctrines established and preserved through Greek philosophy and writing?

"Some texts also speak about an eschatological prophet who will announce the coming of the messiah, a figure similar to Elijah in the rabinnic tradition"

Reclaiming the Dead Sea Scrolls, Lawrence H. Schiffman, p.
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Once again, please read section 6.1 where it is made abundantly clear that not only were the Jews expecting a prophet to "clear the way" for Jesus (pbuh) and "announce" him (this was John the Baptist), but they also expected a second messiah to come after Jesus (pbuh).

Referring to the manuscript titled The Rule of the Community, verse 9:11-12, Mr. Schiffman says:

"this text unquestionably refers to two messiahs who will be announced by an eschatological prophet. Based on a the cave 4 manuscripts of Rule of the Community, the original publication team argued that this passage was added to the text later in the history of the sect. However, the evidence in these manuscripts does not sufficiently support such an assertion. As far as we can tell, the two-messiah concept was part of Rule of the Community from the time it was composed".

“Until the coming of the Prophet and both the priestly and the lay Messiahs, these men are not to depart from the clear intent of the law to walk in any way in the stubbornness of their own hearts. They shall judge by the original laws in which the community was schooled from the beginning”

Manual of Discipline 9:8-11 (The Dead Sea Scrolls and Gospel of Barnabas)

“And these, in specific form, are the regulations which they are to follow throughout the Era of Wickedness, until the priestly and lay Messiahs enter upon their office expiate and expiates their inequities”

Zadokite Document 14:18 (The Dead Sea Scrolls and Gospel of Barnabas)

Mr M. A. Yusseff relates in his book:

“In the late second century, as the Memoirs of Hegesippus says, a man was found collecting traditions about the life and ministry of Jesus from the Nazarenes and Christians in order to write a general ecclesiastical history. Whatever was the nature of such an ecclesiastical history, one thing can be said for sure that the traditions carried prophecies about the Messiah who was to come after Jesus. So pervasive was their presence in the ecclesiastical literature that even the Nicolaitans Church of Rome retained them, though in a distorted form”

The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament, M. A. Yusseff, p. 109

To see how the Jews recognized these prophecies and indeed acted upon them in anticipation of the arrival of their final Messiah in Arabia, please read chapter 10.

“And when there came unto them (the Jews) a Scripture from Allah, confirming that in their possession though before that they were invoking Allah (for the coming of Muhammad, the last Messiah) in order to gain victory over those who disbelieved, then when there came unto them that which they had recognized, they disbelieved in it. So let the curse of Allah be on the disbelievers”

The Dead Sea Scrolls make mention of many more quite amazing and illuminating prophesies and parallels with the teachings of the Qur'an and Islam. There are also many parallels with the historical series of events presented in this book, such as the reference to the "seekers of smooth things" (simplifying the law of the religion) which sound amazingly similar to the description of Paul and his followers who "simplified" the religion of Jesus after his departure and removed all obligation from it all the while claiming that his authority came directly from "visions" of Jesus (pbuh). He is even quoted, while preaching this removal of obligation and the law, as saying

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ"

2 Corinthians 11:3 (also see 2 Corinthians 1:12, Romans 3:28, etc.)

"When the prayer was ended, the priest said with a loud voice: 'Stay Jesus, for we need to know who you are, for the quieting of our nation.' Jesus answered 'I am Jesus son of Mary, of the seed of David, a man who is mortal and fears God, and I seek that God be given honor and glory.' The priest answered, 'In the book of Moses it is written that our God must send us the Messiah, who shall come to announce to us that which God willed, and shall bring to the world His mercy. Therefore, I pray, tell us the truth, are you the Messiah of God whom we expect?' Jesus answered 'It is true that God has so promised, but indeed I am not he, for he was made before me, and shall come after me.' The priest answered, 'By your words and signs at any rate we believe you to be a prophet and a holy one of God. I pray in the name of all Judea and Israel that you, for love of God, should tell us how the Messiah will come.' Jesus answered, 'As God lives, in whose presence my soul stands, I am not the Messiah whom all of the tribes of the earth expect, even as God promised to our father Abraham saying: "In your seed will I bless all of the tribes of the earth" But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God the Son of God. At such time, my words and my doctrine shall be contaminated so much that scarcely shall there remain thirty faithful ones. At that time, God will have mercy upon the world and will send his messenger for whom He

has made all things. He shall come from the South with power and shall destroy the idols and the idolaters. He shall take away the dominion which Satan has over men. He shall bring with him the mercy of God for salvation of those who shall believe in his words”

The Gospel of Barnabas, 96

“Then the disciples wept after this discourse, and Jesus was also weeping, and when they saw many who came to find him, for the chief of priests took council among themselves to catch him in his talk. They sent the Levites and some of the scribes to question him, saying, ‘Who are you?’ Jesus confessed and said the truth, ‘I am not the Messiah.’ They said, ‘Are you Elijah or Jeremiah, or any of the other ancient prophets?’ Jesus answered ‘No’ Then they said, ‘Who are you? Say, in order that we may give testimony to those who sent us.’ Then said Jesus, ‘I am a voice that cries through all Judea, and cries, “Prepare you the way for the messenger of the Lord,” even as it is written in Esaias.’ They said, ‘If you are not the Messiah or Elijah, or any prophet, why do you preach new doctrine, and make yourself more important than the Messiah?’ Jesus answered, ‘The miracles which God works by my hands show that I speak that which God wills; nor do I make myself to be accounted as him of whom you speak. For I am not worthy to loosen the shoe straps of the messenger of God whom you call “Messiah,” who was made before me, and shall come after me. And shall bring the words of truth, so that his faith shall have no end.’ The Levites and the scribes departed in confusion, and recounted to the chiefs of the priests, who said, ‘He has the devil on his back who recounted all to him”

The Gospel of Barnabas, 42

Mr. Yusseff says:

“In sir Godfrey Higgins’ notable work Anacalypsis, we are told that in the book of Haggi, the name of the Messiah who was to come after Jesus appears in chapter two, verse seven: ‘And the desire of all nations shall come’ Here the Hebrew word HMD⁶⁰ [translated as ‘desire’], from the Hebrew text appears in Sir Higgins’ work with the following explanation of the root word HMD. ‘From this root,’ (says Parkhurst,) ‘The pretended

⁶⁰ Indeed, in Arabic too, HMD is the root word from which we get the word “Muhammad”

prophet Mohammed, or Mahomet, had his name.’ Sir Higgins says, ‘Here Mohammed’ is expressly foretold by Haggi, and by name; there is no interpolation here. There is no evading this clear text and its meaning, as it appeared to the mind of the most unwilling of witnesses, Parkhurst, and a competent judge too when he happened to not be warped by prejudice. He does not suppress his opinion here, as he did in the Wisdom of the Jerusalem Targum, because he had no object to serve; he did not see to what this truth would lead.”

The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament, M. A. Yusseff, pp. 110-111

Other Ancient Religions and Scriptures:

There is much more that could be said about the Dead Sea Scrolls and their confirmation of the Qur’an and the mission of Muhammad (pbuh), however, that will have to be left to a future book where, God willing, many more examples of this sort shall be analyzed in detail. However, before closing this topic, I would like to pose the following question: Are the Gospel of Barnabas and the Dead Sea Scrolls the only two ancient scriptures that prophesy the coming of a final messenger of God from Arabia? This was a question that I wrestled with for some time. Muslims are told that Allah Almighty had been sending messengers since the beginning of time to all of the nations of earth. They are also told that each one of these messengers had prophesied to their followers a number of matters, among them the coming of the “last messenger” and also the coming of the “false Christ” (whom Muhammad too warned his people of). A brief study of other ancient scriptures available today has led me to the conclusion that it is indeed the case that many of these religions, no matter their current state, appear to have at one point in time began their life with a true messenger of God and that this messenger of God prophesied the coming of Muhammad (pbuh). Although I have not yet had sufficient opportunity to research this matter appropriately, still, the initial indications appear to support this assertion. Two very brief examples follow:

Example one: The Farsi (Parsi) religion is one of the oldest known religions of mankind. It was practiced in Persia for many centuries and consisted mainly of two scriptures: the Dasatir and the Zand Avasta. In Dasatir 14 (Sasan11) we can find a very clear prophesy of Muhammad (pbuh):

“When the Persians should sink so low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The mighty stiff-necked ones of Persia will be overpowered. The house which was built (The Kaaba in Makkah built by prophet Abraham) and in which many idols have been placed will be purged of idols, and people will say their prayers facing towards it. His followers will capture the towns of Parsis and Taus and Balkh and other big places round about. People will embroil with one another. The wise men of Persia and others will join his followers.”

This prophesy requires no interpretation. It is an exact description of matters that we now recognize as historical fact (see end of chapter 10).

Example two: In the Hindu scriptures too there is what appears to be a clear prophesy of Muhammad (pbuh). In Bhavishya Purana he is actually mentioned by name:

“Just an illiterate man with the epithet Teacher, Muhammad by name, came along with his companions. Raja (Bhoja in a vision) to that Great Diva, that denizen of Arabia, purifying with the Ganges water and with the five things of cow offered sandal wood and pay worship to him. O denizen of Arabia and Lord of the holies, to thee is my adoration. O thou who hast found many ways and means to destroy the devils of the world. O pure one from among the illiterates, O sinless one, the spirit of the truth and absolute master, to thee is my adoration. Accept me at thy feet”

Bhavishya Purna Parv 3, Khand 3, Adhya 3, Shalok 5-8

For those who wish to see more, you are encouraged to obtain a copy of the book “The Bible’s Last Prophet,” by Faisal Siddiqui, Al-Saadawi Publications.

Chapter 8: Jesus in the Qur'an

Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else.

Isaiah 45:22

The following is a short, and by no means comprehensive, selection of verses from the Qur'an with regard to Jesus (peace be upon him), the prophets of Allah in general, and some basic foundations of Islam:

First mention of Jesus (pbuh) in the Qur'an:

“And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear signs, and We supported him with the holy spirit (angel Gabriel). Is it that whenever there came to you a Messenger with that which you yourselves desire not, you grow arrogant? Some you disbelieved, and some you killed” Al-Bakarah(2):87.

Mention made of some of the prophets of Allah:

After speaking about Abraham (pbuh) God says: *“And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good. And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous. And Ishmael and Elisha and Jonah and Lot. Each one of them did We prefer above (Our) creatures”* Al-Anaam(6):84-86.

The message of the prophets was ONE message:

“Say (O Muhammad): We believe in Allah and that which has been sent down to us, and that which was sent down to Abraham and Ishmael and Isaac and Jacob and the sons of Jacob, and that which was given to Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered. And whosoever seeks other than Islam as [their] religion it will not be accepted from him, and in the Hereafter he will be among the losers. How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger (Muhammad) is true and after clear proofs had come unto them. And Allah guides not wrongdoing folk.” A'al-Umran(3):84-86

What was this message?:

“And verily We have sent in every nation a messenger, (proclaiming): Worship Allah (alone) and shun false gods. Then of them were some whom Allah guided,

and of them were some upon whom misguidance had just hold. So travel through the land and see what was the end of those who denied (the truth)!" Al-Nahil(16):36

Summary of Allah's message from Jews to Christians to Muslims:

"Indeed Allah made a covenant with the Children of Israel and We appointed among them twelve chieftains: and Allah said: I am with you if you establish worship and pay the poor due, and believe in My messengers and support them, and lend unto Allah a good loan, surely I shall remit your sins, and shall admit you into gardens underneath which rivers flow. But if any among you disbelieves after this has indeed gone astray from the straight path. So because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their (correct) places and forget a part of the Message that was sent to them. You will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily Allah loves the good-doers. And from those who said: "We are Christians," We made a covenant, but they forgot a good part of the message which was sent to them. Therefore We have stirred up enmity and hatred among them till the Day of Resurrection, and Allah will inform them of what they used to do. O people of the Scripture! Now has Our messenger (Muhammad) come to you, explaining to you much of that which you used to hide in the Scripture, and forgiving much. Indeed, there has come to you a light from Allah and a plain Scripture. Wherewith Allah guides him who seeks His good pleasure unto paths of peace. He brings them out of darkness by His will into light, and guides them to a straight path. They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say : Who then has the least power against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? And to Allah belongs the dominion of the heavens and the earth and all that is between them. He creates what He will. And Allah is Able to do all things. The Jews and Christians say: We are sons of Allah and His loved ones. Say; Why then does He punish you for your sins? No, you are but mortals of His creating. He forgives whom He will, and punishes whom He will. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and unto Him is the return (of all). O people of the Scripture! Now has Our messenger (Muhammad) come unto you to make things plain after a break in (the series of) the messengers, lest you should say: There came not unto us a messenger of cheer nor any Warner. Now has a messenger of cheer and a Warner come unto you. And Allah is Able to do all things." Al-Maidah(5):12-19

Allah's covenant with His prophets:

“And when We exacted a covenant from the Prophets, and from you (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant; That He may ask the truthful of their truth. And He has prepared for the unfaithful a painful torment.” Al-Ahzab(33):7-8

“O you messengers! Eat of the good things, and do right. Verily! I am Aware of what you do. And verily! this your religion is one religion and I am your Lord, so keep your duty unto Me. But they (mankind) have broken their religion among them into sects, each sect rejoicing in what is with them. So leave them in their error till a time. Do they think that the wealth and sons that We provide them, We hasten unto them with good things? Nay, but they perceive not. Verily! those who live in awe for fear of their Lord, And those who believe in the signs of their Lord, And those who do not associate partners with their Lord, And those who give that which they give with hearts atremble because they are about to return unto their Lord, It is these who race for the good things, and they shall win them in the race. And We task not any soul beyond its capacity, and with Us is a Record which speaks the truth, and they will not be wronged. Nay, but their hearts are covered (blind) of this (Qur’an), and they have other (evil) works, besides, which they are doing;. Till when We grasp those of them who lead a luxurious life with the punishment, behold! they supplicate loudly. Supplicate not this day! Assuredly you will not be helped by Us. Indeed, My revelations were recited unto you, but you used to turn back on your heels. In scorn thereof. Nightly did you reject it.” Al-Muminoon(23):51-63

“He (Allah) has ordained for you that religion which He ordained unto Noah, and that which We inspire in you (Muhammad), and that which We ordained unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Intolerable for the idolaters is that unto which you call them. Allah chooses for Himself whom He will, and guides unto Himself him who turns to Him in repentance and obedience.” Al-Shurah(42):13

The mission of Jesus (pbuh):

“And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah a guidance and an admonition unto those who ward off (evil).” Al-Maidah(5):46

The endurance of Moses, Jesus, and Muhammad:

“And (remember) when Moses said unto his people: O my people! Why persecute you me, when you well know that I am Allah's messenger unto you? So when they went astray Allah sent their hearts astray. And Allah guides not the deviant folk. And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who comes after me, whose name is Ahmed (the Praised One). Yet when he had come unto them with clear proofs, they said: This is clearly magic. And who does greater wrong than he who invents a lie against Allah when he is summoned unto Islam. And Allah guides not the unjust folk. Fain would they put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse. He it is who has sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religion however much the idolaters may be averse. O you who believe! Shall I show you a commerce that will save you from a painful torture? You should believe in Allah and His messenger, and should strive in the cause of Allah with your wealth and your lives. That is better for you, if you did but know. He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the supreme triumph.” Al-Saf(61):5-12

Jesus' conception, birth, and mission:

“(Remember) when the wife of Imran said: My Lord I have vowed unto You that which is in my belly for your special service. Accept it from me. Lo! You, only You, art the Hearer, the Knower! And when she was delivered she said: My Lord! Lo! I am delivered of a female. Allah knew best of what she was delivered. the male is not as the female; and Lo! I have named her Mary, and Lo! I crave Thy protection for her and for her offspring from Satan the outcast. And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto you this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will. Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! You are the Hearer of Prayer. And the angels called to him as he stood praying in the sanctuary: Allah giveth you glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah, lordly, chaste, a Prophet of the righteous. He said: My Lord! How can I have a son when age has overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doeth what He will. He said: My Lord! Appoint a token for me. (The angel) said:

The token unto you (shall be) that you shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning. And when the angels said: O Mary! Lo! Allah has chosen you and made you pure, and has preferred you above (all) the women of creation. O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship). This is of the tidings of things hidden. We reveal it unto you (Muhammad). You were not present with them when they cast their pens (to know) which of them should be the guardian of Mary, nor were you present with them when they quarreled (thereupon). (And remember) when the angels said: O Mary! Allah gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah). He will speak unto mankind in his cradle and in his manhood, and he is of the righteous. She said: My Lord! How can I have a child when no mortal has touched me? He said: So (it will be). Allah creates what He will. if He decrees a thing, He saith unto it only: Be! and it is. And He will teach him the Scripture and wisdom, and the Torah and the Gospel. And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what you eat and what you store up in your houses. Lo! herein verily is a portent for you, if you are believers. And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me. Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path. But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear you witness that we have surrendered (unto Him). Our Lord! We believe in that which You have revealed and we follow him whom You have sent. Enroll us among those who witness (to the truth). And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers” A’al-Umran(3):35-54.

“And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East, And had chosen seclusion from them. Then We sent unto her Our spirit (Gabriel) and he assumed for her the likeness of a man in every respect. She said: Lo! I seek refuge in the Compassionate One from you, if you art God fearing. He said: I am only a messenger of thy Lord, that I may bestow on you a faultless son. She said: How can I have a son when no mortal has touched me, neither have I been unchaste! He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained. And

she, conceived him, and she withdrew with him to a place. And the pangs of childbirth drove her unto the trunk of the palm tree. She said: Oh, would that I had died before this and had become a thing of naught, forgotten! Then (one) cried unto her from below her, saying: Grieve not! Thy Lord has placed a rivulet beneath you, And shake the trunk of the palm tree toward you, you wilt cause ripe dates to fall upon you. So eat and drink and be consoled. And if you meet any mortal, say: Lo! I have vowed a fast unto the Compassionate, and may not speak this day to any mortal. Then she brought him to her own folk, carrying him. They said: O Mary! You hast come with a most wicked thing. Oh sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot. Then she pointed to him. They said How can we talk to one who is in the cradle, a young boy? He spake: Lo! I am the slave of Allah. He has given me the Scripture and has appointed me a Prophet, And has made me blessed wheresoever I may be, and has enjoined upon me prayer and alms giving so long as I remain alive, And (has made me) dutiful toward her who bore me, and has not made me arrogant, unblest. Peace on me the day I was born, and the day I die, and the day I shall be raised alive(the hereafter)! Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt. It befits not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decrees a thing, He saith unto it only: Be! and it is. And lo! Allah is my Lord and your Lord. So serve Him. That is the right path. The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day. See and hear them on the Day they come unto Us! Yet the evil doers are today in error manifest. And warn them of the Day of anguish when the case has been decided. Now they are in a state of carelessness, and they believe not. Lo! We inherit the earth and all who are thereon, and unto Us they are returned.” Maryam(19):16-40

“When Jesus came with clear proofs (of Allah's sovereignty), he said: I have come unto you with wisdom, and to make plain some of that concerning which you differ. So keep your duty to Allah, and obey me. Lo! Allah, He is my Lord and your Lord. So worship Him. This is a right path. But the factions among them differed. Then woe unto those who do wrong from the doom of a painful day. Await they aught save the Hour, that it shall come upon them suddenly, when they know not? Friends on that day will be foes one to another, save those who kept their duty (to Allah). O My slaves! For you there is no fear this day, nor is it you who grieve; (You) who believed Our revelations and were self surrendered, Enter the Garden, you and your wives, to be made glad Therein are brought round for them trays of gold and goblets, and therein is all that souls desire and eyes find sweet. And you are immortal therein. This is the Garden which you are made to inherit because of what you used to do. Therein for you is fruit in plenty whence to eat. Lo! the guilty are immortal in hell's

torment. It is not relaxed for them, and they despair therein. We wronged them not, but they it was who did the wrong. And they cry: O master! Let thy Lord make an end of us. He saith: Lo! here you must remain. We verily brought the Truth unto you, but you were, most of you, averse to the Truth.” Al-Zukhruf(43):63-78

Some of the miracles of Jesus mentioned again:

“When Allah saith: O Jesus, son of Mary! Remember My favor unto you and unto thy mother; how I strengthened you with the holy Spirit, so that you spoke unto mankind in the cradle as in maturity; and how I taught you the Scripture and Wisdom and the Torah and the Gospel; and how you did shape of clay as it were the likeness of a bird by My permission, and did blow upon it and it was a bird by My permission, and you did heal him who was born blind and the leper by My permission; and how you did raise the dead, by My permission and how I restrained the Children of Israel from (harming) you when you came unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic” Al-Maidah(5):110

How Allah saved Jesus from the crucifixion by ascension:

“(And remember) when Allah said: O Jesus! Lo! I am gathering you and causing you to ascend unto Me, and am cleansing you of those who disbelieve and am setting those who follow you above those who disbelieve until the Day of Resurrection. Then unto Me you will (all) return, and I shall judge between you as to that wherein you unto Me to differ. As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers. And as for those who believe and do good works, He will pay them their wages in full. Allah loves not wrongdoers. This (which) We recite unto you is a revelation and a wise reminder.” A’al-Umran(3):55-58

“And because of their saying: We slew the Messiah Jesus son of Mary, Allah's messenger. They slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain, But Allah took him up unto Himself. Allah was ever Mighty, Wise” Al-Nissa(4):157-158

“They surely disbelieve who say : Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said : O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribes partners unto Allah, for him Allah has forbidden Paradise. His abode is the Fire. For evildoers there will be no helpers. They surely disbelieve who say: Lo! Allah is the third of three; when there is no God

save the One God. If they desist not from so saying a painful doom will fall on those of them who disbelieve. Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful. The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. They both used to eat (earthly) food. See how we make the revelations clear for them, and see how they are turned away!" Al-Maidah(5):72-75.

Jesus (pbuh) was not the son of God but His creation (like Adam).

"Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is. (This is) the truth from thy Lord (O Muhammad), so be not you of those who waver. And whoso disputes with you concerning him, after the knowledge which has come unto you, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie. Lo! This verily is the true narrative. There is no God save Allah, and lo! Allah is the Mighty, the Wise. And if they turn away, then Lo! Allah is Aware of (who are) the corrupters. Say: O People of the Scripture. Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partners unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him)." A'al-Umran(3):59-64.

"And when Allah said: O Jesus, son of Mary! Did you say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be You glorified. It was not mine to utter that to which I had no right. If I used to say it, then You knew it. You know what is in my mind, and I know not what is in Your mind. Lo! You, only You are the Knower of Things Hidden. I spoke unto them only that which You commanded me, (saying) : Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when You took me You were the Watcher over them. You are Witness over all things. If You punish them, lo! they are Your slaves, and if You forgive them (lo! they are Your slaves). Lo! You, only You, art the Mighty, the Wise. Allah said: This is a day in which their truthfulness profits the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph. Unto Allah belongs the Sovereignty of the heavens and the earth and whatsoever is therein, and He is Able to do all things." Al-Maidah(5)116-120.

“They say: Allah has taken (unto Him) a son. Glorified be He! He has no needs! His is all that is in the heavens and all that is in the earth. You have no warrant for this. Do you say concerning Allah that which you know not? Say: Verily those who invent a lie concerning Allah will not succeed. This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve.”(10):68-70

“And they say: Allah has taken unto Himself a Son. Be He glorified! Nay, but whatsoever is in the heaven and the earth is His. All are subservient unto Him. The Originator of the heavens and the earth! When He decrees a thing, He says unto it only: Be! and it is.” Al-Bakarah(2):116-117.

“And they say: The Compassionate has taken unto Himself a son. Be He glorified! Nay, but (those whom they call sons) are honored slaves; They speak not until He has spoken, and they act by His command. He knows what is before them and what is behind them, and they cannot intercede except for him whom He accepts, and they quake for awe of Him. And one of them who should say: Lo! I am a God beside Him, that one We should repay with hell. Thus We repay wrong doers.” Al-Anbia(21):26:30.

“And they say: The Compassionate has taken unto Himself a son. Assuredly you utter a most horrifying thing, Whereby the heavens are about to be torn, and the earth to split asunder and the mountains to fall in ruins, That you ascribe unto the Compassionate a son, When it is not meet for (the Majesty of) the Compassionate that He should take a son. There is none in the heavens and the earth but comes unto the Compassionate as a slave. Verily He knows them and numbers them with (right) numbering. And each one of them will come unto Him on the Day of Resurrection, alone. Lo! those who believe and do good works, the Compassionate will grant them love. And We make (this Scripture) easy in thy tongue, (O Muhammad) only that you may bear good tidings therewith unto those who ward off (evil), and warn therewith the forward folk.” Maryam(19):88-97

“They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say : Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He creates what He will. And Allah is Able to do all things.” Al-Maidah(5):17.

“And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (himself) fights against them.

How perverse are they! They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no god save Him. Be He glorified from all that they ascribe as partner (unto Him)!” Al-Tauba(9):30-31

Rejection of the concept of the “Trinity”:

“O mankind! The messenger has come unto you with the truth from your Lord. Therefore believe; (it is) better for you. But if you disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth, and Allah is the all-knowing, the wise. O people of the scripture, do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus the son of Mary was only a messenger of Allah and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not “three.” Desist, (it is) better for you. Verily Allah is one God. Far exalted is He above having a son. His is all that is in the heavens and the Earth, and suffice in Allah as a Trustee. The Messiah will never scorn to be the slave of Allah, nor will the favored angels. Whoso scorneth His service and is proud, all such will He assemble unto Him; Then, as for those who believed and did good works, unto them will He pay their rewards in full and He will add unto them from His bounty. And as for those who were scornful and proud, them will he punish with a painful torture and they will not find for themselves any other than Allah as a friend or a supporter” Al-Nissa(4):170-173.

The miraculous birth of prophet John (the Baptist):

“A mention of the mercy of thy Lord unto His servant Zachariah. When he cried unto his Lord a cry in secret., Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with gray hair, and I have never been unblessed in prayer to You, my Lord. Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor. Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto You). (It was said unto him): O Zachariah! Lo! We bring you tidings of a son whose name is John; We have given the same name to none before (him). He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age? He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created you before, when you wast naught. He said: My Lord! Appoint for me some token. He said: Thy token is that you, with no bodily defect, shalt not speak unto mankind three nights. Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night. (And it was said unto his son): O John! Hold the Scripture. And We gave him wisdom while yet a child. And compassion from Our presence, and purity;

and he was devout, And dutiful toward his parents. And he was not arrogant, rebellious. Peace on him the day he was born, and the day he dies and the day he shall be raised alive!(the hereafter)” Maryam(19):2-14.

The Feast:

“And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto You). When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if you are true believers. (They said:) We wish to eat thereof, that we may satisfy our hearts and know that you have spoken truth to us, and that thereof we may be witnesses. Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for Us, for the first of us and for the last of us, and a sign from You. Give us sustenance, for You are the Best of Sustainers. Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures” Al-Maidah(5):111-115

The response of Jesus’ people:

“Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented. We ordained it not for them. Only seeking Allah’s pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are transgressors.” Al-Hadeed(57):27

“And when the son of Mary is quoted as an example, behold! the folk laugh out, And say: Are our gods better, or is he? They raise not the objection save for argument. Nay! but they are a contentious folk. He is but a slave on whom We bestowed favor, and We made him a pattern for the Children of Israel.” Al-Zukhruf(43):57-59

Christians and Islam:

“...and nearest among them (men) in love to the believers wilt you find those who say ‘we are Christians’: because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant. And when they listen to the revelation received by the messenger, you wilt see their eyes overflowing with tears for they recognize the truth: They pray: ‘Our lord! we believe; write us down among the witnesses’.” Al-Maidah(5):82-83.

The relationship of Islam and the Qur'an to the previous messages and scriptures:

“And unto you (O Muhammad) have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher/corrector over it. So judge between them by that which Allah has revealed, and follow not their desires away from the truth which has come unto you. For each We have appointed a divine law and a traced out way. Had Allah willed He could have made you one community. But that He may try you by that which He has given you (He has made you as you are). So vie one with another in good works. Unto Allah you will all return, and He will then inform you of that wherein you differ. So judge between them by that which Allah has revealed, and follow not their desires, but beware of them lest they seduce you from some part of that which Allah has revealed unto you. And if they turn away, then know that Allah's will is to smite them for some sin of theirs. Lo! many of mankind are rebellious.” Al-Maidah(5):48-49

Chapter 9: The manners and morals of Muhammad

“We sent you not (O Muhammad), but as a Mercy for all creatures.”

The noble Qur'an, Al-Anbiya(21):107

In order to understand the message of Islam, it is first necessary to acquaint ourselves with the prophet of Islam. You cannot, as the popular saying goes, separate the message from the messenger. It is therefore only natural to wish to study the life of Muhammad (pbuh), his manners and his morals, and to see how Islam manifested itself in his person as a living example for all Muslims till the end of time.

Abu Hurairah described him as follows:

“He was of medium build, closer to being tall. His skin was extremely white, his beard was black, his mouth was pleasant, his eyebrows were long, and his shoulders were wide”

Anas ibn Malik said:

“I never touched silk or any soft fabric equal to the softness of his palm, and I never smelled a scent more pleasing than his.”

Hind ibn Abi Hala (the son of Muhammad's wife Kadijah) described Muhammad (pbuh) as follows:

“The Messenger of Allah was of consecutive sorrows, continuous thought, never finding rest, long in silence. He did not speak without cause. He spoke with his full mouth (was not arrogant), and spoke concisely. His speech was just, with neither excess nor deficiency. He was not pompous, nor denigrating. He exalted all blessings no matter how small and never belittled a single one. He would never praise his food nor criticize it. He was never angered by matters of this life nor that which was associated with it. However, if justice was transgressed nothing could stand up to his anger until justice was established. He never became angry for his own self nor sought retribution for himself. If he gestured, he did so with his whole palm. If he was amazed, he overturned it. If he spoke, he struck with his right palm the inside of his left thumb. If he became angry he turned away, and when he was happy he lowered his gaze. The majority of his laughter was [restricted to] smiling.”

Ali ibn abi Talib described Muhammad (pbuh) as follows:

“He was not vulgar nor did he condone vulgarity, and he was not one to shout in the market place. He did not reward evil with evil, rather, he would forgive and overlook. He never in his life struck anything with his hand except when he was fighting in the name of Allah. He never struck a servant nor a woman, and I never saw him taking revenge for an injustice dealt him, except if the prohibitions of Allah were transgressed. For if the prohibitions of Allah were transgressed he was among the strongest of them in anger. He was never given a choice between two matters but he chose the simplest of the two. If he entered into his home he was a man like any other; cleaning his own garment, milking his own goat, and serving himself.

He would guard his tongue from that which did not concern him. He would attract them (the people) and not repel them. He would ennoble the noble of the people and charge them with their affairs. He was wary of the people and guarded himself against them but without depriving them a warm smile or fitting conduct. He would inquire after his companions and would ask the people about their affairs. He would encourage that which was good and strengthen it, and he would discourage that which was evil and undermine it. He was balanced and consistent. He would never be neglectful that they would not learn neglect and grow indifferent. He had a provision for every occasion and he never fell short of justice nor exceeded it. The closest people to him were the best among them, and the best among them in his eyes were the most comprehensive in advice. The highest of them in stature with him was the best among them in looking after the people and assisting them. He would not rise nor sit down without praise [to God]. If he visited a gathering he would sit wherever the group ended (and not at their head) and he encouraged the same. He would give all those sitting with him their just due [to the extent that] they would each feel that none was more important to him than them. If someone were to sit with him or come in search of a favor he would be patient with them until they (the guest) would be the one to leave. Whoever came to him with a request was never turned away except with that which they had asked for or with a kind word. His cheerfulness and good manners encompassed them all such that he became a father to them and they all became equal in rights. His gatherings were those of knowledge, humbleness, patience, and integrity. In them there would be no raising of voices nor transgressions of prohibitions. They would not expose one-

another's errors, but would be equal, encouraging each-other in the fear of God. In them, they would respect their elders, be merciful to their children, give preference to those in need, and protect the stranger."

He continues: "He was continually smiling, gentle in manners, soft in nature. He was not severe, harsh-hearted, loud, abusive, or miserly. He would disregard that which he disliked, and no one ever despaired of him. He never responded to disparagement or evil words. He forbade upon himself three things: Argument, arrogance, and that which did not concern him. And he relieved the people of three: He would not degrade any among them or abuse them, he would not search after their honor or private matters, and he would not speak except in matters which he hoped to be rewarded for. When he spoke his attendees would lower their heads as if birds had alighted upon them. Once he finished they would speak. They would not vie with one-another in his presence to speak, but when one would talk in his presence the rest would listen until he finished. Speech in his presence was that of the first among them. He would laugh with them, and wonder with them. He had patience with the strangers when they were gruff in speech and requests, to a degree that his companions would fetch them to him. He would say: 'If you see someone in need, fetch him to me.' He would not accept praise except from those who were balanced and not excessive. He would not interject into someone's speech unless they transgressed, in which case he would either rebuke them or else leave.

He was the most generous of heart, truthful of tongue, softest in disposition, and noble in relationship. He who first set eyes upon him feared him, but he who associated with him loved him. Those who described him would say: 'I have never seen before of after him anyone similar to him, peace be upon him' "

With God:

Whenever Muhammad (pbuh) commanded his followers to observe a command or prohibition of God he was always found to be the most observant of this command or prohibition. He was the most devout in worship to God among them, and no one could equal him in worship, and in patience in the worship of God.

Al-Mugeerah ibn Shooba narrated:

“The Prophet, peace be upon him, used to stand in prayer until his feet became swollen and cracked. He was then asked: ‘Hasn’t God forgiven you that which is before you and that which is behind you?’ He (Muhammad, pbuh) replied: ‘Should I not be a thankful servant?’ ” (Narrated by Al-Bukhari)

Aisha (pbuh) narrated:

“Allah’s Messenger (pbuh) used to fast till one would say: he never stops fasting, and he would abstain from fasting till one would say: t he never fast.” (Narrated by Al-Bukhari)

Anas said:

“You would never like to see him standing in the middle of the night in prayer but you would, and never would you like to see him sleeping but you would” (Narrated by Al-Bukhari)

The companions narrated that when a hardship or trial befell him he would pray. He would say

“My comfort has been placed in prayer” (Narrated by Al-Nissai)

With Life:

Muhammad (pbuh) was the most far removed among his people from the love of money or wealth. He encouraged his followers to be industrious, make an honest living and discouraged them from seeking charity. He did not condemn wealth and the wealthy, however, he feared for his followers and encouraged them to not allow it to corrupt them or obsess them.

Muhammad (pbuh) himself could have been the most wealthy man in the history of Arabia, however, he preferred to live simply and use his wealth in that which pleased God. As the leader of the Islamic nation, he received great wealth, however, he hated for this wealth to remain in his home for more than a day without having distributed it in charity. At times he would distribute tens or hundreds of thousands of “dinars” at a time as soon as he received them. He lived according to his sayings:

“O my Lord, indeed, true life is only the afterlife” and “What have I to do with this life? The similitude of me and this life is as a traveler who stopped to take shelter in the shade of a tree and then arose and left it”

Urwah narrated that Aisha (the wife of Muhammad, pbuh) said to me, *“O my nephew! We used to see the crescent, and then the crescent, and then the crescent, in this way we saw three crescents in two months and no fire (for cooking) used to be lit in the houses of Allah's Messenger (pbuh). I said, “O my aunt! Then what use to sustain you?” Aisha said, “[These two]: dates and water.”* (Narrated by Al-Bukhari)

Abu Tharr narrated that Allah's Messenger (pbuh) said, *“If I had gold equal to the mountain of Uhud, it would not please me that any of it should remain with me after three nights (i.e. I would spend all of it in Allah's cause) except what I would keep for repaying debts.”* (Narrated by Al-Bukhari)

Jabir ibn Abdullah narrated: *“The messenger of Allah was never asked for something and then he said ‘no’ (he never refused a request)”* (Narrated by Al-Bukhari)

With People:

“By the grace of Allah, you are gentle towards the people; if you had been stern and harsh-hearted, they would have dispersed from round about you”

The noble Qur'an, A'al-Umran(3):159

Even with all of his concerns and obligations, Muhammad (pbuh) never became unmindful of his people. He had a special place in his heart for each one of them and he was known among them for his soft-spokenness, his generosity, his tolerance, and his friendliness.

He would joke with his companions, sit and talk with them, play with their children and sit them on his knee. He would respond to the call of the free man or the slave, or the young girl or the poor. He would visit the sick on the opposite end of the city and he would attend their funerals. He would accept the people's apologies and their excuses, and he was the most humble among them.

Abdullah ibn Al-Haritha narrated: *“I have never seen anyone who smiled more continuously than the Messenger of Allah (pbuh)”* (Narrated by Al-Tirmathi)

Usamah ibn Zayd narrated:

“The daughter of the Prophet (pbuh) sent (a messenger) to the Prophet (pbuh) requesting him to come as her child was dying. However, the Prophet (pbuh) returned the messenger and told him to convey his greeting to her and say: “Whatever Allah takes is for Him and whatever He gives is for Him. Everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward.” She again sent for him, swearing that he should come. The Prophet (pbuh) stood up, and so did Sa'id ibn Ubadah, Mu'ath ibn Jabal, Ubay ibn Ka'ab , Zayd ibn Thabit and some other men. [When he arrived,] the child was brought to Allah's Apostle (pbuh), his chest heaving. On that the eyes of the Prophet (pbuh) began shedding tears. Sa'd said, “O Allah's Apostle! What is this?” He replied, “It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others).” (Narrated by Al-Bukhari)

Anas ibn Malik narrated that

“the Prophet (pbuh) used to mix with us (the children) to the extent that he would say to a younger brother of mine, ‘O abu-Umayr! What did the Nughayr (a kind of bird) do?’ ” (Narrated by Al-Bukhari)

Abu Dawood narrated that the Messenger of Allah would say:

“Let none of you transmit to me [evil news] about my companions, for I like to meet with you with a pure heart”

Ibn Masood narrated that Muhammad (pbuh) said to a group he sent to teach and advise:

“Be lenient and do not make [this religion] difficult. Bring glad tidings and do not repel”

AbuMalik al-Ash'ari said:

“The Messenger of Allah (pbuh) said: ‘Cleanliness is half of faith, and [saying] ‘Praise be to God’ fills the scale, and [saying] ‘Glory be to God’ and ‘Praise be to God’ fill up what is between the heavens and the earth, and prayer is a light, and charity is proof [of one's faith], and patience is a brightness, and the Qur'an is a proof for or against you. All men go out early in the morning and sell themselves, some setting themselves free and others destroying themselves.’ ” (Narrated by Muslim)

With His Family and Children:

Aisha, the wife of Muhammad (pbuh) said:

“Allah's Messenger (pbuh) used to patch his sandals, sew his garment and conduct himself at home as anyone of you does in his house. He was a human being, searching his garment for lice, milking his sheep, and doing his own chores.” (Narrated by al-Tirmathi).

She also said:

“He would patch his garments and sole his sandals” She was once asked: “How was he with his family?”, she responded: *“He was in the service of his family until it was time for prayer, at which time he would go and pray”*

Anas narrated:

“I never saw anyone more merciful with children than the Messenger of Allah (pbuh)” (Narrated by Muslim)

Abu Hurairah narrated that:

“The Messenger of Allah never denigrated any type of food; if he liked it he ate it, and if he disliked it he left it alone” (Narrated by Bukhari and Muslim)

Generosity, Clemency and Conduct:

Abdullah ibn Amr narrated:

“Allah's Messenger (pbuh) neither spoke in an insulting manner nor did he ever speak evil intentionally. He used to say, ‘The most beloved to me among you is the one who has the best character and manners.’” (Narrated by Al-Bukhari)

Abu Hurayrah narrated that the Prophet (pbuh) said:

“The most perfect believer in respect of faith is he who is best of them in manners.” (Narrated by Abu-Dawood)

Qatadah ibn Malik narrated that Zayd ibn Ilaqah related on the authority of his uncle, Qatadah ibn Malik, that the Prophet (pbuh) would supplicate:

“O Allah, I seek Your protection against undesirable manners, acts, and desires.” (Transmitted by Al-Tirmithi.)

Anas ibn Malik narrated:

“I was walking with the messenger of Allah (pbuh) and he was wearing a mantle of Najran with a thick border. A Bedouin met him and pulled the mantle so violently that I saw this violent pulling had left marks from its border on the skin of the neck of the Messenger of Allah (pbuh). And he (the Bedouin) said: Muhammad!, command that I should be given out of the wealth of Allah which is at your disposal. The Messenger of Allah (pbuh) turned to him and smiled, and then he ordered for him a provision.”

Anas narrated:

“Eighty men from the men of Makkah descended upon the Messenger of Allah (pbuh) from the mountain of Al-Taneem, in [full] armor, with the intent of doing battle with him. He (Muhammad, pbuh) captured them peaceably and then did not kill them” (Narrated by Muslim)

A pagan by the name of Zaid ibn Sa’ana came to the Messenger of Allah (pbuh) in order to collect a debt. When he drew near Muhammad (pbuh) he wrenched him by his clothes violently, exposing his shoulder, and spoke rudely at him. Finally, he said: *“You sons of AbdulMuttalib are all a procrastinating lot.”* Immediately, Umar ibn Al-Khattab leapt at him chastising and rebuking him harshly, all the while the Messenger of Allah (pbuh) looked on smiling. Then the Prophet (pbuh) said to Umar: *“He and I were in need of other than this O Umar; You should have commanded me to excel in my repayment, and have commanded him to excel in his request for repayment.”* He (Muhammad, pbuh) said: *“There [still] remains in his term three [days]”* He (Muhammad, pbuh) then commanded Umar to see to his recompensation and to increase him twenty ‘saa’ (weights) as compensation for the terrorization he had endured (from Umar). *This man later became a Muslim”* (Narrated by Al-Bayhaqi, ibn Habban, and Al-Tabarani)

Anas ibn Malik said:

“Allah’s Messenger (pbuh) had the best disposition amongst people. He sent me (when I was a child) on an errand one day, and I said: By Allah, I would not go. I had, however, this idea in my mind that I would do as Allah’s Apostle (pbuh) had commanded me to do. I went out until I happened to come across children who had been playing in the street. In the meanwhile, Allah’s Messenger (pbuh) came there and he caught me by the

back of my neck from behind me. As I looked towards him I found him smiling and he said: Unays, did you go where I told you to go? I said: Allah's Messenger, yes, I am going. Anas further said: I served him for nine years but I know not that he ever chastised me about a thing which I had done why I did that, or about a thing I had left as to why I had not done that.” (Narrated by Muslim)

In another narration, he said:

“I served the Prophet (pbuh) at Madinah for ten years. I was a boy. Every work that I did was not according to the desire of my master, but he never said to me: Fie!, nor did he say to me: Why did you do this? or Why did you not do this?” (Narrated by Abu-Dawood)

Anas also said:

“No one was more beloved to us than the Messenger of Allah (pbuh), [however], if we saw him we would not stand up for him for we knew how much he disliked [for us to do so]. And on one occasion someone called to him saying: ‘O best of mankind ...’ He replied: ‘That is Abraham, peace be upon him’ ” (Narrated by Muslim)

Adi ibn Hatim al-Ta’ee came to the Prophet Muhammad (pbuh) to ask about Islam, so Muhammad (pbuh) invited him to his home. When they sat down, a small girl brought a pillow to the Messenger of Allah (pbuh), however, he placed it between him and Adi and sat on the ground. Adi later said: *“[When I saw that] I knew that he was not a king”*

It was also narrated that Muhammad (pbuh) once said:

“I am but a servant, I eat as the servant eats, and I sit as the servant sits”

Muhammad (pbuh) would tie his own camel, feed his own animal, eat with the servants, knead dough with them, and carry his own groceries from the market.

With Parents

AbuHurayrah narrated that a man came to Allah’s Messenger (pbuh) and said, “O Allah’s Messenger! Who is the most deserving person of my good companionship?” The Prophet (pbuh) said, “Your mother.” The man said, “Who is next?” The Prophet (pbuh) said, “Your mother.” The man said, “Who is next?” The Prophet (pbuh) said, “Your mother.” The man asked for the

fourth time, “Who is next?” The Prophet (pbuh) said, “Your father.” (Narrated by Al-Bukhari)

A man came to AbudDarda and said, “I have a wife whom my mother commands me to divorce,” he replied to him that he had heard Allah’s Messenger (pbuh) say, “A parent is the best of the gates of Paradise; so if you wish, keep to the gate, or lose it.” (Narrated in Mishkat Al-Masabih, Tirmidhi and Ibn Majah transmitted it.)

AbuBakrah said: The Prophet (pbuh) said thrice, “Should I inform you about the greatest of the great sins?” They said, “Yes, O Allah’s Messenger!” He said, “To join others in worship with Allah and to be undutiful to one’s parents.” The Prophet (pbuh) then sat up after he had been reclining (on a pillow) and said, “And I warn you against giving a false witness,” and he kept on repeating that warning till we thought he would not stop.” (Narrated by Al-Bukhari)

Anas ibn Malik narrated that the Prophet (pbuh) said, “The worst of Kaba’ir (the greatest sins) are: to join others as partners in worship with Allah, to murder a human being, to be undutiful to one’s parents and to make a false statement,” or said, “to bear false witness.” (Narrated by Al-Bukhari)

Defense of the Boundaries of the Religion:

The day Ibraheem (the son of Muhammad, pbuh) died, there was an eclipse of the sun. The people began to say: “*The sun has eclipsed for the death of Ibraheem*”, whereupon the messenger of Allah (pbuh) became angry and chastised them saying:

“Verily, the sun and the moon are two signs of the signs of Allah, they do not eclipse for the death of anyone nor for his birth, so if you see that (an eclipse) then supplicate to God, reverence His name, pray and give charity” (Narrated by Al-Bukhari and Muslim)

On another occasion, a man said: “*God and You (O Muhammad) have willed this*” regarding a certain matter. The Messenger of Allah then rebuked him saying:

“Have you made me equal to God?” (Narrated by Al-Bukhari and Muslim)

For the same reason, another time, a man was delivering a speech and said: “*He who obeys God and His messenger is indeed wise, and he who disobey*s

Allah and his messenger has lost.” Upon hearing this, the Messenger of Allah said:

“You are the most evil of speakers” (Narrated by Al-Bukhari and Muslim)

Note: Muhammad (pbuh) did not want those listening to the speech to think that God and His messengers are in any way equal.

Muhammad (pbuh) also used to say:

“Do not over-praise me as the Christians over-praised [Jesus] the son of Mary. For I am only His servant, so say: ‘Allah’s servant and messenger’” (Narrated by Al-Bukhari and Muslim)

His Bravery and Bashfulness:

Many people believe bravery and bashfulness to be self-contradictory opposites of one-another, however, in Muhammad (pbuh) we were given the example of a true balance between these two attributes. It was narrated that Muhammad (pbuh) was the most bashful of all mankind, and if he disliked a matter we (the companions) would know that from his face (his expression). Aisha (pbuh) narrated that whenever he was informed of an error committed by someone he would never say: *“Why did ‘such’ the son of ‘such’ do such-and-such”*, rather, he would say:

“Why do some people do (or say) such-and-such?”

In this manner he would caution them, but he would not mention the man by name. (Narrated by Abu-Dawood)

Regarding his bravery Ali ibn Abi-Talib, one of the bravest young men in the Islamic nation said:

“In the heat of battle, [when the passions burned strongest,] we would seek shelter behind the Messenger of Allah (pbuh), for there was none closer to the enemy than him, and you had seen me on the day of Badr we were taking shelter behind the Prophet of Allah (pbuh) and he was the closest among us to the enemy” (Narrated by Abu-Dawood)

Al-Bukhari narrated upon the authority of Anas:

“The Messenger of Allah was the best of mankind, and the most generous among mankind, and the bravest among mankind. The

citizens of Al-Madinah awoke in a panic one night [to a sound], so they rode out towards the sound. On their way they met the Messenger of Allah (pbuh) returning, having beat them to the sound, saying: 'Do not worry, do not worry' and he was riding a horse of Abi-Talha with no saddle (in his hurry to reach that sound), around his neck hung his sword."

During the first hours of the battle of Hunain, when many of the Muslims forsook Muhammad (pbuh) and fled the battle field, Muhammad (pbuh) stood firm in the field of battle as if nothing had happened saying:

"I am the Messenger, I lie not!. I am the son of Abdul-Muttalib."

General Mercy:

Ibn Abbas narrated:

"A man had laid down his sheep (in preparation to slaughter it) and then he went about sharpening his knife. Upon seeing this, the Messenger of Allah rebuked him saying: 'Do you want to kill it twice? Wouldn't it have been better for you to sharpen your knife before laying it down (so as not to terrorize it)?' " (Narrated by Al-Tabarani and Al-Hakim)

Shaddad ibn Aws said:

"Two are the things which I remember Allah's Messenger (pbuh) having said: 'Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. Every one of you should sharpen his knife, and let the slaughtered animal die comfortably.' " (Narrated by Muslim)

Muhammad (pbuh) also used to command mercy for all animals such that they are fed well, watered well, not forced to carry too heavy a burden, and not tortured or maimed for one's enjoyment.

AbuHurayrah said:

"The Messenger of Allah, may Allah bless him and grant him peace, said, 'While a man was walking on a road he became very thirsty. He found a well, went into it, drank, and came out. [Upon exiting he met] a dog panting and eating the dirt out of thirst. The man said: 'This dog has become stricken with the same

degree of thirst which had stricken me.’ He went down into the well and filled his shoe and then held it in his mouth until he climbed out and gave the dog water to drink. Allah thanked him (for his good deed) and forgave him.’ They said, ‘O Messenger of Allah, are we rewarded for taking care of beasts?’ He said, ‘There is a reward [for you] in every creature with a moist liver.’ ”(Narrated by Al-Bukhari, Muslim, and Malik)

AbuHurayrah said:

“Allah’s Messenger (pbuh) said: ‘A woman was punished because of a cat. She neither provided it with food nor drink, nor set it free so that it might eat the insects of the earth.’ ” (Narrated by Muslim and Al-Bukhari).

Sahl ibn Amr said:

“The Messenger of Allah passed by a camel who’s stomach quite touched its back (from lack of food). Upon seeing this he said: ‘Fear God in these unspeaking animals! Ride them [while they are] in good health, and eat them [while they are] in good health’ ” (Narrated by Abu-Dawood)

Regarding slaves, when Muhammad (pbuh) became the messenger of Allah the people of his land had become accustomed to having countless slaves and usually treated them quite harshly. During the period of his prophethood he worked diligently to do what he could to cut down on their numbers. Islam closed most of the doors leading to slavery and encourages the freeing of slaves in many ways. For those people who continued to possess slaves they were encouraged to treat them fairly and with mercy.

AbuDharr said:

“The Prophet (pbuh) said: ‘Feed those of your slaves who please you from what you yourselves eat and clothe them with what you clothe yourselves, but sell those who do not please you and do not punish Allah’s creatures.’ ” (Narrated by Abu-Dawood)

Ma'rur narrated that:

“I saw AbuDharr wearing a Burd (garment) and his slave too was wearing a Burd, so I said (to AbuDharr), ‘If you take this (Burd of your slave) and wear it (along with yours), you will have a nice suit and you may give him another garment.’ AbuDharr said, “There [once] was a quarrel between me and another man

whose mother was a non-Arab and I called her bad names. The man complained about me to the Prophet (pbuh). The Prophet (pbuh) said, 'Did you abuse so-and-so?' I said, 'Yes.' He said, 'Did you call his mother bad names?' I said, 'Yes.' He said, 'You still have the traits of (the pre-Islamic period of) ignorance.' I said, '(Do I still have ignorance) even now in my old age?' He said, 'Yes, they (slaves or servants) are your brothers and Allah has put them under your command. So the one under whose hand Allah has put his brother, should feed him from what he eats, and clothe him in what he wears, and should not ask him to do anything beyond his capacity. And if ever he asks him to do a hard task, he should help him with it.'" (Narrated by Al-Bukhari)

Abdullah ibn Umar said:

"An A'arabi (desert Arab) came to the Prophet of Allah (pbuh) and said: 'O Messenger of Allah, how many times should I forgive my slave every day?' The Prophet (pbuh) replied: 'Seventy times.'" (Narrated by Al-Tirmathi and Abu-Dawood)

Abdullah ibn Umar also narrated:

"The Messenger of Allah (pbuh) said: 'Pay the worker his [due] wages before his sweat dries'" (Narrated by ibn Majah)

Some Quotes:

The Encyclopedia Britannica states:

"....a mass of detail in the early sources show that [Muhammad] was an honest and upright man who had gained the respect and loyalty of others who were like-wise honest and upright men." (Vol. 12)

George Bernard Shaw said about him:

"He must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness." (The Genuine Islam, Singapore, Vol. 1, No. 8, 1936)

Gandhi says in Young India:

What did Jesus really say?

“I wanted to know the best of one who holds today's undisputed sway over the hearts of millions of mankind....I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography), I was sorry there was not more for me to read of the great life.”

Edward Gibbon and Simon Ockley speaking on the declaration of Islam write:

“I BELIEVE IN ONE GOD, AND MAHOMET⁶¹ , AN APOSTLE OF GOD' is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honor of the Prophet has never transgressed the measure of human virtues; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.”

History Of The Saracen Empires, London, 1870, p. 54

Michael H. Hart in his recently published book on the ranking of the 100 most influential men in history writes:

“My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels.”

The 100: A Ranking Of The Most Influential Persons In History, M.H. Hart, New York, 1978, p. 33

Jules Masserman, an American psychoanalyst, says:

“Leaders must fulfill three functions: 1) Provide for the well being of the led, 2) Provide a social organization in which people feel relatively secure, and 3) Provide them with a set of beliefs ...

⁶¹ This, unfortunately, is how Westerners have become accustomed to writing his name. This is highly offensive to Muslims, however, thankfully, they are beginning to change this system.

People like Pasteur and Salk are leaders in the first sense. People like Gandhi and Confucius, on one hand, and Alexander and Caesar on the other, are leaders in the second and perhaps the third sense. Jesus and Buddha belong in the third category alone. Perhaps the greatest leader of all time was Muhammad, who combined all three functions. To a lesser degree, Moses did the same."

Time magazine, July 15, 1974, article titled "Who were history's greatest leaders?," this quote by Jules Masserman.

"Head of the State as well as the Church, he was Caesar and Pope in one; but, he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a police force, without a fixed revenue. If ever a man ruled by a right divine, it was Muhammad, for he had all the powers without their supports. He cared not for the dressings of power. The simplicity of his private life was in keeping with his public life."

Reverend Bosworth Smith, Muhammad and Muhammadanism,
p. 242

"Serious or trivial, his daily behavior has instituted a canon which millions observe this day with conscious memory. No one regarded by any section of the human race as Perfect Man has ever been imitated so minutely. The conduct of the founder of Christianity has not governed the ordinary life of his followers. Moreover, no founder of a religion has left on so solitary an eminence as the Muslim apostle"

Arabia, D. G. Hogarth, p. 52

"He was sober and abstemious in his diet, and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of a petty mind; neither was his simplicity in dress affected but a result of real disregard for distinction from so trivial a source ... In his private dealings he was just. He treated friends and strangers, the rich and poor, the powerful and weak, with equality, and was beloved by the common people for the affability with which he received them, and listened to their complaints ... His military triumphs awakened no pride nor vain

glory, as they would have done had they been effected for selfish purposes. In the time of his greatest power he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting a regal state, he was displeased if, on entering a room, any unusual testimonials of respect were shown to him. If he aimed at universal dominion, it was the dominion of faith; as to the temporal rule which grew up in his hands, as he used it without ostentation, so he took no step to perpetuate it in his family."

Mahomet and his successors, Washington Irving, pp. 332-334,
343

"His readiness to undergo persecution for his beliefs, the high moral character of the men who believed in him and looked up to him as a leader, and the greatness of his ultimate achievement – all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad ... Thus, not merely must we credit Muhammad with essential honesty and integrity of purpose, if we are to understand him at all; if we are to correct the errors we have inherited from the past, we must not forget that conclusive proof is a much stricter requirement than a show of plausibility, and in a matter such as this only to be attained with difficulty."

Muhammad at Macca, W. Montgomery Watt, Oxford press, p.
53

"It is impossible for anyone who studies the life and character of the great prophet of Arabia, who knew how he taught and how he lived, to feel anything but the reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel, whenever I reread them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher."

The Life and Teachings of Muhammad, Annie Besant, p. 4

"Four years after the death of Justinian, C.E. 569, was born in Mecca, in Arabia, the man who, of all men, has exercised the

greatest influence upon the human race ... To be the religious head of many empires, to guide the daily life of one third of the human race, may perhaps justify the title of a Messenger of God."

History of Intellectual Development of Europe, William Draper, MD., LL.D., Vol. I, p. 329-330

For more on this topic please read the book "Prophet Muhammad and His Western Critics," by Zafar Ali Qureshi, Idara Ma'arif Islami, Mansoor, Lahore, Pakistan.

Chapter 10: The life of Muhammad

“**V**erily! this Qur'an guides unto that which is straightest, and gives glad tidings unto the believers who do good works that theirs will be a magnificent reward.”

The noble Qur'an, Al-Isra(17):9

Note: The main sources of the following information were the books “*Al-Seerah al-Nabawiyya*” by Ibn Hisham, and “*Al-Seerah al-Nabawiyya*” by Abu-*AlHasan Al-Nadwi*. Other sources were used as well.

The lands surrounding the Arabian peninsula:

In the sixth century AD, at the time of the birth of Muhammad (pbuh), the Arabian Peninsula was surrounded by a number of great empires. These empires were in a state of constant conflict, waging wars and claiming territories. The borders of nations were constantly being redrawn, and at times whole nations would crumble under the advancing forces of a more vicious and powerful neighbor. However, in an age when the people of all of these nations had become accustomed to countless rulers, conquerors, philosophies, and religions, throughout all of this, Allah Almighty saw fit to protect the Arabian peninsula from these forces and allow its inhabitants to roam free, with great pride in their freedom, never bowing to man-gods or rulers who claimed to be “incarnations” of mythological gods such as had become the fate of the Persians, the Romans, the Hindus, and many other nations surrounding them. Although steeped in paganism and idol worship, theirs was a simplistic and very basic sort of paganism as compared to the infinitely more complex and multifaceted paganism of the multi-cultured nations surrounding them, their religious philosophies, and their untold rituals.

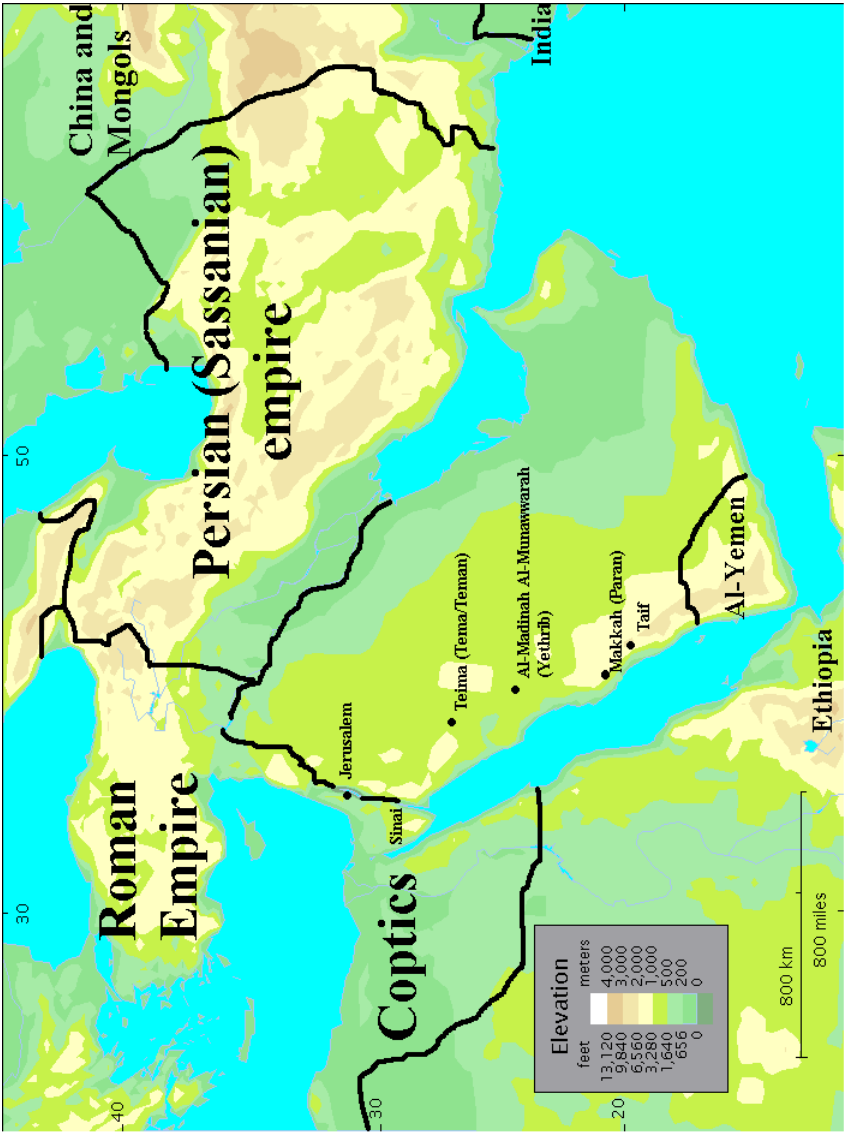
The situation the Roman empire has been dealt with in some detail in previous chapters, so it will only be dealt with very briefly here (see chapters 1-3).

The Roman empire

The situation the Roman empire was far from enviable. The Byzantine Empire (the eastern part of the later Roman Empire), became a land of crippling taxation and rampant bribery. The citizens had become so frustrated with their miserable condition that civil unrest and rioting became commonplace. In the year 532C.E., during the rule of Justin I, only one single such riot resulted in the death of over thirty thousand citizens in the capital of Constantinople.

During this period, the amassing of material wealth and money by any means possible became a virtual obsession. The religious elite had become severely intolerant of unconformance to their beliefs and this resulted in massive bloodshed and campaigns of persecution. The rulers immersed themselves in all manner of luxury and indulgence, caring little what the cost of their entertainment might happen to be upon the citizens. Recreation and amusement consisted of blood sports of the utmost viciousness. Up to 80,000 people at a time would attend these events in huge coliseums in order to amuse themselves watching battles to the death at times between men and men, or at others between men and lions or other man-eating carnivores.

Egypt supplied both the grain that fed Rome and much of the government's revenue. The empire sucked this lush and fertile farm land dry under crippling taxation, tyrannical rule, and religious persecution in order to maintain the extravagant lifestyles of the elite ruling class. This sad state of affairs was no better in Syria which was ruled with an iron fist resulting in taxation so severe that the citizens found no recourse but to sell their children into slavery in order to pay their taxes.



Map 1 Middle-eastern region during sixth century C.E.

The Iranian empire

Zoroastrianism was the official religion of the Sassanian empire during this period as it had been the faith of the Persian kings since it was founded in the seventh century BC by Zoroaster (or Zarathustra). In ancient Iran, two groups of gods were worshipped, the Ahuras and the Daevas. The message of Zoroaster was that Ahura Mazda, the Wise Lord of light, was the sole creator and lord of the world and that the worship of the Daevas was the worship of darkness and evil. Other ancient mythological gods were later revived throughout this land, the most noteworthy of them being Mithra (associated with the sun), and Anahita (associated with water and fertility) in addition to Ahura Mazda and his evil adversary Ahriman. The sacred literature of Zoroastrianism is found in the Avesta, only a small portion of which remains today.

The followers of this religion were required to worship the sun four times a day in addition to the worship of the moon, fire and water. A complex collection of rituals and practices were associated with these gods. This religion was modified later by such as Mani (Manes), c.216-c.276 who called for monasticism and celibacy, and Mazdak (fifth century AD), who called for a socialistic group ownership of both money and women. People would enter into one another's homes, lay claim to their property and wealth and take liberties with their women. Unemployment and disenchantment prevailed, and the citizens were utilized by their rulers as cheap fodder for their armies. In their desperate search for a meaning for their pitiful existence these citizens experimented with every conceivable philosophy from Epicureanism to monasticism and everything in-between. All of this eventually led to the development of vast rifts between the different levels of this society.

During this period, bandits would sack the palaces of the rich, pillage and loot them and lay claim to the women. These new land owner's ignorance in matters of farming eventually led to the ruin of the farm land. So disenchanting did the people become with the tyranny and abuse of their rulers that it later led to a popular revolt by the farmers.

The rulers of this empire ascended the throne of their fathers through inheritance, ruling with an iron hand, crippling taxation, and the theory that this ruler was a god, the descendant of gods. This ruler would surround himself with all manner of rare and precious possessions including gold, rare animals, precious jewelry, fine clothing, exquisite furniture, imperial palaces, endless slaves, and delicate cuisine. Their life was indeed the stuff that fairytales were made of, and it has been recorded that when this regime finally fell before the Islamic empire, their ruler Yazdegird III (r. 632-51) fled his land with one thousand cooks, one thousand musicians, one thousand trainers for his tigers, one

thousand hawk trainers, and other members of his royal staff, all the while considering himself to be in a very miserable and pitiful state of affairs.

India

In ancient times, this land had been the birthplace of many great advances in mathematics, astronomy, medicine, philosophy, and many other disciplines. However, over the centuries, a steady decline in moral values and religious knowledge eventually led in the sixth century C.E. to what many historians consider to be its lowest state of decline.

During this period nakedness became commonplace even in the temples. Women became public property and changed hands through gambling. If a woman's husband were to die her existence would lose all meaning and remarriage was prohibited for her for the rest of her existence. Higher levels of society developed the ritual of "Sati" which required a widow of a nobleman to burn herself to death as a sign of faithfulness to her deceased husband.

The Aryan invaders and Brahmans developed a four-level classification for society called the Caste system, it consisted of:

- 1) The religious elite, or priests, called the "Brahmins". They were considered superior to all others and sinless.
- 2) The Ksatriyas, or warriors and rulers;
- 3) The Vaisyas, or merchants and farmers;
- 4) The Sudras, or peasants and laborers.

There was also a fifth class called "Panchamas", or Untouchables. They include those whose occupations require them to handle unclean objects. It is speculated that the Untouchables were originally assigned such lowly tasks because of their non-Aryan origins. The law stated that if an untouchable stretched out his hand or his stick against a Brahman then his hand would be chopped off. And if he kicked a Brahman then his leg would be severed. And if an Untouchable claimed to teach a Brahman then he would be made to drink boiling oil. Under their law the punishment for the killing of an untouchable was equal to that of the killing of a frog, a crow, an owl, a cat, or a dog. The Untouchables were also forced to live outside the city.

The Sudras were considered to have been created from the feet of the creator of the heavens and their purpose in life was to serve the higher classes. They were not allowed to own money, sit with a Brahman, touch him with their hand, or read the sacred books.

The original religion of India was Hinduism. However, with time a more general state religion was created incorporating Buddhism and other faiths as well as Hinduism. So deeply engrained into this society did polytheism become that it is recorded that by the sixth century C.E. the inhabitants of this land had adopted over 330 million gods (L.S.S. O'Malley, *Popular Hinduism, the Religion of the Masses*, Cambridge, 1935, pp. 6-7). During this era, anything grand, or anything wonderful, or anything useful was worshipped as a god.

The Arabian Peninsula

The Arabs during this century has sunk to a very low state. They became obsessed with intoxicants, gambling, and idol worship. Girls became such a disgraceful commodity among them that they would bury their infant girls alive for fear of disgrace.

Women in this society became a commodity that was inherited by her husband's heirs just as they would inherit his money or livestock. Men could marry an unlimited number of women, and would sometimes kill their own children if they feared they would cause them poverty. The men would further designate specific foods that were for their personal consumption and prohibited upon their wives or children.

Slavery and treachery were rampant throughout the land. Tribal feudalism became commonplace, and great battles would be waged over the outcome of a horse race or other trivial matters. Over the centuries, the house that Prophet Abraham and his son Ishmael had built in Makkah (the Kaaba) was taken by these people as home for their idols and their pagan worship. By the time Muhammad (pbuh) came, 360 idols had been fashioned and placed inside and around the Kaaba, and the surrounding tribes had distorted the pilgrimage first instituted by prophet Abraham into a pagan ritual of running naked around these idols while whistling and clapping. The pagans of Arabia continued to believe in God, however, they regarded Him as the "supreme" god and felt it necessary to set up "intermediary" gods (idols) who would "intercede" with God/Allah for them.

The Birth of Muhammad (pbuh):

Muhammad (pbuh) was born on Monday the 12th of the month of "Rabi-AlAwwal" "The Year of the Elephant" ("A'am al-Feel" in Arabic) which corresponds roughly to April 20, 571. The reason it was given this name was

because it was the year when Abraha Al-Ashram, the local governor of the Ethiopian protectorate of al-Yemen, mounted his elephant and lead his army in an attempt to storm Makkah and destroy the Kaaba.

Muhammad's father's name was Abdullah and his mother's name was Amina the Daughter of Wahab. His full name was Muhammad the son of Abdullah the son of AbdulMuttalib the son of Hashim the son of AbdulManaf the son of Kusai the son of Kilab the son of Murrah the son of Kaab the son of Luai the son of Ghalib the son of Fihir the son of Malik the son of Al-Nadhar the son of Knana the son of Khuzaima the son of Mdraka the son of Ilias the son of Mudir the son of Nizar the son of Ma'ad the son of Adnan. The ancestry of Adnan goes back to Ishmael the son of Prophet Abraham (pbut). Muhammad's grandfather, AbdulMuttalib, was the leader of the tribe of Quraish, the noblest of the tribes of the region, and his mother was a woman of prominent nobility and ancestry in the same tribe.

Muhammad's father, Abdullah, died before he was born and never saw him. Just before his birth, Muhammad's mother Amina had a dream wherein she saw a light issuing forth from her and illuminating the palaces of Basra. As was the custom in that day, upon his birth Muhammad's mother Amina sent him to live the first years of his life in the desert in order to learn the pure uncorrupted classical Arabic and to breathe the fresh desert air far from the boundaries of the city of Makkah. For the first two years of his life he nursed from Halima Al-Saadia. At the end of the two year term Halima asked his mother to allow him to remain with her a while longer and she consented.

Muhammad's (pbuh) mother Amina died when he was six years old and was followed shortly thereafter by his grandfather AbdulMuttalib when he was eight years old. At this point, he went to live with his uncle AbuTalib and his three cousins Ali, Jaafar, and Akeel. Under the guidance of his uncle he learned to be a shepherd and a tradesman. As he grew up he earned a reputation for honesty, fairness, humbleness, and integrity. It was not long before the people of Quraish gave him the nickname of "Al-Ameen" ("The Trustworthy").

When Muhammad (pbuh) was about sixteen years old he entered into the employ of Khadeejah the daughter of Khuwailid, a widow, a prominent businesswomen, and one of the nobles of Quraish. Upon reaching the age of twenty five, he married her. It is estimated that she was approximately forty years old when he married her. She became the mother of all of his children except Ibraheem. Their children were Al-Qasim, Abdullah (Al-Tahir/ Al-Tayyib), Zainab, Rukayyah, Um-Kalthoom, and Fatima. After the death of

Khadeejah, Muhammad married Maria the Coptic who gave birth to his last child, Ibraheem.

One of the first signs of Muhammad's wisdom and diplomacy came when he was thirty five years old. The tribes of Quraish found it necessary to rebuild the Kaaba in order to prevent it from collapse. When they got to the point in the construction when it was necessary to insert the "Black Stone", the tribes began to contend with one another for the honor of placing the stone in its place. This continued for a number of days until the situation became extremely volatile. Blood pacts were consummated between the various tribes to fight to the death and all-out war was on the verge of breaking out between them over this matter. At this point they came to a peaceful compromise. They agreed that the first person to enter the door of the holy mosque shall choose the one who shall receive this honor and they shall all abide by his judgment.

As it happened, the first person to enter the holy mosque was Muhammad (pbuh). Upon seeing him the tribes all breathed a sigh of relief and proclaimed: *"It is Al-Ameen (The trustworthy), we accept him! It is Muhammad!."*

Muhammad called for a garment, laid it upon the ground, and then placed the stone in the middle of it. He then asked all of the tribes to select a single representative from their tribe who was then asked to grasp an edge of the garment. All of the chosen representatives then carried the stone together to the Kaaba. When they reached it Muhammad (pbuh) rolled it in place.

The Beginning of the Prophethood:

It is narrated that the first signs of Muhammad's prophethood was a series of visions he would receive at night which would then come true exactly as he had envisioned them.

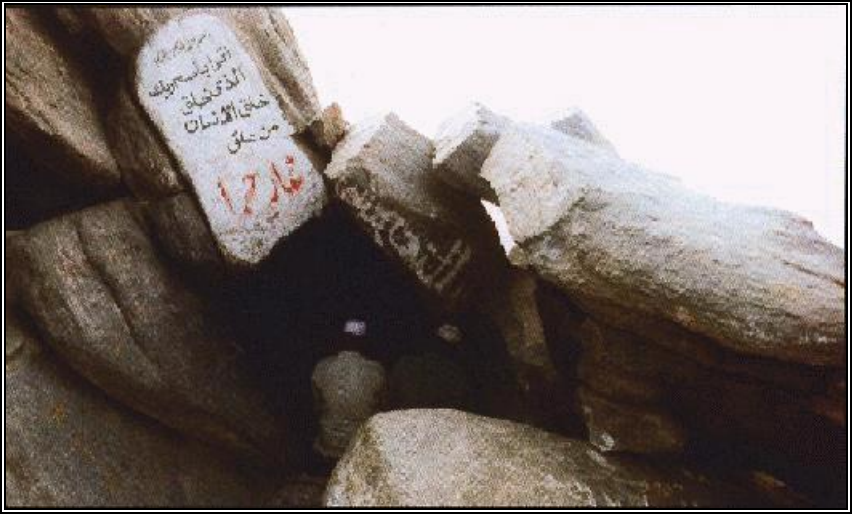


Fig. 9 The cave of Hira where Muhammad first became the prophet of Islam.

The story of the first visit of the angel Gabriel to Muhammad (pbuh) has been narrated in detail in section 6.2. Immediately after receiving this visit, Muhammad (pbuh) ran back home to his wife, trembling and in a state of terror crying “Cover me! Cover me!”.

When he had had a chance to calm down, Khadeejah asked him what had happened and he told her the whole story. Muhammad’s wife Khadeejah was very well acquainted with his character and when this story was narrated to her and she saw the terror in his eyes she said: “No, by Allah! God shall not disgrace you. You do good by your kin, carry the burdens of others, give to the needy, aid the weak, and assist in all good things.” However, as she did not know exactly what to make of this matter, she decided to ask the advice of her Christian cousin, Waraka the son of Nawfal.

When Waraka heard what had happened he said: “By Him in who’s hands my soul rests, you are the prophet of this nation, and the one who visited you is none other than the chief of the angels who visited Moses. Verily, your people shall call you a liar, abuse you, expel you, and wage war against you.”

When Muhammad (pbuh) heard these words he was bewildered, for he knew of his noble standing with his people, their great respect and admiration for him, and how they called him “The Truthful, the Trustworthy,” so he asked Waraka: “Will they expel me?.” Waraka replied “Yes! Never has there come a man

before you with similar to that which you have come with except his people fought him and waged war against him. If I were to live to that day, I shall stand by you and assist you mightily.” However, Waraka died shortly thereafter.

The first people to believe in Muhammad (pbuh) were his closest of kin and some of his close friends. Among them were his wife Khadeejah, his cousin Ali ibn Abi-Talib, his close friend Abu Bakr Al-Siddik, and his adopted son Zaid ibn Haritha, as well as many of the poor and weak such as Bilal the Ethiopian, and Abdullah ibn Masood, among others. Some of those who accepted Muhammad’s call were nobles and leaders in the tribe of Quraish, such as Uthman ibn Affan, Abdulrahman ibn Auf, Saad ibn Abi-Wakkas, and Talha ibn Ubaidallah. However, Muhammad’s call to Islam continued in secret for a period of three years at which point the following verse was revealed to him:

*“Therefore expound openly that which you are commanded,
and be heedless of those who associate partners with God.”*

The noble Qur’an, Al-Hijir(15):94

Upon receiving this command, Muhammad (pbuh) climbed to the top of the hill of Al-Safa and shouted at the top of his lungs: *“Ya sabaha!”* This call was well known to be a call of dire distress and impending peril. It was usually reserved to warn of a siege by a hostile army.

Immediately the citizens clamored around him to learn what alarming news he had to reveal to them. When they had assembled around him he proclaimed:

*“O children of Abdul-Muttalib, O children of Fihr, O children
of Kaab, if I were to warn you that at the bottom of this hill are
horses [of war] about to attack you, would you believe me? .”*

The people replied: “Yes!.”

*Then Muhammad said: “Then [be notified that] I am a warner,
before me is a terrible punishment.”*

Everyone fell silent and did not know what to say until one of the nobles, Muhammad’s uncle Abu Lahab, blurted out: *“Damn you the rest of the day! Is this why you assembled us?”*

From that day forward, Muhammad (pbuh) called to Islam openly and without fear. With time, more and more people began to accept this call and became Muslims. Most of them, however, were of the poor, the weak, and the destitute

of Quraish. In the beginning, the nobles did not pay him much heed until they learned that he was deriding their idols. This is when their animosity and their campaign of retribution began.

At first, the nobles tried to convince Muhammad's followers that he was a lunatic or a magician. However, when this method did not succeed they resorted to physical abuse and torture. Those of them who had no clan to protect them were subjected to the worst of this torture. Many were whipped, stoned, beaten, starved and burned. The nobles took great pains to come up with new and innovative ways to torture them. Among these was the method employed by Umayya against his slave Bilal the Ethiopian. He would take him out to the desert at the hottest time of day, lay him on his back under the scorching sun, then order that a large boulder be rolled onto his stomach. All the while Bilal remained resolute, repeating: "*[God is] one, [God is] one.*"

At the same time, the tribe of Makhzoom would take the family of Yasir, the father the mother and the son, out to the desert during the midday heat and torture them severely. While this was going on, Muhammad (pbuh) would pass by them and say: "*Have patience family of Yasir. Your appointment is with heaven.*"

Khabbab ibn Al-Art narrated that: "*They used to take me out, light a fire, and then roast me over it. A man then came and placed his foot on my chest extinguishing the fire with my back.*"

It was well known in the Arabian peninsula that one does not attack or abuse members of a strong clan or tribe for fear that that tribe might seek retribution. Those who did not belong to such a tribe would enter into a pact of protection with a noble of a strong clan or tribe. In such a manner people would protect their families and wealth from the aggression of their neighbors.

When Quraish first began its campaign of persecution of Muhammad (pbuh) and his companions many of them sought protection by allying themselves with non-Muslims in this manner. For example, Abu Bakr Al-Siddiq had allied himself with ibn Al-Daghnaah, and Uthman ibn Madhgoon allied himself with Al-Waleed ibn al-Mugeerah. Muhammad (pbuh) himself was under the protection of his uncle Abu-Talib. This protection by no means protected them from all abuse, however, it did afford them a measure of protection against the severest torture or murder. It is worth mentioning though that both Abu-Bakr and Uthman both felt such protection by non-Muslims inappropriate and later renounced that protection in favor of the protection of Allah Almighty.

Because of the continuous and unrelenting persecution of Quraish towards the Muslims, it was next to impossible for any among them to publicly declare his acceptance of the faith much less call others to Islam. One day the companions of Muhammad (pbuh) gathered together and said to one another “By Allah, Quraish has yet to hear this Qur’an recited to them out loud, so who among you shall recite it to them?” Abdullah the son of Masood volunteered: “I shall do it.” They objected: “We are afraid that they might attack you, we want someone who has a strong tribe or clan to protect him if they decide to harm him.” Abdullah replied: “Let me be the one, God shall protect me.”

At day break, Abdullah set out to their gathering place next to the Kaaba and in a loud voice he began to recite the Qur’an. He read:

*“In the name of Allah, Most Compassionate, Most Merciful.
The Most Compassionate! [He] has taught the Qur’an. He
created man. He taught him eloquent speech ...”*

The noble Qur’an, Al-Rahman(55):1-4

As Abdullah continued to recite the Qur’an the nobles of Quraish asked one another “What is he saying?” Then one of them said “He is reading part of that which Muhammad has brought!” So they all sprang up and began to strike him about his face, all the while he continued to recite this chapter to them until he felt that they had heard enough.

When Abdullah returned to the Muslims and they saw the marks which the beating had left on his face they said: “This is what we feared would happen to you.” Abdullah replied: “The enemies of Allah have never been more impotent against me than they were today, and if you wish I shall return and recite before them its equivalent tomorrow!” They responded: “No, that is enough. You have spoken to them words which they hate [to hear]”

However, if this was the situation of the followers of Muhammad (pbuh) then how was Muhammad himself treated by these people?

The nobles of Quraish consolidated all of their resources in an effort to stamp out Muhammad’s message. They told everyone he was a liar, a magician, a poet, and a lunatic. They sat in the streets and did their utmost to terrify the people of Muhammad and bar them from speaking to him. They tortured his friends and did their best to constantly abuse him. They would throw thorns and sharp objects in his path, dump camel entrails on his head while he prayed to God, curse and swear at him whenever they saw him, starve him and his companions, and even attempted to kill him. With time the nobles of Quraish even chose to

change Muhammad's name from Muhammad (the praised one) to Muthammam (The reviled one). Thus, whenever they would speak of him they would say: "Cursed be the reviled one" etc. For this reason, Muhammad (pbuh) used to say to his Companions: *"Do you not marvel at how Allah has even deflected their curses from me? They curse Muthammam and I am Muhammad"*

When this continued for a long while the nobles of Quraish went to Muhammad's uncle Abu-Talib and attempted to bribe him to renounce his protection of Muhammad (pbuh). When this did not succeed, they went to Muhammad directly and attempted to bribe him with wealth, leadership, nobility, and to appoint him as their leader if he would but renounce his message. He refused.

When the torture of Quraish became unbearable, Muhammad (pbuh) authorized his companions to emigrate to Ethiopia (Abyssinia). At this point eighty three Muslims fled Makkah and traveled to Ethiopia. When Quraish received news of their emigration they sent a delegation to Negus (Al-Najashi) the Christian king of Ethiopia with many gifts in the hope that they might persuade him to return the emigrants to them. A famous exchange occurred between the three parties with the outcome being the refusal of the king to deliver the Muslims back into the hands of Quraish. This could be deemed the first strategic victory of the Muslims against their persecutors, so let us hear this story.

When the nobles of Quraish saw that the Muslims had found a reprieve from their torture and abuse in Abyssinia and that they were allowed to practice their religion freely there, these nobles decided to send a delegation to the King of Abyssinia consisting of Abdullah the son of Rabia and Amr the son of Al-Aas, and with them they sent many gifts for the king and his generals.

When this delegation arrived in Abyssinia, they first presented their gifts to the king's generals and received passage to speak to the king. When they stood before the king they said:

"There has come to your land a scrapping lot of our most ignorant juveniles. They have departed from the religion of their fathers and have not accepted your religion, rather, they have invented a completely new religion which neither we nor you have heard of before. The nobles among their people, their fathers, their uncles, and their clan have sent to you to return them to them, for they are best acquainted with them and closer in bond to them." The king's officers then spoke up saying:

“They have spoken the truth O king so let us return them to their people.”

Upon hearing this the king became very angry and refused to accept their words or to return those who had sought sanctuary with him to this delegation. He then commanded that the Muslims be assembled before him as well as his Bishops. When they had all assembled before him he asked the Muslims:

“What is this religion which has caused you to relinquish the religion of your fathers and not to accept our religion nor any of these other faiths?” Ja’far the son of Abu-Talib, the cousin of Muhammad (pbuh) then arose and said: *“O King of Abyssinia, We used to be a people of ignorance, worshipping idols, eating dead animals, performing indecencies, casting off family bonds, doing evil to our neighbors, and the strong among us would eat the weak. This remained our common trait until God sent to us a messenger. We knew his ancestry, his truthfulness, his trustworthiness, and his chastity. He called us to Allah that we might worship Him alone and forsake all that which we had been worshipping other than Him of these stones and idols. He commanded us to be truthful in speech, to keep our trusts, to strengthen our family bonds, to be good to our neighbors, to avoid the prohibitions and blood, and to avoid all indecencies, lying, theft of the orphan’s money, and the slander of chaste women. He further commanded us to worship Allah alone, not associating anything in worship with Him. He commanded us to pray, pay charity, and fast (and he listed for him the requirements of Islam). So we believed him, accepted his message, and followed him in that which he received from Allah, worshipping Allah alone, not associating any partners with Him, refraining from all prohibitions, and accepting all that which was made permissible for us. For this our people greeted us with animosity and vindication. They tortured us and persecuted us in our religion in the hope that they might turn us from the worship of Allah to the worship of idols, and that we might accept that which we had accepted of old of our evil deeds. So when they overcame us, dealt unjustly with us, restricted us, and bared us from our religion, we fled to your land and chose you above all others, hoping for your sanctuary, and hoping that we would not fear injustice in your presence.”*

The King listened to Ja'far's words patiently and quietly then he said: *"Do you have with you any of that which your companion has brought to you?"* Ja'far replied *"Yes."* The King said: *"Then recite it before me."* So Ja'far recited to him the verses of the chapter of Maryam (chapter 19). It reads:

"Kaf, Ha, Ya, Ain, Saad. [This is a] recital of the mercy of your Lord to His slave Zachariah. When he called unto his Lord a call in secret. Saying: 'My Lord, indeed my bones have grown feeble, and my head glistens with gray hair, and I have never been unblest in my supplication unto you my Lord. And verily, I fear [what] my relatives [shall do] after me, and my wife is barren, so grant me from Yourself an heir. Who shall inherit me, and inherit from the family of Jacob, and make him O Lord one in whom You are well pleased.' [Allah said:] O Zachariah! Verily We give you glad tidings of a son whose name is Yahya(John). We have granted this name to none before him. He said: 'My Lord, whence can I have a son when my wife is barren, and I have grown quite decrepit in old age?' He said: 'So has your Lord said. It is trivial upon Me. [Indeed,] I had created you previously when you were nothing..."

(For the rest of this chapter please obtain one of the acceptable English translations of the Qur'an as outlined in the book list at the end of this book)

When the king heard these verses he wept till he soaked his beard, and with him his Bishops also wept. The king then said: *"Verily, this and that which was brought by Jesus have indeed come from the same burning light."* He then turned to the emissaries of Quraish and said to them: *"Return to your people, for I shall never deliver them to you"*

Then next morning, Amr the son of Al-Aas returned to the king and said: *"They say a most monstrous thing regarding Jesus the son of Mary."* At this the king summoned the Muslims again and asked them: *"What do you have to say regarding Jesus the son of Mary?"*

Ja'far the son of Abu-Talib replied: *"We say in his regard that which our prophet says: That he was the servant of God and his messenger, a spirit from Him, and His Word which He bestowed upon Mary the chaste, the pure."*

Upon hearing this the king struck the ground with his hand and lifted up a stick. He then said *"Verily, Jesus the son of Mary did not surpass what you have just said even so much as this stick."* The king granted the Muslims sanctuary and the emissaries of Quraish returned with empty hands.

This king of Ethiopia later passed away during the lifetime of Muhammad (pbuh). When Muhammad learned of his death, he commanded the Muslims to assemble for a congregational “prayer upon the deceased” (funeral prayers) on the king’s behalf.

While all of this was going on in Ethiopia, Muhammad (pbuh) and his companions who had chosen to remain behind in Makkah continued to endure the punishment and torture of Quraish. However, their numbers continued to increase with every passing day in spite of the best efforts of Quraish. Many of those who converted to Islam were nobles among them such as Umar ibn al-Khattab.

In the seventh year of Muhammad’s (pbuh) message, the nobles of Quraish became desperate to stop the growth of Islam in their city, so they all met together and wrote the “Sanction of Hashim and Banu Muttalib.” In this pact, the nobles all agreed to neither buy the goods of the sons of Hashim and Banu Muttalib (the tribe of Muhammad), nor to sell to them. They further agreed not to marry from them nor to allow them to marry from their tribes. This document was then hung inside the Kaaba. This sanction continued for three years. During this period, the children of Hashim and AbdulMuttalib suffered severely until they were reduced to eating the leaves off of the trees. They could neither buy nor sell goods from Quraish and Quraish prevented all other merchants from dealing with them except at exorbitantly high prices.

Although the Arabs of this time period had become steeped in many evil traits, nevertheless, they were also known for a number of good ones as well. Among these was a limited sense of honor and justice prevalent among many of them. It was this trait which finally drove a number of people of Quraish, among them Amr ibn Rabeea, to collect a number of like-minded people in order to pressure the nobles who had signed the sanction into nullify it. When the people then rose to tear up the document they found that the insects had eaten it except for the following words at its top: *“In your name O Lord...”*

In the tenth year of the message, Muhammad’s uncle Abu-Talib and his wife Khadeejah both died. With their death the abuse of Quraish multiplied greatly. Of those few people who were allowed to hear the Qur’an many became Muslims. However, the continuous and unrelenting torture of Quraish towards the Muslims drove Muhammad (pbuh) to seek an ally for them to protect them against Quraish and allow the people to hear the message of Islam. So he

traveled to Al-Taif⁶² in search of the protection of the tribe of Thaqeef and with the hope that they might accept his message. He presented his message to Ibn Abd-Yalayl ibn Abdu Kulal and the nobles of Al-Taif. They, however, met him with curses and abuse. They then roused the citizens and enflamed their passions against him till they stoned him out of their city and he fled from them into a farm belonging to Utba and Shaiba the sons of Rabeaa. These two watched him from a distance as he sat below one of their grape arbors and supplicated to Allah.

When Muhammad (pbuh) saw that the people of Thaqeef had left him alone and returned to their daily lives, with a heavy heart he lifted his hands towards the heavens and prayed:

“O my Lord, unto you I bewail my weakness, inability, and disregard of mankind towards me. O Most Merciful of the merciful, you are the Lord of the weak and my Lord. Unto whom shall you deliver me?. Unto one who is distant and shall glower at me, or unto an enemy whom you have given authority over me? If you are not angry against me then I do not care [what befalls me], but your [gifts of] well being are more commodious for me. I seek refuge in the light of your face that has overcome all darkness, and through which all matters of this life and the hereafter have been established in justice, that your retribution should fall upon me, or your disdain should befall me. Unto you is [all] appeasement until you are appeased, and no one has power or ability except in You”

As Utba and Shaiba watched Muhammad (pbuh) they felt pity on him and sent to him their slave boy, Addas, to collect a bowl of grapes and take it to him. Addas collected the grapes and took them to Muhammad placing them in his hand. He then said: “Eat.” As Muhammad was about to eat he began with the words “*In the name of Allah*” (which all Muslims say before eating or drinking). Addas was a Christian and when he heard these words he said to Muhammad “Verily, these are not the words of the people of this land.” Muhammad asked him from which land he came and Addas replied “From ‘Ninwa’.” Muhammad said: “*From the land of the pious man Jonah the son of Amittai.*” Addas marveled: “And how do you know Jonah the son of Amittai?” Muhammad (pbuh) responded: “*He is my brother. He was a messenger and I am a*

⁶² Al-Taif was a city of gardens and farms which many nobles of Quraish owned land in and which was used by them as a “summer resort.”

messenger” Upon hearing these words Addas took to kissing the hands, head and feet of prophet Muhammad

When Urwa and Shaiba saw this they said to one another: “Verily, he has quite corrupted our slave boy.” When Addas returned to them they said to him: “Fie upon you Addas! Why did you kiss the man’s head, hands and feet?” Addas replied: “O masters, there is nothing in this earth better than this matter. He has told me of a matter which is only known to a messenger” They rebuked him saying: “Fie unto you Addas! Do not allow him to divert you from your religion. Your religion is far better than his!”

Muhammad (pbuh) then departed and returned home practically overwhelmed with excessive sorrow. On his way home he stopped in Qarn ath-Tha'alib, as he looked up, he saw a cloud shadowing him and he saw angel Gabriel in it. Angel Gabriel then addressed him saying: *“Allah has heard what your people said to you, and how they have replied to you. Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.”* The Angel of the Mountains then called out greeting him and then said, *“O Muhammad! Order what you wish. If you like, I shall cause al-Akshabayn (two mountains surrounding Al-Taif) to fall upon them.”* The Prophet (pbuh), replied *“No, for I hope that there shall be among their children those who will worship Allah alone, and will worship none besides Him.”* He then returned to Makkah and to the abuse of its people.

Shortly thereafter, Allah Almighty sent for Muhammad (pbuh) who was taken to the “Furthest Mosque” (‘Temple mount’ in Palestine) and then up into the heavens where he met the prophets of God, saw many of the signs of God, and then the five prescribed daily prayers were prescribed upon him and all Muslims. All of this happened in one night which was later called the night of “Israa and Miraj” (travel by night and ascension).

Muhammad (pbuh) continued to call the surrounding tribes to Islam and to the aid of the Muslims at every possible opportunity. During the trading season when the surrounding tribes would all convene in Makkah, Muhammad (pbuh) would go out, speak to them and encourage them to accept Islam. All the while his uncle, Abu-Lahab, would follow him around. Whenever he spoke to a tribe or invited them to Islam, Abu-Lahab would stand in his way and do his best to dissuade them.

When Muhammad (pbuh) would speak to one of these tribes, he would tell them that he was the messenger of God and that he had been sent to guide them out of their ignorance and out of the worship of idols into the light of God and

the worship of one single God, the Creator and Sustainer of all creation. He would then recite to them the Qur'an and encourage them to accept Islam. One of the tribes who eventually met Muhammad in this manner was the tribe of Al-Kazraj of the city of Al-Madinah Al-Munawara (called Yethrib at that time). When they heard Muhammad's claims they began to remember the prophesies of the Jews in their city and how the Jews were continually threatening them with the impending arrival of their "final prophet" who would lead them to a great victory over them and establish the kingdom of God on earth.

When they heard the words of Muhammad (pbuh) and the Qur'an they began to say among themselves: *"This is indeed the prophet that the Jews have been threatening you with, so do not allow them to beat you to him."* So they believed in him and accepted his message. Most of the Jews, on the other hand rejected Muhammad For this reason, we read in the Qur'an

"And when there came to them (the Jews) a Book from God, confirming that which is with them,- although before that they were praying for victory against those who disbelieved,- so when there came to them that which they recognized, they refused to believe in it. So [let] the curse of Allah [fall] on those who disbelieve."

The noble Qur'an, Al-Baqarah(2):89

The citizens of Al-Madinah then returned home and spread the word. The next year, twelve of them returned and gave Muhammad (pbuh) their pledge of submission and acceptance of his message. This was called "The first pledge of Al-Aqaba"

When this delegation left to return to their people, Muhammad (pbuh) sent with them teachers who taught the people of their city the Qur'an and the religion of Islam. This continued for one year until there was hardly a house in Al-Madinah except there were people in it who had accepted Islam. At the end of the year the people sent another delegation to Muhammad (pbuh) consisting of seventy five representatives. They gave Muhammad the famous second pledge of Al-Aqaba, the "pledge of war." In it they pledged to protect Muhammad and his companions within their city with their wealth and their might no matter what the cost to themselves and their families, and to protect them as they would protect their own wives and children. Upon receiving this pledge, Muhammad (pbuh) authorized his followers to emigrate to Al-Madinah (for more see section 6.4).

A Muslim by the name of Salamah the son of Salamah the son of Waksh, a citizen of Al-Madinah, once narrated:

“We used to have a Jewish neighbor from the tribe of Abd-Alash’hal. One day he left his house and came out to talk to some members of the tribe of Abd-Alash’hal. At that time I was the youngest among them. I was wearing a mantle of mine and laying on it in my family’s yard. He (the neighbor) then began to make mention of Judgment Day, the resurrection of all mankind, judgment, the scales, Paradise, and Hell. He was saying all of this to a tribe of polytheist, followers of idols, people who did not believe in an afterlife or a resurrection after death. For this reason they replied to him: ‘Do you really believe that all of this shall come to pass? Do you really believe that mankind shall be resurrected after their death to a place where there is a Paradise and a Fire to be rewarded for their deeds?’ He replied, ‘Yes, by He in whom we testify!.’ He continued that he would prefer to be roasted in the most tremendous furnace in this earthly life rather than have to endure the fire of Hell in the hereafter. The others then replied: ‘What then is your proof of what you say?’ He replied ‘A prophet who shall come from that vicinity’ and he pointed in the general direction of Makkah and Yemen (South). They replied ‘And when shall we see him?’ He looked at me, a young child, and answered ‘If this child reaches his prime he shall see him’” Salamah then continued “By Allah!, night and day did not pass but Muhammad had become the messenger, and he was alive among us. We then believed in him and accepted him but he disbelieved in him and rejected him out of transgression and envy. We then said to him one day ‘[what is the matter with you?] Are you not the same one who previously told us so much about him?’ He replied ‘Yes! but he is not the one.’”

Asim the son of Omar the son of Qutadah narrated that an elder from the Jewish tribe of Bani-Quraidah said to him:

“Do you know the story of how Thalaba the son of Sa’iah, Usaid the son of Sa’iah, and Asab the son of Ubaid, the children of the tribe of Hadal the brethren of Bani-Quraidah, became Muslims?” He said “I replied: No I do not.” He said: “There was once a man from the children of Israel who came to us from the land of Al-Sham (Babylon, Palestine, etc.). His name was Ibn-Alhai’iban. He came to us two years prior to the beginning

of Islam. As he lived among us we never before saw a man better or more devout in his daily worship than he. Whenever rain would be withheld from us we would go to him and say to him: Go out O Ibn-Alhai`iban and pray to God to grant us rain. He would reply: I shall not do so unless you agree to pay out of your harvest a charity [to the needy]. We would ask him, how much? And he would reply a 'Saa' (weight) of dates or two 'Muud' (weights) of wheat. He said: So we would pay this charity and he would accompany us out to the edge of town and beseech God on our behalf. Before he would rise to leave a cloud would overshadow us and the rain would begin to pour. He did this for us not once, or twice, or even three times [but more]. When he was on his death bed and he knew that he was about to pass away, he said: O children of Israel, what do you think drove me to leave the land of wine and leavened bread to come to the land of wretchedness and hunger?. They replied: 'You know best' He said: Then know that I only came to this land in anticipation of a prophet of God whose time has drawn near, and this land is the destination of his emigration (see chapter 6). I had hoped that his time might come so that I might follow him. So do not allow anyone to beat you to him O children of Israel for he shall be sent to spill blood and to take as spoils the women and children of those who oppose him. Therefore do not allow that to prevent you from him. When Muhammad was sent, and when he surrounded Bani-Quraidah, these young men who had attended his speech told their people: 'By Allah!, this is indeed the prophet which Ibn-Alhai`iban told you of.' They replied: 'It is not him.' They returned: 'But it is!, and it is his description.' So these [three] young men left their people and accepted Islam."

The Emigration to Al-Madinah:

When the Muslims received authorization from Muhammad (pbuh) to emigrate to Al-Madinah, they began to flee in droves under the cover of night for fear that they might be discovered by Quraish. Those who fled Makkah were from that day forward named "Al-Muhajireen" (The Emigrants). When they departed from Makkah they left behind all of their wealth, their livestock, and their homes. The people of Quraish wasted no time in claiming this property and their zeal in amassing their newfound wealth helped to occupy them from setting out in pursuit of the Muslims who had fled with only the clothes on their backs, enough provisions for their trip, and an undying love of God burning brightly in their hearts.

Although the Muslims had forsaken all of their worldly possessions to the people of Quraish, still, this did not prevent many of them from being captured and tormented by Quraish.

Hind the daughter of Abi-Umayya Huthaifah ibn Al-Mugeerah Al-Qurasiyya Al-Makhzoomiyya (more popularly known as Um-Salama) was one such victim. She was married at the time to Abdullah ibn Abdulasad, one of the first ten converts to Islam. They had a son named Salama. Upon receiving the authorization to emigrate to Al-Madinah, Abdullah collected some provisions, placed his wife and son on the back of their camel and set out for Al-Madinah.

As they reached the outskirts of the city some of the men of the tribe of Makhzoom (the tribe of Um-Salama), saw them. They came running and said: *“Although we may be powerless to stop you, still, you shall not be allowed to take our daughter and travel throughout the land with her,”* and they wrenched the reins of the camel from his hands.

As this was going on, a group of men from the tribe of Um-Salama’s husband Abdullah, the tribe of Abdulasad, became enraged by this display and shouted: *“By God, if you take her you shall not take his son, the son of our tribe”* and they wrenched the boy away. Both tribes then began to pull on the boy until they dislocated his arm. Finally, the tribe of Makhzoom took Um-Salama and the tribe of Abdulasad took her son Salama, and they both left Abdullah with no recourse but to flee to Yethrib alone.

After that, Um-Salama would go out every day to the edge of the city and weep over the loss of her son and her husband until well into the night. This continued for about a year until the tribes finally had mercy upon her, returned her child to her and allowed them to catch up with her husband.

Another example is that of Suhaib Al-Roomi of the Arab tribe of Numair. As a child he had been taken captive by the Romans in one of their raids on the city of Al-Thani in Iraq. After spending many years as a slave in the service of the Roman nobles he escaped and returned to Arabia. He came to Makkah as an emigrant barely remembering a single word of Arabic. Due to his heavy accent and his bright red hair he was given the nick-name of “Al-Roomi” (The Roman). Suhaib spent many years in Makkah bartering and trading, and eventually he managed to amass substantial wealth. During his stay in Rome, Suhaib had once heard a Christian priest commenting to a Roman noble that the time was near when a final prophet of God would be coming from the land of Arabia and

would confirm the message of Jesus (see chapter 6). When Suhaib later heard of Muhammad's message he inquired after him and ultimately, he accepted Islam.

When Muhammad (pbuh) authorized the emigration to Al-Madinah Suhaib collected his belongings, and set out for Al-Madinah. However, the nobles of Quraish had heard of his intentions and prevented him from leaving the city. They then set up a continuous guard to ensure that he would not leave the city, nevertheless, through his cunning he later managed to elude them and leave.

It was not long after that Quraish learned that Suhaib had tricked them and escaped, so they sent out their best riders on their fastest horses in heated pursuit of him. Somewhere along the road to Al-Madinah they caught up with him. Upon seeing them Suhaib dismounted, pulled out his bow and arrows and called to them: *"O people of Quraish. By Allah, you know that I am a very skilled archer. By Allah, you shall not reach me until I kill with each arrow in my quiver a man among you, and then I shall smite you with my sword until it falls from my hand."*

The detachment of Quraish replied: *"You came to us as a lowly emigrant with no money. Now that you have prospered by way of us you wish to leave? By Allah, we shall not allow you to leave with your life and your wealth!"* Whereupon Suhaib replied: *"If I were to deliver my wealth to you, will you let me be?"* They replied *"Yes."* So Suhaib revealed to them the location where his wealth was buried and they retrieved it and let him go.

When Suhaib reached Quba (a city located two miles from Al-Madinah), Muhammad (pbuh) saw him and hastened to greet him saying: *"You have indeed prospered in your trade O father of Yahya, you have indeed prospered in your trade."*

When Suhaib heard these words he replied: *"By Allah, no one has beat me to you [with this news]. You have not been informed of it except by way of [the angel] Gabriel."*

All of the Muslims in Makkah emigrated in secret and under the cover of night out of fear of the persecution of Quraish. All, that is, except Umar ibn Al-Khattab. Umar was a powerful man and greatly respected by Quraish. He was ambidextrous and highly skilled in matters of war. When he resolved to emigrate he stood up in the middle of the holy mosque in Makkah in front of its nobles and proclaimed: *"I have resolved to emigrate. Let he who wishes his parents to lose their child or wishes to make his children orphans, let him meet me behind this hill,"* and he departed. Of course, no one followed him.

After Muhammad (pbuh) authorized the Muslims to emigrate to Al-Madinah, all able bodied Muslims departed until there was no one left behind except himself, his close friend Abu-Bakr, his cousin Ali, and those who had been persecuted and imprisoned.

When Quraish saw that Muhammad (pbuh) had found a strong ally and a tribe that would protect him and his followers from their persecution they began to fear that he might leave and join them. They decided that extreme measures were necessitated in order to prevent this from happening. It was time for Muhammad to die.

The nobles of Quraish met in “Dar-Alnadwa” and plotted as to how they shall execute this deed. They decided that the best strategy was to choose a young and capable representative from each of their tribes and to dispatch these representatives to his home. They would all then strike Muhammad (pbuh) with their swords simultaneously such that his blood would be distributed between all of the tribes. In this manner, the children of AbdulManaf would not be able to take vengeance against all of the tribes of Quraish combined.

Gabriel visited Muhammad (pbuh) and informed him of this plot, so Muhammad requested from his cousin Ali that he take his place in his bed and he informed him of this plot. He consoled him not to worry, no harm shall befall him.

When the young men of Quraish collected outside Muhammad’s home, Allah momentarily took away their sight. Muhammad (pbuh) then scooped up a handful of dust, sprinkled it upon their heads, and then departed. As he did this he read the first verses of Yaseen(36):

“YaSeen. By the Qur’an full of Wisdom, Truly you [O Muhammad] are one of the messengers. On a straight path. [This is] a Revelation sent down by the All-Mighty, the Most Merciful, that you may warn a people that which their forefathers were warned, but they are heedless”

until he reached the verse “And We have set a barrier before them and a barrier behind them, and [thus] we have covered them so that they see not.”

A man then passed by them and said “*what are you waiting for here?*” They replied “*For Muhammad*” He responded “*He has already departed and left*

dust on your heads.” They then placed their hands upon their heads and found the dust. So they peered inside the house and saw Ali in the bed and thought he was Muhammad. The next morning Ali got up out of the bed and they realized that Muhammad (pbuh) had indeed escaped just as that man had told them. They quickly set out in his pursuit.

Muhammad (pbuh) set out with Abu-Bakr towards Yethrib. When the two reached the cave of Thor at the edge of Makkah, Abu Bakr said: *“Wait O messenger of Allah while I inspect it [for dangerous creatures].”* Once he had inspected it he asked Muhammad (pbuh) to enter. While they were inside the cave, the dispatchment of Quraish reached them. As they walked about all around the cave Abu Bakr became terrified and said: *“O Messenger of Allah, if one of them were but to look beneath his feet he would see us.”* Muhammad (pbuh) turned to him and said:

“O Abu Bakr, what shall you think of two [men] the third of whom is God? [through guidance and protection]”

In this regard the following verses were later revealed:

“If you help him not [it matters not], for Allah helped him when those who disbelieved drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Verily! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with troops you did not see, and made the word of those who disbelieved the nethermost, while Allah's Word is the highest. For Allah is Exalted in Might, Wise.”

The noble Qur'an, Al-Tawba(9):40

Muhammad (pbuh) and Abu-Bakr remained inside the cave for three days while Abdullah the son of Abu-Bakr brought them news of the plotting of Quraish. His daughter, Asma, would also bring them food every day. After three days, they took a guide by the name of Abdullah ibn Arqat and set out for Makkah. At times Abu-Bakr would walk behind Muhammad (pbuh) and at others he would walk in front of him. Finally, Muhammad (pbuh) asked him about that and Abu-Bakr explained that at times he would fear that an attack would come at Muhammad from behind, so he would walk behind Muhammad (pbuh) to protect him. At other times he would fear an attack from in front of them so he would walk in front of him for the same reason.

When Quraish realized that Muhammad (pbuh) had eluded they announced a reward of one hundred camels for anyone who would capture him and return him to them. Suraqa ibn Malik ibn Ju'ushum heard of this reward and set out in pursuit of Muhammad (pbuh).

Suraqa was a skilled tracker and Muhammad (pbuh) and Abu Bakr had spent three days in the cave before departing, eventually he caught up with them. However, as he began to close in on them his horse tripped and fell. He then got up and mounted his horse, and again it tripped and fell. When this happened a third time his horse began to sink into the ground and a strong wind began to blow. When Suraqa saw this he realized that he would not be allowed to capture them. So he called out to them: *"I am Suraqa ibn Ju'ushum. Will you allow me to speak to you? By Allah, I promise not to harm you"* They asked him what he wanted and he replied: *"I want you to write a pact for me that shall be a sign between me and you."* Muhammad (pbuh) commanded that this pact be written and Suraqa took it and left. As he departed, Muhammad said to him: *"conceal our location"* and they parted ways.

Suraqa never spoke to anyone about what had happened until many years later, after the Muslims captured Makkah. At that point, Suraqa returned to Muhammad (pbuh) with the pact in his hand and embraced Islam.

When Muhammad (pbuh) drew near Al-Madinah, he came upon the city of Quba (two miles away from Al-Madinah). Ever since the beginning of the emigration of the Muslims to Al-Madinah, the citizens of the city had been waiting with the utmost anticipation for his arrival. They had received word that he had left Makkah and was en route to them. Every day a party of them would go out to the outskirts of the city at daybreak and look for him, they would stay there waiting for him until the midday heat would force them indoors.

Muhammad (pbuh) and Abu Bakr first arrived on Monday the 12th of Safar (the third lunar month). Muhammad was fifty three years old at the time. When they arrived the citizens had already returned home for the afternoon. The first person to see him called out at the top of his lungs announcing his arrival.

Muhammad (pbuh) and Abu Bakr were men of similar age. Most of the citizens of Al-Madinah had never seen Muhammad (pbuh) in person, so they could not tell which one was him. When Abu Bakr realized this he stood over Muhammad (pbuh) and shaded him with his coat whereupon the people recognized Muhammad (pbuh).

It is estimated that about five hundred people greeted them on that day and the people clamored on the roof tops trying to get a glimpse of him and crying: “Which one is him? Which one is him?” while the children and the slaves filled the streets shouting “God is great! God’s messenger has come! God is great! Muhammad has arrived!”

The people then joined together in singing:

*The full moon (Muhammad) has risen upon us
From the direction of “Thaniyyat al-Wada’a”
And all thanks [to Allah] is incumbent upon us
So long as a caller calls to Allah
O you who were sent among us
You have come with a heeded command
You have brought favor upon the city
Welcome, O best of callers*



Fig. 10 The Mosque of Quba. The first Mosque built in Islam. Here it has been expanded greatly since its simple beginnings at the time of Muhammad (pbuh)

Muhammad (pbuh) remained in Quba four days. During his stay he laid the foundations for the first masjid (mosque) to be built in Islam, the masjid of Quba. After these four days he departed on Friday and prayed the Friday (congregational) prayer in Bani Salim ibn Ouf.

When Muhammad (pbuh) entered the city of Al-Madinah all of its people vied for the honor of having him as their guest in their home and they would call to

him: “*stay with us and under our protection.*” Some of the people would also take hold of his camel’s reins in order to guide it to their homes. However, each time Muhammad (pbuh) would respond to them with the words: “*Leave it (my camel) be, for it has been commanded [where to go]*”

Muhammad (pbuh) released the reins of his camel and allowed it to roam freely. The people all followed the camel through the city hoping against hope that it might stop at their home. Each time it would come upon one of their homes its owner’s heart would soar; perhaps I shall be the one. And each time it passed by a home their hearts would plummet, for they had lost the honor of the best of guests, the messenger of God. Finally the camel of Muhammad (pbuh) came to a stop and sat down at a location in the city where the Masjid of the Prophet stands today.

The nearest home to that location was the home of Khalid the son of Zaid Al-Najjari Al-Khuza’i, more popularly known as Abu-Ayyoob. Abu Ayyoob carried Muhammad’s belongings into his home, cleared out the top (second) floor for him and left the bottom floor for himself and his wife. He did this out of respect for the messenger of Allah so that he would not reside above him. Muhammad (pbuh), however, objected and told him that he received many visitors each day and he feared that they would cause Abu-Ayyoob distress by passing back and forth to reach him. Abu-Ayyoob finally consented and took the top floor. However, a few nights later Abu-Ayyoob accidentally struck a jar of water during the night and spilled it all over the floor. He and his wife hastened to soak it up with their sheets fearing that it might leak through and drip on Muhammad (pbuh). In the morning Abu Ayyoob pleaded with Muhammad to allow him to take the lower floor and Muhammad (pbuh) consented.

The land that Muhammad’s camel had come to a stop upon was at that time owned by two orphans from Banu Al-Najjar named Sahil and Suhail, the children of Amr. This land was used as a “Marbad” (a place to dry their dates). Muhammad (pbuh) asked them to sell it to him but they insisted that he accept it as a gift. Muhammad (pbuh) refused to take it without paying for it and insisted on paying for it until they finally sold it to him. He then commanded that the masjid be built on that spot. This masjid was later named “The masjid of the Prophet Muhammad”

Muhammad (pbuh) worked with the Muslims in the construction of this masjid, transporting the bricks, and laying them in place. All the while he would recite:

O my lord, verily the true reward is that of the hereafter

So forgive the “Ansar” and the “Muhajereen”



Fig. 11 The “Prophet’s Mosque” in Al-Madinah. Here it has been expanded greatly from its humble beginnings at the time of Prophet Muhammad (pbuh)

As he was doing this, the Muslims would work with him chanting and reciting poetry while they raised the construction of the masjid. This continued for approximately eleven months until the masjid was finally completed.

As mentioned previously, those Muslims who emigrated from Makkah were from that day forward called the “Muhajereen” (the “Emigrators”). The Muslims who received them in Yethrib were named the “Ansar” (The “supporters”). The city of Yethrib was also later renamed to “Al-Madinah Al-Munawara” (The illuminated city) and this has remained its name to this day, however, this name is sometimes shortened to “Al-Madinah” only (I have referred to it as such in this book in many places).

Muhammad (pbuh) paired the Muhajereen and the Ansar together in brotherhood. The Ansar competed with one another to be host to one of the Muhajereen. They would split everything they owned in half and allow their guest to choose which half they would prefer. Muhammad (pbuh) then commanded that a pact be written between the Muhajereen and the Ansar wherein he outlined a contract of peace with the tribes of the Jews within the city and confirmed their right to free practice of their religion and protection of their wealth. He also outlined their rights and their obligations and then all parties pledged to uphold this pact and observe it. For the details of this treaty see “Al-Seerah Al-Nabawiyya” by Ibn Hisham.

Not long after the masjid was built, the Muslims began to go to it five times a day to attend the five daily prayers. The Jews had a horn they use to call to prayer, and the Christians had a bell, however, Muhammad (pbuh) did not like these methods. Someone suggested raising a flag, however, he disliked this idea too. Not long after, Abdullah ibn Zayd received a vision at night revealing to him how to call the people to prayer. He came to Muhammad (pbuh) and recounted to him what he had heard and seen in his dream. Muhammad (pbuh) told him that this was a revelation from God and then he ordered Bilal the Ethiopian to call to the five daily prayers as Abdullah had been taught. To this day, in Muslim countries throughout the world, when the time of prayer arrives we can hear the “Adhan” recited all over the city from the tops of the masjids. It translates loosely to:

Allah is the Almighty! Allah is the Almighty!
Allah is the Almighty! Allah is the Almighty!
I bear witness that there is no deity worthy of worship other than Allah!
I bear witness that there is no deity worthy of worship other than Allah!
I bear witness that Muhammad is the messenger of Allah!
I bear witness that Muhammad is the messenger of Allah!
Welcome, and come unto prayer!
Welcome, and come unto prayer!
Welcome, and come unto prosperity!
Welcome, and come unto prosperity!
Allah is the Almighty! Allah is the Almighty!
There is no deity worthy of worship other than Allah!

Sixteen months after Muhammad (pbuh) arrived in Al-Madinah, he was commanded to change the direction of prayer of the Muslims from the holy mosque in Jerusalem to the Kaaba in Makkah. From that day forward all Muslims have directed their prayers towards the Kaaba in Makkah.

Within the boundaries of the city of Al-Madinah there lived a number of tribes of the Jews. Most notable among them were the tribes of Quraidha, Qainuqaa, and Nadheer. One of the most learned Rabbis in the tribe of Qainuqaa was a man by the name of Al-Husain the son of Salam. When Muhammad came to Al-Madinah Al-Husain accepted him and became a Muslim. Muhammad then changed his name to Abdullah (servant of God). Thus, he became known as Abdullah ibn Salam. Let us leave it to Abdullah himself to tell us his story.

Abdullah ibn Salam narrated:

“When I first heard of the messenger of Allah (from the news that came to me from Makkah), I recognized his description, his name and his time, all of which we (the Jews) had been anticipating. This caused me great joy, however, I kept silent until the messenger of Allah came to Al-Madinah. When he arrived in Quba, among the children of Amr the sons of Ouf, a man came and informed us of his arrival. At the time I was at the top of one of my date palms working on it and my aunt, Khalida the daughter of Al-Harith, was sitting beneath me on the ground. When I heard the news of his arrival I shouted the praise of my Lord. When my aunt heard me she rebuked me saying: ‘Fie upon you! If you had heard of the arrival of Moses the son of Umran you would have done no more than this’ So I replied to her: My aunt, verily he is the brother of Moses the son of Umran and upon the same religion. He was sent with that which was sent with Moses. My aunt queried: ‘My cousin, is he the prophet whom we were told would come at this hour?’ I replied, yes. Then she said: ‘It is good then.’ So I departed to meet the messenger of Allah and accepted Islam. I then returned to my family and told them to embrace Islam, and they did”

Abdullah continues:

“I kept the news of my acceptance of Islam a secret from the Jews. I then went to the messenger of Allah and told him: O messenger of Allah. Verily, the Jews are a slanderous people, and I ask that you conceal me in your home so that they shall not see me, then ask them about my stature among them before they learn of my acceptance of Islam. For if they were to learn of this news they shall slander me and revile me. So the messenger of Allah hid me in part of his home and asked that they come assemble before him. They then spoke to him and asked him questions. Finally, he asked them: ‘What sort of man is Al-Husain the son of Salam among you?’ They replied: ‘Our master, the son of our master. He is our Rabbi and scholar.’ When they were through, I stepped out before them. I then told them: O children of Israel, seek refuge in Allah and accept that which he has brought you. For by Allah, you know that he is the messenger of Allah, you find it written in the Torah that is with you in both name and description. Verily I bear witness that he is the messenger of Allah. I accept him, believe him and recognize him. They said ‘You lie!’ Then they slandered me excessively. So I asked the messenger of Allah: Did I not tell you that they are

a slanderous people? A treacherous, lying, trespassing people? So I publicized my acceptance of Islam and that of my family. My aunt also embraced Islam and became a devout Muslim.”

Safiyah bint Huyay once once narrated the following story regarding her father and uncle, who were Jews:

“When the Messenger of Allah arrived at Quba, my father Huyay ibn Akhtab and my uncle Abu Yaser went to him after morning prayer while it was still dark and they did not return until sunset. They returned tired and demoralised, and were walking slowly. I went near them but they did not even turn towards me due to their sadness. Then I hear my uncle say to my father, ‘Is he the one?’ He replied: ‘Yes, by Allah’. My uncle said: ‘Do you know him and confirm him?’ He said: ‘Yes’. My uncle said: ‘How do you feel about him?’ He said: ‘By Allah! Hatred and enmity as long as I live.’”

The people of Quraish continued to display animosity and hatred towards the Muslims in Al-Madinah however, Muhammad (pbuh) continued to console them to

“Stay your hands and perfect your prayers.”

The noble Qur’an, Al-Nissa(4):77

After the Muslims had learned how to pray and how to humble themselves in the following of the commands of Allah and the obeying of His messenger, they were then given sanction to fight, however, it was not mandated upon them. This sanction was delivered in the following verse:

“Sanction [to fight] is given unto those who are fought against because they have been wronged; and Allah is indeed able to grant them victory”

The noble Qur’an, Al-Hajj(22):39

Muhammad (pbuh) began to send out detachments to different tribes in the area. Although these detachments did not always do battle with these tribes, their main objective was to instill a healthy respect for the might of the Muslim nation so that their neighbors would think twice about abusing them or terrorizing them. Among these detachments was that of Abdullah ibn Jahsh.

In the second year after the emigration, Muhammad (pbuh) sent Abdullah ibn Jahsh and his detachment to a location near Makkah in order to collect intelligence and bring news of Quraish’s actions. While they were there, a

caravan of Quraish passed by and after long consultations the Muslims decided to attack it and take it. They did this in Rajab, one of the four “forbidden months” that the Arabs had for many centuries recognized as being unlawful for one to fight in them. When they attacked the caravan they killed one man and captured two others. They then drove the caravan to Al-Madinah and presented it to Muhammad (pbuh).

When Muhammad (pbuh) saw what they had done he said: *“I did not command you to fight in the forbidden month!. I did not command you to fight in the forbidden month!”* and he refused to take anything from that caravan.

All of the Muslims then severely rebuked and chastised them until they felt that indeed they had lost. At this point the following verse was revealed:

“They question you (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great [transgression], but to turn [people] from the path of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is [even] greater with Allah; for persecution is worse than killing...”

The noble Qur’an, Al-Baqara(2):217

The Battle of Badr:

The second year after the emigration was the year that the fasting of the month of Ramadan was prescribed upon all Muslims. However, it was famous for another reason, for it was in this year, the fifteenth year of the Islamic message, that the great turning point of Islam arrived. This was the year of the great battle of Badr (see section 6.5). Due to its tremendous importance in the history of the Islamic message, this day was named in the Qur’an *“Yawm al-Furqaan”* (loosely translated: “The day of discerning and decisiveness”).

For fifteen years, the Muslims had born the abuse and torture of Quraish and their nobles. They had lost their wealth, land and homes, and had endured great hardship. Many had died. Even after the emigration, Quraish insisted on following them with their abuse and every so often they would send small detachments to fight with them. These detachments would go so far as to enter the outskirts of the city and their farms.

In the third month of the next lunar year, the month of Safar (twelve months after the emigration), Muhammad (pbuh) received news of a caravan headed towards Quraish that was being lead by Abu-Sufyan, one of the staunchest of the

nobles of Quraish in animosity to the Muslims. Muhammad (pbuh) decided to take this caravan and reimburse the Muslims part of their wealth which had been wrongfully taken from them when they fled Makkah.

As he traveled towards Makkah, Abu-Sufyan received word of Muhammad's intentions and this news alarmed him greatly. Abu-Sufyan sent hurried word to Quraish appealing for their assistance and urging their swift response. When Quraish received this plea they immediately summoned all of their nobles, all of the tribes of Makkah, and a number of the surrounding tribes and readied the provisions of war. Not a single one of the nobles of Quraish stayed behind except for Abu-Lahab who sent Al-Aasi ibn Hisham ibn Al-Mugheera in his place (upon the condition that Abu-Lahab pay off his debt of 4000 dirhams). This was the day the nobles had been waiting for. This was the day when they would finally put this upstart nation in its place and would finally stamp out Muhammad and his followers. They would make an example of them so severe that all of the tribes of Arabia would be terrified of them for generations to come. The army of Quraish then hastened to cut off the Muslims before they reached the caravan.

Muhammad (pbuh) received word of Quraish's army, their numbers and their weapons. His men had agreed to set out with him for a much more innocuous matter than this and were not prepared for all-out war. For this reason, Muhammad (pbuh) collected them before him and informed them of the army of Quraish. He then sought their council and asked them all for their opinions.

When Muhammad (pbuh) asked for their council, he was in reality seeking the response of the Ansar. They had pledged to protect him and his followers with their life and their wealth so long as they resided within their city. However, he was now asking them to leave the city and wage war in another land. He wished to see how they would respond.

The first to respond to Muhammad's query were the Muhajereen. They pledged to follow him to the ends of the earth and to die Muslims. Muhammad (pbuh) then posed the question again, and again the Muhajereen responded well. After Muhammad (pbuh) asked a third time, Saad ibn Muath, one of the leaders of the tribes of Al-Madinah stood up and said:

“Perhaps your question is directed at us O messenger of Allah? Perhaps you feel that the Ansar believe that they are only obligated to assist you within the boundaries of the city? I hereby speak in the name of the Ansar when I say and answer on their behalf: Journey were you will, and extend the hand of friendship

to whom you will, and reject whom you will, and take from our wealth what you will, and give us what you will. Indeed, that which you take from us is more beloved to us than that which you give us. Whatever you may decree in a matter, our decree proceeds from yours. By Allah, were you to march with us to the lakes of Ghamadan (in Yemen), we would march with you!. By Allah, were you to traverse this sea, we would traverse it with you!."

Another man from the Ansar then arose and said similar words. When Muhammad (pbuh) heard these words his face lit up and he was greatly pleased. He then commanded them:

"March forth [then] and receive glad tidings. For Allah has promised me one of two (victory or Heaven). By Allah, it is as if I am looking at their places of death [as I speak]"

Muhammad's army consisted of 313 men, two horses, and seventy camels. Two or three men would take turns riding these camels, and no preference in this matter would be given to an officer or a soldier. The flag was given to Musab ibn Omair, and the banners of the Muhajereen and the Ansar were given to Ali ibn abi Talib and Saad ibn Muath respectively. The flag was white and the two banners were black. The army of Quraish consisted of between nine hundred and one thousand men.

While the two armies were advancing upon one-another, Abu-Sufyan diverted his caravan away from the beaten path and down towards the shoreline. When he managed to take his caravan out of the face of danger he sent a messenger to the army of Quraish to return home for the caravan was safe. However, the nobles of Quraish insisted on fighting the Muslims and refused to return without having taught them a lesson.

When the two armies met, Muhammad (pbuh) lined his men up and prepared them for war. He then entered into his tent and supplicated to God, prayed to Him, and beseeched Him to grant them victory over their enemy. For if this handful of men were to be slaughtered this day, the message of God would vanish from the face of the earth for all time. Muhammad (pbuh) continued to supplicate to God, reverence His name and beseech Him for His assistance in great earnest and in all humbleness and submissiveness for some time. When Abu Bakr saw his state he attempted to console and comfort him as best he could. Finally, Muhammad (pbuh) withdrew from the tent and addressed his

men. He encouraged them to fight, to fear God and to seek His great reward. The fighting then began.

It was the custom in that time that such battles would begin with celebrated representatives from each party fencing individually with one another until one party's representative killed the other's. Quraish sent three skilled swordsmen from among their nobles to represent them. They were, Utba ibn Rabeaa, his brother Shaiba, and his son Al-Waleed. Muhammad (pbuh) met them with Obaida ibn Al-Harith (himself the son of Muhammad's grandfather), his uncle Hamza, and his cousin Ali. The Muslim party made short work of the representatives of Quraish and killed them quickly. However, Obaidah was injured severely by his opponent and died later on.

Both armies began to edge closer and closer to one-another until Muhammad (pbuh) finally gave the command: *"Rise up to a Paradise the width of which is the heavens and the earth."*

When Muhammad (pbuh) gave this command Omair ibn Al-Hamam asked: *"A Paradise the width of which is the heavens and the earth?"* Muhammad replied: *"Yes!"* Then Omair said: *"Bakhin, Bakhin (a term of satisfaction) O messenger of Allah."* Muhammad asked him: *"What drove you to say Bakhin, Bakhin?"* He replied: *"Nothing O Messenger of Allah except that I had hoped to be of its inhabitants."* Muhammad replied: *"Then, you are of its inhabitants."*

Obaidah took some dates out of his sack and began to put them in his mouth but stopped suddenly and said: *"If I am given life enough to eat these dates, indeed I would have lived [too] long."* He then tossed them aside and fought until he was killed.

Both parties fought long and hard until the Muslims gained the upper hand and defeated Quraish. Seventy men of Quraish were killed and seventy were taken as prisoners. Of the Muslims six men of the Muhajereen were killed and eight men from the Ansar. All of the greatest nobles of Quraish died on that day at the hands of the Muslims. The following verse of the Qur'an was then revealed:

"And Allah has granted you victory in Badr when you were weak. So fear Allah that you might [learn to] be thankful [to Him]"

The noble Qur'an, A'al-Umran(3):123

After he had buried the dead of Quraish, Muhammad (pbuh) turned to their grave and said: *"O inhabitants of [this grave], we have found what our Lord*

promised us to be true, so have you found what your Lord promised you to be true?."

When the Muslims returned home Muhammad (pbuh) ordered them to treat the prisoners well. Abu Aziz narrated:

"I was [among the prisoners] in a group of the Ansar when they brought me back from Badr. Whenever they would bring me my dinner they would give me the bread [a delicacy] and suffice with dates for themselves out of respect for the command of the Messenger of Allah (to do good by the prisoners). Whenever a man among [my guards] would come into the possession of a piece of bread he would pass it over to me. Out of bashfulness I would pass it back to him, but he would return it to me and refuse to eat it."

Among the prisoners were the relatives of Muhammad (pbuh) such as his uncle Al-Abbas, his cousin Akeel, and others. However, he insisted that they not be given preferential treatment and be treated just like any of the other prisoners.

Muhammad (pbuh) did not kill the prisoners, rather, he forgave them and allowed them to be ransomed back to their people. He ransomed them back according to their wealth. Those who did not have anything were forgiven and set free without a ransom. Others were set free with the condition that they teach ten of the Ansar how to read and write. Zaid ibn Thabit⁶³ was one of the Muslims who learned to read and write in this way.

During the battle of Badr, the Jews of the tribe of Banu-Qainuqa broke their treaty with Muhammad (pbuh) and fought with the pagans of Quraish against him. Muhammad (pbuh) later surrounded them and ordered them to leave the city. He allowed them to go wherever they pleased and to carry whatever belongings they wished with them, however they were no longer welcome in Al-Madinah. They then left and migrated to Northern Arabia (al-Sham).

Other battles:

Other battles ensued after that, however, the details shall be left for other books to elaborate upon. Any number of book stores can provide a number of

⁶³ Zaid ibn Thabit was one of the "Kuttub Al-Wahi," the men who were charged with writing down the Qur'an and recording it as it was being revealed to prophet Muhammad (pbuh).

books that describe them in detail. Contact any of the book stores listed at the back of this book for more on this topic.

Some of the highlights of these battles are:

The battle of Uhud which was fought in the third year after the emigration. In this battle Muhammad (pbuh) had given the Muslims specific commands on where and how to fight. In the beginning, they followed his command and were victorious. However, no sooner did they have the pagans of Quraish on the run than they forgot his commands and were subsequently defeated. Seven hundred Muslims and roughly three thousand pagans fought in this battle. Seventy men of the Ansar and twenty two men of Quraish died in this battle.

In the fifth year after the “Hijra” (the emigration), the Muslims and the pagans again met on the field of battle. This time, the men of Quraish summoned many of the tribes of Arabia and enlisted their aid. They also received the aid of another of the tribes of the Jews in the city of Al-Madinah, called the tribe of Bani-Quraidha. The city of Al-Madinah was vulnerable from one direction only, the direction of the homes of Bani-Quraidha. The Muslims made a pact with the tribe of Bani-Quraidha to protect that side of the city and not to allow the pagans entry. They, however, betrayed their pact with Muhammad and allowed the confederates to attack them from behind. This battle was named the battle of Al-Ahzab (the confederates), or the battle of Al-Khandaq (the trench).

The Muslims consisted of three thousand fighters. The Pagans had managed to collect four thousand men from Quraish and six thousand from the tribe of Ghatfan in addition to their allies from the Jews of Bani-Quraidha. The Muslims dug a trench which held the pagans off for a long time, and Muhammad (pbuh) managed to employ a measure of physiological warfare against them as well. Finally Allah sent a strong wind that overthrew their pots and ripped their tents out of the ground chasing them away. It is estimated that seven Muslims and four men from the confederates died in this battle.

It was in regard to this battle that the following verses were later revealed:

“When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you imagined vain thoughts concerning Allah. There were the believers sorely tried, and were shaken a tremendous shaking.”

up to the verses: *“When the Believers saw the Confederate [forces], they said: ‘This is what God and his Apostle had promised us, and God and His Apostle indeed spoke the truth.’ And it only added to their faith and their obedience. Among the Believers are men who have been true to their covenant with God: of them some have paid their vow by death [in battle], and some of them still are waiting; and they have not altered in the least: That God may reward the truthful for their Truth, and punish the hypocrites if He will, or relent toward them [if He will]. Verily! Allah is Oft-Forgiving, Most Merciful. And Allah repulsed the disbelievers in their fury; they gained no good. Allah averted their attack from the believers. And Allah is ever All-Strong, All-Mighty. And He brought those of the People of the Scripture who supported them down from their strongholds, and cast terror into their hearts. Some you slew, and some you made captive. And He caused you to inherit their land and their houses and their wealth, and land you have not trodden. and Allah is Able to do all things.”*

The noble Qur’an, Al-Ahzab(33):10-27

Immediately after they had defeated the confederates, Muhammad (pbuh) and the Muslims surrounded the Jews of Bani-Quraidha and finally defeated them and expelled them from the city for their breaking of the treaty and their assistance of the confederates against them.

The treaty of Al-Hudaibia and the Opening of Makkah:

In the sixth year after the emigration, Muhammad (pbuh) saw a vision wherein he entered Makkah and circumambulated (circled) the Kaaba. This vision did not specify a date but he realized that he would soon capture Makkah. Muhammad (pbuh) commanded his men to prepare for “Umrah” (minor pilgrimage) to Makkah. In the eleventh month of the sixth year, (the month of Thul-Qida), Muhammad departed for Makkah with approximately one thousand and five hundred men. He had no intention of waging war but only to perform pilgrimage. The people of Makkah heard that he was coming and feared for their lives. When he reached Al-Hudaibiyya, his camel stopped and sat down. The Muslims said *“Al-Qaswa (the name of his camel) has refused to advance!”* Muhammad (pbuh) replied *“No! it has not refused, nor is that fitting conduct for it. But the bar that prevented the elephant (in “The year of the elephant” above) has held it back”*

He then said: “*Quraish shall not come to me requesting a treaty that raises the name of God and reverences the bonds of kinship but I shall accept it from them*” He then poked his camel and rebuked it and it arose and continued onwards.

Quraish came to Muhammad and made a pact with him stipulating that the Muslims shall not perform their pilgrimage this year but shall wait till next year. And no man shall come from Quraish without the authorization of his master seeking refuge with the Muslims but he shall be returned to Quraish. And that no man from the Muslims shall come to Quraish seeking refuge but he shall be allowed to stay with Quraish. They also agreed to refrain from fighting for ten years and that whosoever wished to enter into Muhammad’s pact and treaty could do so, and whosoever wished to enter into Quraish’s pact and treaty could do so. Muhammad (pbuh) agreed to this truce which was named “The Truce of Al-Hudaibiyya”.

When the Muslims saw Muhammad accept this pact they were dumb-struck. How could he possibly accept such a one-sided and unjust treaty (in their estimation)? However, Muhammad (pbuh) commanded them to return and they did.

During the course of the next year, Muhammad (pbuh) abided by his promise and anyone who came to him seeking refuge without the consent of his master was returned to Quraish. Eventually, these men escaped from Quraish and became bandits, holding up Quraish’s caravans and terrifying their people. Finally, Quraish begged Muhammad (pbuh) to please accept those who sought his protection and he did.

One of the outcomes of this treaty was that the people of Arabia were finally able to enter into the religion of Islam without the fear of persecution or death. The Muslims were finally able to travel to the tribes and recite the Qur’an to them freely and without hindrance. In this one year (after the start of the truce) more people entered into Islam than had entered into it in all the fifteen years prior to that combined. One of the signs of this was that in the first attempt at pilgrimage (when Muhammad accepted the truce) 1500 Muslims traveled with him. The next year, over ten thousand Muslims returned with him to perform the pilgrimage.

Allah said in the Qur’an:

*“But it may happen that you hate a thing which is good for you,
and it may happen that you love a thing which is bad for you.
Allah knows, and you know not.”*

It is estimated that Muhammad's letters to the kings of the surrounding nations were sent out around the end of the sixth year after the emigration. Muhammad (pbuh) sent messengers to the leaders of Rome, Persia, Egypt, and Ethiopia among others. This was the beginning of the global call to Islam. Allah says in the Qur'an:

"We have not sent you but as a universal [Messenger] to mankind, giving them glad tidings, and warning them, but most of mankind understand not."

The noble Qur'an, Saba(24):38

and also: *"Say: O mankind! I am [sent] to you only as a plain warner."*

The noble Qur'an, Al-Hajj(22):49

When Muhammad (pbuh) was about to send these letters, it was said to him: *"They do not accept a letter except with a seal,"* so a metal ring was made for him with the words "Muhammad, the messenger of Allah" engraved in it. This became his official seal.

Muhammad's letter to the king of Persia, Khosru (590-628AD), was as follows:

"In the name of God, Most Compassionate, Most Merciful. From Muhammad the messenger of God to Khosru the great one of Persia. Peace be unto he who follows [true] guidance, believes in God and his messenger, and bears witness that there is no god but Allah, and I am the messenger of Allah to all of mankind that I may warn [all] those who live. Embrace Islam and yours shall be peace and safety. But if you refuse then upon you shall be the sin of the Zoroastrians"

His message to the king of Ethiopia (the successor of the king to whom the Muslims had previously emigrated) was as follows:

"In the name of God, Most Compassionate, Most Merciful. From Muhammad the messenger of Allah to Negashi the great one of Ethiopia. Peace be unto he who follows [true] guidance. [Further], I thank God on your behalf, the One who there is no god but He. The King, the Holy, the Source of Peace and Perfection, the Giver of security, the Guardian. And I bear witness that Jesus the son of Mary was the spirit of Allah and His

word which He sent down unto Mary, the virgin (and devoted), the pure, the chaste. So she bore him from His spirit and His blowing, just as He created Adam with His Hand. I invite you to God, the One. No partners has He. And [I invite you] to Friendship and consistency in His obedience, to follow me, and believe in that which has come unto me. For I am the messenger of God, and I invite you and your soldiers to God, the Noble, the Supreme. [Indeed,] I have delivered [the message] and advised, so accept my advice. And peace be unto he who follows [true] guidance”

Muhammad’s message to the ruler of the Coptics, “Al-Muqokas”:

“In the name of God, Most Compassionate, Most Merciful. From Muhammad the slave and messenger of Allah to ‘Al-Muqokas’ the great one of the Coptics. Peace be unto he who follows [true] guidance. [Further,] I greet you with the greeting of Islam. Embrace Islam and yours shall be peace and safety. Embrace Islam and God shall double your reward. But if you turn away then upon you shall be the sin of the Coptics. {Say: O People of the Scripture! Come to a word that is just between us and you: that we shall worship none but Allah, and that we shall associate no partners with Him, and that none of us shall take others for lords beside Allah. But if they turn away, then say: Bear witness that we are they who have surrendered [unto Him]}⁶⁴”

Muhammad’s message to Hercules (610-641AD), Emperor of Rome:

“In the name of God, Most Compassionate, Most Merciful. From Muhammad the slave and messenger of Allah to Hercules the great one of Rome. Peace be unto he who follows [true] guidance. [Further,] I greet you with the greeting of Islam. Embrace Islam and yours shall be peace and safety, and God shall double your reward. But if you turn away then upon you shall be the sin of the ‘Ariusins’⁶⁵. {Say: O People of the Scripture! Come to a word that is just between us and you: that

⁶⁴ 1 The Qur’an, A’al-Umran(3):64

⁶⁵ Many interpretations have been given for what exactly Muhammad (pbuh) meant by “Ariusins,” however, the most popular understanding is that it means either “the farmers” or “the followers.” Thus, in both cases, the intended meaning is that the Ceaser of Rome shall be held accountable for his followers misguidance if he chooses to stand between them and their accepting the message of God.

we shall worship none but Allah, and that we shall associate no partners with Him, and that none of us shall take others for lords beside Allah. But if they turn away, then say: Bear witness that we are they who have surrendered [unto Him]}}

Delving into the details of the responses of these kings to Muhammad's messages is beyond the scope of this book. For more see any of the many books available at one of the bookstores listed at the back of this book. However, one response in particular bears a short mention. It is the response of the Caesar of Rome (Hercules) to Muhammad's message. Abdullah ibn Abbas narrates for us this story in Sahih Al-Bukhari. He says:

"Allah's Messenger (pbuh) wrote to Caesar and invited him to Islam. Allah's Messenger (pbuh) sent Dihyah al-Kalbi with his letter and ordered him to hand it over to the Governor of Busrah who would forward it to Caesar, who as a sign of gratitude to Allah, had walked from Hims to Ilya (i.e. Jerusalem) when Allah had granted him victory over the Persian forces.

So when the letter of Allah's Messenger (pbuh) reached Caesar, he said after reading it, "Seek for me any one of his people, if at present here, in order to ask him about Muhammad" At that time AbuSufyan ibn Harb⁶⁶ was in Sha'm with some men from Quraysh who had come (to Sha'm) as merchants during the truce that had been concluded between Allah's Messenger (pbuh) and the pagans of Quraysh.

AbuSufyan said, "Caesar's messenger found us somewhere in Sha'm so he took me and my companions to Ilya (Jerusalem). We were admitted into Caesar's court, to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantines.

He said to his interpreter, 'Ask them who among them is a close relation to the man who claims to be a prophet.'" AbuSufyan said, "I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Banu Abdul

⁶⁶ At this time Abu-Sufyan was still a pagan and had not yet accepted Islam.

Manaf⁶⁷ in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered my companions to stand behind me near my shoulder and said to his interpreter, 'Tell his companions that I am going to ask this man about the man who claims to be a prophet. If he tells a lie, they should give me a sign.'"

AbuSufyan added, 'By Allah! Had it not been shameful that my companions label me a liar, I should not have spoken the truth about Muhammad when Caesar asked me. But I considered it shameful to be labeled a liar by my companions. So I told the truth.⁶⁸'

Caesar then said to his interpreter, 'Ask him what kind of family does Muhammad belong to.' I replied, 'He belongs to a noble family among us.' He said, 'Has anybody else among you ever claimed the same before him?' I replied, 'No.' He said, 'Had you ever known him to tell lies before he claimed that which he claimed?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, 'Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing?' I replied, 'They are increasing.' He said, 'Does anybody among those who embrace his religion become displeased and then renounce his religion?.' I replied, 'No.' He said, 'Does he break his promises?' I replied, 'No, but we have now a truce with him and we are afraid that he may betray us.'" AbuSufyan added, "Other than the last sentence, I could not work in a single word against him. Caesar then asked, 'Have you ever waged war with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles against him?' I replied, 'The result varied; sometimes he was victorious and sometimes we were.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allah alone, not to worship others with Him, and to discard all that our forefathers used to worship. He orders us to pray, give in charity,

⁶⁷ Banu Abdul-Manaf (the children of Abdul-Manaf) was the tribe of Muhammad. Abdul-Manaf was the great, great grandfather of Muhammad (pbuh).

⁶⁸ With all of their evil traits, the pagans of Arabia were extremely mindful of their pride and honor. They would much rather surrender their lives than allow an indignity be attached to their names. So although they might have been willing to perform immoral acts, still they hated for it to become public knowledge.

be chaste, keep our promises and return that which is entrusted to us.'

When I had said that, Caesar said to his interpreter, 'Say to him: I asked you about his lineage and your reply was that he belonged to a noble family. In fact, all messengers of God came from the noblest lineage of their nations. Then I questioned you whether anybody else among you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I should have thought that this man was following a claim that had been made before him. When I asked you whether he was ever known to tell lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about people could never tell a lie about God. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I should have thought that this man sought the return of his ancestral kingdom.

When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the messengers of God. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith until it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and renounced his religion; your reply was in the negative. In fact, this is the sign of true faith, for when its blessedness enters and mixes in the hearts completely, nobody will be displeased with it.

I asked you whether he had ever broken his promise. You replied in the negative. And such are the messengers of God; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the messengers of God; they are put to trials and the final victory is always theirs.

Then I asked you what he commanded of you. You replied that he ordered you to worship Allah alone and not to worship others along with Him, to leave all that your fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep

promises, and to return what is entrusted to you. These are the qualities of a prophet who I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say is true, he will very soon capture the land under my feet, and if I knew that I would reach him definitely, I would go immediately to meet Him; and were I with him, then I would have certainly washed his feet.’”

Caesar then collected his nobles and military leaders and asked them what would be their response if he were to accept Muhammad’s request. The whole court was thrown into a great uproar, the officers became extremely restless raising their voices in objection and their eyes grew wild. When he saw this he quickly interjected and claimed that he had only asked that question in order to test their resolve and their firm stance. So he renounced his previous resolve and refused Muhammad’s message.

Jabir ibn Samurah narrated in Sahih Al-Bukhari:
Allah’s Messenger (pbuh) said:

“When Khusraw (Chosroes) is ruined, there will be no Khusraw after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah’s Cause.”

After exactly one year, in the eleventh month of the seventh year after the emigration, Muhammad (pbuh) and his followers set out for Makkah once more and this time were allowed to enter it and perform the minor-pilgrimage that they were barred from performing the year before.

One of the conditions of the treaty of Al-Hudaibiyya was that anyone who wished to enter into Muhammad’s pact could do so, and anyone who wished to enter into Quraish’s pact could do so. Of those who later entered into Muhammad’s pact was the tribe of Khuza’a. And of those who later entered into Quraish’s pact was the tribe of Banu-Bikr.

The two tribes of Khuza’a and Banu-Bikr were ancient enemies. This hatred and animosity was handed down through the generations, father to son. When Islam came, it put an end to this matter and everyone moved on with their lives. After the two tribes had entered into the treaty between Quraish and the Muslims, the tribe of Banu-Bikr attacked some men from the tribe of Khuza’a at night while they were at one of their wells and killed many of them. Some men from Quraish had assisted Banu-Bikr in their attack with weapons and men.

Those men of Khuza'a who escaped fled to the sanctity of holy masjid (mosque) in Makkah (wherein the Kaaba resides). Once they were inside the holy masjid, the men of Banu-Bikr said: *"They have entered the sanctity of the holy mosque. Your Lord! Your Lord!"* Some of the party responded: *"There is no Lord today! If you allow them to escape from you now then you shall never again find such a chance as this."*

Amr ibn Salim of the tribe of Khuza'a immediately went to the messenger of Allah (pbuh) and recited before him some verses of poetry wherein he called upon him to uphold the pact between the Muslims and Khuza'a. Muhammad (pbuh) replied: *"Receive our aid [then] O Amr the son of Salim!"*

Muslims are commanded in the Qur'an to verify all claims before acting upon them lest they inflict retribution upon an innocent unjustly. For this reason, Muhammad (pbuh) sent a messenger named Dhamrah to Quraish to verify this news and to give them notice. This messenger was told to give them a choice between three matters:

- 1) Either pay the "Diyā" (Blood money) incumbent upon all murderers towards their victims, or
- 2) To renounce the treaty between Quraish and the group of men who had perpetrated this act, and they were the men of "Nufasa" of the tribe of Banu-Bikr, or
- 3) For Quraish to "throw back" (annul) the treaty between the Muslims and Quraish.

The Qur'an says:

"If you fear treachery from any people throw back [their covenant] to them [so as to be] on equal terms. Certainly, Allah likes not the treacherous"

The noble Qur'an, Al-Anfal(8):58

Quraish chose the third alternative and chose to annul the treaty. However, soon after the messenger of Muhammad (pbuh) had departed, the nobles of Quraish regretted their annulment of the treaty and feared the consequences of this act. So they sent one of their most respected nobles, Abu-Sufyan, in person to renew the treaty and to increase in its term, however, Muhammad (pbuh) refused to meet with him and he returned to Quraish empty handed.

Muhammad (pbuh) prepared himself and the Muslims to march upon Makkah. At first he kept their objective a secret. However, before their departure for Makkah he informed them of their goal. As he did this he supplicated to God:

“O my Lord, bar the spies and the news from Quraish so that we might surprise them in their land.”

Hatib ibn Abi Balta’a was a Muslim in Yethrib who had kin in Makkah. When he learned of Muhammad’s intent he wrote a letter of warning to Quraish and paid a woman to deliver it to Quraish with great urgency.

No sooner had this woman set out than angel Gabriel came to Muhammad (pbuh) informing him of what Hatib had done. So he sent Ali ibn Abi-Talib and Al-Zubair ibn Al-Awwam to retrieve it before she reached Quraish. Ali and Al-Zubair set out on their horses in great haste and caught up with her before she reached Makkah. They then ordered her to get down off of her camel and asked her to hand over the letter. She replied that she had no letter, so they searched her belongings thoroughly but did not find the message. At this point Ali said: *“I swear by Allah that the messenger of Allah did not lie nor have we lied! You shall hand over the letter or we shall strip you [till we find it]!”* When she saw their resolve she told them to turn away. When they did so she removed it from her braids and handed it over to them.

Muhammad (pbuh) sent for Hatib and when he arrived he said: *“Do not judge me in haste O messenger of Allah. By Allah, I believe in Allah and His messenger and I have not renounced my belief, however, I was a man of no clan in Quraish, and I have among them family, kin, and children. Further, I have no clan among them to protect my family. But those who are with you have clans [with Quraish] to protect [their families]. So I hoped in the absence of that that I might gain their good will in protecting my family.”*

When Umar ibn Al-Khattab heard these words he said: *“Allow me to strike his neck O messenger of Allah, for he has betrayed Allah and His messenger and has apostatized!”* Muhammad turned to Umar and said: *“He has attended Badr. And how do you know O Umar?, perhaps Allah gazed upon the people of Badr and said to them: ‘Do as you will for I have forgiven you [all]’”* When Umar heard these words he wept bitterly and said: *“God and His messenger know best.”*

Eight and a half years after the emigration, in the month of Ramadan, Muhammad (pbuh) departed Al-Madinah with ten thousand Muslims and rode towards Makkah. When they reached “Mar Al-Dhahran” they stopped and set up camp. Allah had answered Muhammad’s prayer and had kept the news from Quraish. All that they knew was that the treaty had been nullified and they had not yet received news of Muhammad’s intentions.

On the way to Makkah, Muhammad's cousin Abu-Sufyan ibn AbdulMuttalib, met him. Muhammad refused to speak to him due to his past abuse and animosity. Finally, Abu-Sufyan gave up trying to speak to him and went to Ali complaining of his situation and asking for his advice.

Ali advised Abu-Sufyan to go and stand directly in front of Muhammad (pbuh) and then say to him the words of the brothers of Joseph to Joseph:

“By Allah, verily Allah has preferred you above us, and we were indeed among the sinners.”

The noble Qur'an, Yousuf(12):91

Ali Explained: *“For Muhammad (pbuh) does not love for someone to be better in speech than him (and in all good conduct in general).”*

Abu-Sufyan went to Muhammad (pbuh) as he was instructed, stood directly before him and recited this verse. When he did so, Muhammad gazed upon him and responded with the verse directly following it:

“No blame shall be [cast] upon you today. May God forgive you, and He is the Most Merciful of those who show mercy!”

The noble Qur'an, Yousuf(12):92.

Abu-Sufyan embraced Islam and from that day forward never again did he gaze upon Muhammad (pbuh) directly, out of shame for his previous actions⁶⁹.

Before entering into Makkah, Muhammad (pbuh) did his utmost to ensure the safety of everyone in Makkah save those who explicitly refused it. Muhammad addressed the Muslims before they rode into Makkah saying: *“He who enters into Abu-Sufyan's home shall be given sanctuary. And he who closes his door shall be given sanctuary. And he who enters the holy masjid shall be given sanctuary”* Muhammad then severely cautioned all Muslims against raising their weapons against anyone who did not attack them first. He also severely cautioned them against taking their money, property, or homes, and to not lay their hands upon the citizens.

It is recorded that Muhammad (pbuh) entered Makkah on the Friday the 20th of Ramadan (ninth lunar month) in the eighth year after the emigration.

⁶⁹ Accepting Islam erases all previous sins, No matter how great or how numerous. Allah has promised to forgive those who come to Him repentant no matter if their sins were to be more numerous than the drops of water in the ocean. However, this was a personal decision of Abi-Sufyan and not mandated upon him by Islam or Muhammad (pbuh).

Muhammad (pbuh) directed Al-Abbas to sit Abu-Sufyan somewhere in the city where he shall see the passing of the Muslim army. As the tribes of the Muslims would pass by holding their flags, Abu-Sufyan would ask Al-Abbas *"Who is this group?"* and Al-Abbas would tell him, until finally Muhammad (pbuh) passed by in the "green" brigade clad in their chain-mail coats and their armor, extending as far as the eye could see. Abu-Sufyan exclaimed *"My Lord! who are these?"* Al-Abbas replied: *"This is the messenger of Allah with the Muhajereen and the Ansar."* Abu-Sufyan said: *"No force shall ever resist such as these! By Allah O Abbas, the dominion of your nephew (Muhammad) has become immense indeed on this day!"* Al-Abbas replied: *"It is the prophethood"* Abu-Sufyan replied: *"How admirable it is!"*

As the Muslims entered into Makkah victorious, Muhammad bowed his head down low in humility to God who had bestowed upon him this bloodless triumph. So low did he lower his head in humility and submission that his beard nearly touched his camel's back. As he was in this state he recited the chapter of Al-Fath(48):

"Verily, We have given you [O Muhammad] a manifest victory, that Allah may forgive you your sins of the past and the future, complete his favor upon you, and guide you on the straight path....." up to the end of the chapter.

As Muhammad and his army strode through the heart of Makkah, the capital of Arabia and its political and spiritual center, he did so in all peace, humbleness, and justice. A man spoke to him on the that day, trembling with fear. As he did so, Muhammad (pbuh) consoled him saying: *"Calm yourself, for I am not a king. I am but the son of a woman from Quraish who eats 'jerked' meat."*

As Saad ibn Obadah (one of the leaders of the Ansar) passed by Abu-Sufyan, he called unto him saying: *"Today is the day of the great poems (immortalizing this day). Today that which is unlawful is made lawful. Today Allah has dishonored Quraish."* When Muhammad (pbuh) passed by Abu-Sufyan he complained to him of what Saad had said to him. Muhammad disliked what he heard and responded: *"Rather, today is the day of mercy. Today Allah shall honor Quraish, and shall honor the Kaaba!"* Muhammad (pbuh) then commanded that the banner be taken from Saad and given to his son Kais.

Some small scuffles ensued as a few men from Quraish attempted to attack some of the Muslims and put up a token resistance, however, they were quickly quelled. It is recorded that only twelve people were injured in the opening of Makkah.

Muhammad (pbuh) entered into the holy masjid and circled around the Kaaba with his bow in hand. As he did so, he would poke the 360 idols which had been placed around it with his bow and recite:

“And say: Truth has come and has crushed falsehood. Verily, falsehood [by its nature] was destined to perish.”

The noble Qur’an, Al-Israa(17):81

Muhammad (pbuh) then commanded that all idols and statues be removed from the Kaaba and destroyed.

Muhammad (pbuh) then stood in the door of the Kaaba. The people had collected below him and had filled the masjid, row upon row, waiting for him to issue his decree regarding their fate. Finally he spoke and said:

“There is no deity worthy of worship but Allah, no partners has He. He has fulfilled His promise, given victory to his servant, and defeated the confederates by His own Self. [I declare that] every glory, money, or blood has been placed under these, my two feet, except for the “sidanah” (custodianship of the Kaaba), and “siqaya” (watering of the pilgrims)⁷⁰ ... O people of Quraish, I relieve you of the false pride of the age of ignorance, and its pride in its ancestry. Mankind is from Adam, and Adam was from dust.”

He then recited: “O Mankind, We have created you from a male and a female and made you nations and tribes that you may know each other. Verily the noblest among you in the sight of Allah is the most God-fearing among you. Verily, Allah is all-knowing, All-Aware” (The noble Qur’an, AlHujurat(49):13)

Muhammad (pbuh) then asked the people: *“O people of Quraish. What do you imagine that I shall do with you?”* The people reflected on their twenty one years (13+8) of abuse and open warfare against Muhammad and the Muslims and feared the worst. However, they were completely and utterly at his

⁷⁰ * In other words, revenge for previous blood, bragging over ancient glory (a tradition of the Arabs), and glory through wealth, have all been abolished and everyone shall begin anew with a clean slate. Of your ancient deeds which you used to brag about and compete with each other in, only the Sidanah and Siqaya shall remain since they concern the service of Allah’s house and His pilgrims.

mercy now and could only respond: “[We hope it shall be] Goodness. [You are] a noble brother, the son of a noble brother” Muhammad (pbuh) replied to them: “Go, for you are [all] free!” He then descended, purified himself and then prayed eight “raka” (cycles) to God.

Muhammad (pbuh) then commanded Bilal the Ethiopian to perform the “adhan” (call to prayer) from the center of the holy masjid. From that day forward, the inhabitants of Arabia began to enter into Islam in droves, wave after wave. Islam had finally succeeded in eradicating paganism from the heart of Arabia, from Makkah.

Makkah was, and is to this day, the capital of Islam in the world. It is the home of the Kaaba, the birthplace of the message of Islam, and the birthplace of Muhammad (pbuh) himself. When Muhammad (pbuh) was finally blessed with the opening of Makkah the Muslims of Al-Madinah (the Ansar) feared that he would leave them and return to his hometown. However, out of loyalty to the Ansar for all they had done and sacrificed for Islam, Muhammad chose to return with them and live in Al-Madinah.

Over the next two years (the eighth and ninth years after the emigration), many more treaties were written, many more battles were fought, many nations sent their messengers to Muhammad (pbuh), and many more letters were sent to neighboring nations. The requirements of Islam were finally completed with the introduction of the fifth and final pillar of Islam, that of Hajj (pilgrimage).

The Pilgrimage:

The tenth year after the emigration was the year when Hajj (major pilgrimage) was revealed as the final requirement of the Islamic religion. In the eleventh month of the tenth year after the emigration, Muhammad (pbuh) informed the Muslims that Hajj had been prescribed upon all Muslims who had the means to perform it. The news spread quickly to the Muslims of the neighboring lands that Muhammad intended to perform pilgrimage and as he set out for Makkah, many more delegations of Muslims joined up with him along the way. The Hajj was one of the best recorded and documented events of the Islamic message during the lifetime of Muhammad (pbuh). Countless Muslims recorded it in great detail, all the way down to the minutest aspect and nuance. The interested reader may seek any of the countless references that deal with this topic.

During this pilgrimage, Muhammad (pbuh) delivered his famous speech. On the day of Arafah, at the beginning of the Hajj Muhammad (pbuh) stood before them and delivered a lengthy sermon. At the end of this sermon he said:

“... I have left among you that which you shall never be lead astray if you adhere to it; the Book of Allah. [Verily] you shall be asked about me [on the Day of Resurrection], so what will you say?.”

They replied: *“We will bear witness that you have conveyed the message, discharged the ministry of Prophethood and given wise and sincere counsel.”*

The Prophet Muhammad (pbuh) then raised his forefinger towards the sky and then pointing it at the people said: *“O Allah, bear witness. O Allah bear witness,”* saying it thrice. Bilal then pronounced Adhan and later on Iqamah (calls to prayer) and then Muhammad (pbuh) led the noon prayer.

Just prior to the end of the Hajj, in the days of “Tashreeq”, Muhammad (pbuh) again addressed the people and said:

“Verily your blood, your property, and your honor are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours until the day you meet Him. Hear what I say now that you may live! Do not commit injustice! Do not commit injustice! Do not commit injustice! Verily, the wealth of a Muslim shall never be justified except with his good will. Verily, every blood or property or pride is under my feet (completely abolished) until the day of judgment. The first blood-claim which I abolish is that of the son of Rabi'ah ibn al-Harith, who was nursed among the tribe of Sa'ad and killed by Huthayl. And Allah, the Mighty, the Supreme, has ordained that the first usury to be abolished is that of [my uncle] Abbas ibn AbdulMuttalib. The ‘principle’ of your money (without usury) is lawful for you. Do not deal unjustly and do not be dealt with unjustly. Verily, time has made a complete cycle [and returned] to its condition when Allah created the heavens and the earth.”

He then recited: *“Verily! the number of the months with Allah is twelve months. So was it ordained by Allah on the day when He created the heavens and the earth. Of them, four are sacred: that is the right religion. So wrong not yourselves therein.”*

The noble Qur'an, Al-Tawba(9):36

He continued: *“Do not return after me disbelievers; some among you striking the necks of others. Verily, the Devil has lost*

hope that the worshipers shall worship him, but he [shall continue to] seek animosity between you..."

The Death of Muhammad (pbuh):

After the Hajj in the tenth year, the following verse was revealed:

"This day I (God) have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion"

The Qur'an, Al-Maida(5):3

Allah also said:

"You are the best people sent out to mankind. You instruct that which is good and dissuade from that which is evil and you believe in God."

The noble Qur'an, A'al-Umran(3):111.

Allah also took it upon Himself to personally preserve this religion (by preserving the book). He said:

"Verily, It is We who have sent down 'the Reminder' (the Qur'an), and it is We who shall preserve it"

The noble Qur'an, Al-Hijr(15):9

It was at this time that the following chapter was revealed:

"When comes unto you (O Muhammad) the aid of Allah, and the conquest (of Makkah), and you saw the people enter into the religion in waves, then glorify the praises of your Lord, and ask His forgiveness. Verily, He is the one who accepts the repentance and forgives."

The noble Qur'an, Al-Nasr(110)

When the companions of Muhammad (pbuh) heard this chapter being recited they understood that the prophet Muhammad (pbuh) would not be with them much longer and their hearts began to weigh heavy with the thought of losing him. In this final year of Muhammad's life, he redoubled his efforts in worship, in the praise of his Lord, and in the recitation of the Qur'an in preparation for his final journey. The illness which finally claimed the life of the messenger of Allah began in the second month of the eleventh year after the emigration.

Muhammad (pbuh) had taught his followers that Allah is Just. He repays goodness with goodness and exacts retribution for evil. However, he also is

Merciful. He multiplies all good deeds from ten to many hundreds of times and He counts an evil deed as a single evil deed or He forgives it.

Of the ways that Muhammad (pbuh) taught us that Allah bestows His mercy upon us is that He occasionally ordains upon us trials in this life. The evil among mankind lose hope when inflicted with such trials and engross themselves in further evil. The faithful among them, however, are blessed by this trial. That is because they accept the trial and seek its reward. The reward is then either bestowed upon them in this life or in the hereafter. Trials are also inflicted upon mankind to erase their sins or to multiply their reward so that on the day of judgment when they are presented with the reward of their perseverance and compliance, they would wish that they had been inflicted with a thousand such trials.

Similarly, when Muhammad (pbuh) was stricken with this illness, it ravaged him and sapped his strength. He would tie a piece of cloth around his head in order to reduce the severity of the migraines that would afflict him, and when he wished to move about he would lean upon the shoulders of two men as they guided him to his destination. This continued for a little over a month until he finally passed away in the third month of the eleventh year after the emigration.

As Muhammad (pbuh) was on his death bed he asked his wife Aisha: *“O Aisha, what news of the gold?”* (what money do we possess?). She came to him with between five and nine pieces which were all they owned. As he overturned them in his hand he said: *“What shall Muhammad say if he met his Lord and these are in his possession? Dispose of them [O Aisha]! (in charity)”*

After leading the Muslims for the last time in prayer, Muhammad sat upon the “minbar” in the masjid and delivered the “sermon of parting.” Among his words in this speech he said:

“Allah gave a choice to one of [His] slaves either to choose this world or what is with Him in the hereafter. He chose the latter.”

Abu-Bakr understood the meaning of these words and began to weep bitterly, declaring: *“Rather, we would sacrifice ourselves and our children for you O messenger of Allah.”* The Prophet (pbuh) said: *“O Abu-Bakr! Don't weep. There is none among mankind more beloved to me in his self and his money than Abu-Bakr. And were I to take a confidant in this life I would have taken Abu-Bakr as my confidant. However, the confidence of Islam is better.”* He then commanded that all doors into the masjid be closed except the door of Abu-

Bakr. When Muhammad (pbuh) became too ill to lead the daily prayers, he commanded that Abu-Bakr assume this responsibility.

Aisha, the wife of Muhammad (pbuh), narrated *“The Messenger of Allah, may Allah bless him and grant him peace [once] said, ‘No prophet dies until he is given the choice (between being a king on earth or receiving the reward of the hereafter).’”* She continued, *“[While on his death bed] I heard him say, ‘[Rather] In the highest company. In the highest company’ and I knew that he was departing.”* (Narrated in the Muwatta by Malik)

On the day of Muhammad’s passing, he pulled back the curtain between his room and the masjid and watched the Muslims as they followed Abu-Bakr in prayer. He was pleased with this sight and with having lived to see his followers upholding the religion and devoted to their prayer. He smiled as he watched them. The Muslims saw him as he peered through the curtain at them and joy began to overcome their hearts. He looked so much healthier than they had come to expect, perhaps he had been cured? Muhammad (pbuh) gestured to them to continue their prayers and he drew the curtain closed again. It was not long after that he passed away.

The last verse of the Qur’an revealed by Muhammad (pbuh) was:

“And guard yourselves against a day when you shall be returned to your Lord, then every soul shall be paid in full that which it earned and they shall not be wronged.”

The noble Qur’an, Al-Baqarah(2):281

The last words uttered by Muhammad (pbuh) before his death were a warning to his followers against their taking his grave as a place of worship. He then advised the Muslims to attend to their prayers, their charity, and that which their right hands do possess (do well by their slaves). Muhammad was sixty three years old when he passed away, having spent exactly twenty three years in the call to Islam, the belief in one God, and the eradication of all false gods other than He.

Shortly after Muhammad (pbuh) passed away, Abu-Bakr was elected the first “Khalifa” (Caliph) in Islam. He ruled them until his death and then he was followed by Umar ibn Al-Khattab, then Uthman ibn Affan, then Ali ibn Abi-Talib. These four were later named the four “Rightly Guided Caliphs.” Jerusalem was opened by Umar in the year 638 during the period of his rule. He entered into it riding upon a donkey, thus fulfilling the prophesy of Zachariah 9:9 (please see point 43 in the table of section 2.2).

After the Muslims captured Jerusalem the Jews and Christians were not forced to convert but were allowed to continue their worship and pilgrimage freely. As a supreme example of the tolerance all Muslims are commanded for the religious practices of others, when Caliph Umar received the keys to Jerusalem from the patriarch Sophronius in the 7th century he was then asked to pray in a Jerusalem church, he refused saying he did not want to provide a pretext for Muslims to appropriate a Christian holy site. During Caliph Umar's rule the mighty Sassanian (Persian) dynasty too fell before the Muslims.

Abu-Hurayra said: *I heard Allah's Messenger (pbuh) saying:*

"My example and the example of the people is that of a man who lit a fire, and when it was lit, the things around it, moths and other insects started falling into the fire. The man tried [his best] to prevent them, [from falling in the fire] but they overpowered him and rushed into the fire." The Prophet (pbuh) added: "Now, similarly, I am grasping your belts to prevent you from falling into the Fire, but you insist on plunging into it." (narrated by Al-Bukhari)

For those who would like to learn more about the life of Muhammad and Islam, you are encouraged to read the books:

1. "Ar-raheeq Al-Makhtum" (Translated into English), by Safi-ur-Rahman Al-Mubarakpuri, Maktaba Dar-Us-Salam
2. "The Life of Muhammad", by Muhammad Husayn Haykal, translated from the eighth edition by Ismail Ragi A. al Faruqi, Crescent Publishing Co. or North American Trust Publications, ISBN# 0-89259-002-5.
3. "Concept of Islam," by Mahmoud Abu-Saud, American Trust Publications, ISBN# 0-89259-043-2

Chapter 11: What is Islam?

“D*id you think that We had created you in play, and that you would not be returned unto Us?”*

The noble Qur'an, Al-Muminoon(23):115.

This chapter shall, in great brevity, present some of the fundamental teachings of Islam. The following chapter will then present some of the details of a Muslim's faith.

What does “Islam” mean?:

The word “Islam” itself means “Submission to Allah.” The religion of Islam is not named after a person as in the case of “Christianity” which was named after Jesus Christ, “Buddhism” after Gotama Buddha, “Marxism” after Karl Marx, and “Confucianism” after Confucius. Similarly, Islam is not named after a tribe like “Judaism” after the tribe of Judah and “Hinduism” after the Hindus. The Arabic word “Islam” means the submission or surrender of one's will to the will of the only true god worthy of worship, “Allah” (known as God “the Father” in Christianity). Anyone who does indeed submit to the will of Allah as required by Islam is termed a “Muslim,” which means one who has submitted to the will of Allah. Many people in the West have developed the sad misinformed trend of calling Islam “Muhammadenism” and its followers “Muhammadins.” This is a totally foreign word to Muslims and unrecognized by them. No Muslim has ever called his religion “Muhammadenism” or called himself a “Muhammadin.”

What is the basic concept of Islam?:

Islam teaches us that this life is a life of worship. We are placed on this earth in order to worship Allah and obey His command. During this earthly life we are subjected to a series of trials. We have the option of enduring these trials and conforming to certain laws, and our reward will be great in the next life, or we may decline to endure these trials and choose to not conform to the law, then we will be made to regret it in the next life. Each person will be solely and completely responsible for their own final reward. We are also told that God has designed these laws to make this life a better, safer, and more tolerable one for us. If we elect to conform to them then we will see the result in this life even before moving on to the next.

We are told that the earthly life is a life of faith and work, and the next life is one of reward and no work. We have been placed on this earth to worship God, fast, pray, be industrious, good, kind, respectful, and a source of uprightness and

morality. We are told that God has no need of our worship. Our worship can not increase the kingdom of God nor add to His power, however, it is in our best interests both in this life and the next that we do.

Unlike some other religions which claim that God entered in a covenant with a certain group of people and that this group is genetically better than all other human beings, or closer to God, Islam on the other hand teaches that no color, race, tribe, or lineage is better than any other. Islam teaches that all humans are equal in the sight of Allah and that the only thing that can distinguish them in His sight is their piety and worship.

“O humankind! Verily! We have created you from a male and female, and have made you nations and tribes that you may know one another. Verily! the noblest among you in the sight of Allah is the most God-fearing. Verily! Allah is The Knower, The Aware.”

The Qur’an, Al-Hujrat(49):13.

Levels of Islam:

Islam consists of three levels, each building upon the lower ones. They are:

1) Islam:

- Testify that there is no god but Allah and that Muhammad is the messenger of Allah
- Establish the daily prayers
- Pay Zakat (Obligatory charity due the poor)
- Observe the fast of Ramadan
- Perform pilgrimage to the Ka’aba (in Makkah) once in your life if you are able

2) Faith (Iman):

- To believe in Allah
- To believe in His angels
- To believe in His Books (Scriptures)
- To believe in His Messengers
- To believe in the Day of Judgment
- To believe in the Divine Decree (Divine fate) whether good or evil

3) Excellence/Goodness (Ihsan)

- To worship Allah (God) as if you see Him, for if you can not see Him, He assuredly sees you.

In Sahih Muslim, Abdullah ibn Umar ibn al-Khattab narrated:

“My father, Umar ibn al-Khattab, told me: One day we were sitting in the company of Allah’s Apostle (pbuh) when there

appeared before us a man dressed in pure white clothes, his hair was extraordinarily black. There were no signs of travel on him, but none among us recognized him.

This man came and sat beside the Apostle (pbuh) kneeling before him and placing his palms on his thighs. He then said: Muhammad, inform me about al-Islam. The Messenger of Allah (pbuh) said: Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth.

He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree, either good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsan (performance of good deeds). He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the inquirer) again said: Inform me about the hour (of the judgment). He (the Holy Prophet) remarked: The one who is asked knows no more than the one who is inquiring (about it). He (the inquirer) said: Tell me some of its indications. He (the Holy Prophet) said: That the slave-girl will give birth to her mistress and master, and that you will find barefooted, destitute goat-herders vying with one another in the construction of magnificent buildings.

He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way but I stayed with the messenger of Allah for a long while. The prophet Muhammad then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle know best. He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in your religion.”

What are the pillars of Islam?:

Islam is built upon five major pillars. A Muslim is taught that anyone who dies observing these five basic pillars will enter heaven. As mentioned, they are:

1) To bear witness that there is no entity worthy of worship except Allah(God) alone, and that Muhammad (pbuh) was His messenger. This establishes obedience to God Almighty alone.

2) To perform five prescribed prayers to God every day according to a specific prescribed method and at specific prescribed times. This continually reminds us to bear God in mind in all actions, either before or after any given prayer.

3) To pay two and a half percent (2.5%) of ones wealth to charity every year if their savings exceed a certain minimum level which is considered above the poverty level. (This is the basic concept, the actual calculation is a little more complex).

4) To fast the month of Ramadhan (from the Islamic Lunar calendar) every year from sun rise until sunset. This involves not eating, drinking, or having marital relations, from sun rise until sun set.

5) To perform a pilgrimage to Makkah (in the Arabian Peninsula) once in a Muslim's lifetime if it is financially possible and their health permits. During this period, Muslims come from all over the world to join together for six days in a prescribed set of acts of worship. All Muslim men are mandated to wear the same garment which was designed to be very plain, simple, and cheap to obtain.

Mu'ad ibn Jabal said: I said to Allah's Messenger (peace be upon him): Inform me about an act which would entitle me to enter into Paradise, and distance me from the Hell-Fire. He (the Prophet) said:

“You have asked me about a matter [which ostensibly appears to be] difficult but it is easy for those for whom Allah, the Exalted, has made it easy. Worship Allah and do not associate anything with him, establish prayer, pay the Zakat, observe the fast of Ramadhan and perform Hajj to the House (Ka'aba).”

(Narrated by Ahmed, al-Tirmathy, and ibn Majah)

Prophet Muhammad (pbuh):

Muslims are taught that prophets are humans who have been selected by God for a special purpose. They are given miracles to assist them in their message but these miracles are not performed through their own power, but through the power of God. The prophets of God have no divine powers of their own, nor

even the power to decide who will go to heaven or to hell. They are merely there to convey the message entrusted to them by God to the best of their ability.

In a similar manner, Muhammad (pbuh) was assisted by God with a number of miracles and entrusted to convey His message to mankind. Muhammad (pbuh) himself, however, was just a regular human being. He could not issue passes to heaven. He could not condemn people to hell. He could not change what was in people's hearts. He could only convey the message and hope that they would believe.

Muhammad (pbuh) lived like any other man or woman of his people. He dressed like they dressed. He ate the same food they ate. He lived in the same manner and in the same sort of houses they did. It would be impossible for someone who did not know him to pick him out of a crowd.

Muhammad (pbuh) taught his followers through example. If he commanded his followers to do something, he would be the first to abide by this command. He never broke his word, he was by far the most charitable man among his people. He was the most God-fearing and the least attached to this life. He never in his life accepted charity, but worked for a living. He never lied. It was not at all uncommon for him to spend months on end enduring severe hunger never seeing a single cooked meal. He taught his followers to be merciful to their children and respectful to their elders. He commanded them to never taste alcohol, gamble, engage in usury (interest), fornication, envy, deceit, or back-biting. Muhammad (pbuh) taught that no human being needs any other human being to intercede for him with God. He showed them that God is within the reach of all his creation. He hears and sees all and answers His servant's prayers. Muhammad (pbuh) further severely cautioned against promoting any of God's creation or groups thereof to higher levels of divine authority and closeness to God than others, or the excessive glorification of any human being. This includes the prophets of God themselves. He taught that the very best of God's servants are those who continuously seek out knowledge and that God sees all that they do.

Muhammad (pbuh) taught his followers to be industrious and to earn an honest living. He taught them that the best Muslims are those who are not overly obsessed with earthly wealth since excessive wealth usually leads to corruption. However, he also taught that a wealthy person who is not blinded by his wealth is not condemned by God and may even be able to utilize his wealth in acts of worship not available to the poor. In other words, Muhammad (pbuh) taught moderation in all things.

There is much more that could be said about the teachings of Muhammad (pbuh), however, probably one of the most general summaries made by Muhammad (pbuh) in this regard was:

“Righteousness is good conduct, and sin is that which weaves inside your chest and you hate for it to be revealed to mankind.”

No ‘religious’ hierarchy:

In Islam, there is no hierarchy of religious leadership such as the people of some other religions may have come to expect. There are no Popes, Archbishops, Bishops, ...etc. Muslims define a scholar of Islam as an ‘Imam’ (not to be confused with the “Imams” of Iran who claim to have boundless supernatural powers and divine attributes). In any given neighborhood, the Imam is the person that a Muslim seeks for religious rulings. For example, if a Muslim dies and his sons want to distribute his inheritance, they go to the Imam and he presents them with the verses of the Qur’an and the Sunnah which describe the required procedure. This man will also usually give religious lectures to teach the Qur’an and the Sunnah.

The Muslim Imams and scholars have no special divine powers. They cannot forgive sins. They do not receive divine “inspirations.” They cannot issue passes to heaven. They do not have knowledge of the unseen. They can not change the law. They are just regular Muslims who have distinguished themselves with their study and their knowledge.

No monasticism (monkhood):

Islam commands Muslims to obey Allah and follow his command. It specifies acts of worship which are acceptable. It encourages Muslims to work and be industrious. It forbids ‘monkhood’ and excessive ‘spiritualization’ or ‘Zen’ and other such practices. A Muslim is commanded not to forbid upon himself that which was made lawful by Allah, nor to introduce new and innovative acts of worship into the religion. This means that a Muslim should not decide that even though Islam allows marriage, he will forbid it upon himself and remain celibate (he may choose not to marry, but he can not forbid it upon himself). If he wishes to perform extra worship, there are many avenues open to him, such as nightly prayer, charity, abstinence from sin...etc. Muhammad (pbuh) once gave the example of two men. One was practicing monasticism and excessive worship, totally detaching himself from this worldly life. The other was working for a living and paying for the food and drink that the “monk” was consuming each day. Muhammad (pbuh) told his followers that the man who was making an

honest living and supporting the ‘monk’ was greater in reward in the eyes of Allah.

The law:

Islam, like Judaism, is a structured set of laws and commandments. The basis of Islam is the five pillars mentioned previously. Anyone who dies observing the five pillars will enter heaven. Anyone who does not may enter Hell (there are exceptions). However, there are many subtle levels both above and below these. These levels are governed by the law.

Islam teaches us that Muslims will be rewarded in proportion to their good deeds, their restraint from evil deeds, and their faith. In this manner we will have people who will enter different levels of heaven, as well as different levels of hell, in direct proportion to their faith and deeds.

We learn about the laws of Islam from the Qur’an and the Sunnah. The Qur’an is the Holy book of Islam which contains the words of Allah Almighty and the broad guidelines of Islam. The Sunnah, is the traditions of the prophet Muhammad (pbuh) which included both his words and his actions. The Sunnah usually provides the details for those laws which are drawn out in broad outlines in the Qur’an. Each one of these two sources has a dedicated and very complex science associated with it.

“And We have sent down unto you (O Muhammad) the Reminder (one of the names of the Qur’an), that you may clarify to mankind that which was sent down to them”

The noble Qur’an, Al-Nahil(16):44

Al-Bukhari narrated upon the authority of Abu Hurairah, that he said: Allah’s Messenger (peace be upon him) said:

“Allah said: ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave draws nearer to Me is that which I have ordained upon him. My slave continues to draw closer to Me through performing ‘Nawafil’ (supplementary worship) till I love him. So I become the sense of hearing with which he hears, and the sense of sight with which he sees, and the hand with which he grips, and the leg with which he walks. And if he asks Me, I will give him, and if he asks my protection, I will protect him””

The way of life:

Islam is not the same as some other religions from the point of view that it is not confined to a certain place of worship or a certain act, or acts, of worship. Islam teaches its followers that every single aspect of their life, from eating, to drinking, to sleeping, and everything in-between can be done in one of two ways: Either a way that pleases God, or one that displeases Him.

Islam is also a social, economic, and political way of life. Every single aspect of human existence is governed by the law of Islam. A Muslim is commanded to respect his elders and to show humility and respect to his parents. He is also commanded to show kindness and mercy to those who are younger or weaker than himself as well as all of God's beasts. A Muslim is commanded to have nothing whatsoever to do with usury, gambling, or alcohol. A Muslim, however, is not passive and weak. He is commanded that if he sees the laws of God being violated or an injustice being committed, he must stand up for the truth and fight to establish the law of God, defend the oppressed, and establish justice and peace.

A just but merciful law:

Islam, as mentioned above, involves a structured set of laws and acts of worship. Some are more strict and rigid than others. For instance, there can be no excuse whatsoever for worshipping any entity other than Allah alone. Here there is no room for compromise. On the other hand, Islam is designed to also be flexible and lenient. For instance, if a Muslim is sick and can not fast during the month of Ramadhan without incurring bodily harm to himself, then even though this is one of the five pillars of Islam, he is not mandated to fast. In fact he is encouraged not to fast. The law allows for leniency in this, and most other cases.

Muslims are taught that each good deed is multiplied by Allah Almighty till it becomes the equivalent of anywhere from ten up to seven hundred similar good deeds (sometimes more). An evil deed, however, is either counted as a single evil deed or is forgiven by Allah. A Muslim is further taught that as long as there is life there is hope. So long as death has not yet overcome him, he can still repent from his evil deeds and, if his intentions are sincere, Allah is willing to forgive all of his past evil deeds no matter if they exceed the drops of water in the ocean.

Islam teaches Muslims that God holds them responsible for their INTENTIONS and not necessarily for their DEEDS. This is revealed by the

prophet Muhammad (pbuh) in the following saying which was narrated by Umar ibn al-Khattab in Sahih Al-Bukhari:

“The Prophet (pbuh) said, “O people! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrated for Allah and His Messenger, then his emigration was for Allah and His Messenger, and whoever emigrated to achieve a worldly benefit or for a woman to marry, then his emigration was for that which he emigrated for”.

“The good deed and the evil deed are not alike. Repel the evil deed with one which is better”

The noble Qur’an, Fussilat(41):34

“Verily! Allah does not forgive that a partner should be ascribed unto Him. He forgives (all) save that to whom He will. Whoso ascribes partners to Allah, he has indeed invented a tremendous sin.”

The noble Qur’an, Al-Nissa(4):48.

“Whatever of misfortune strikes you, it is what your right hands have earned. And He forgives much.”

The noble Qur’an, Al-Shurah(42):30

“And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins. Who forgives sins save Allah only? and they do not knowingly repeat (the wrong) they did. The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever, a bountiful reward for workers!”

The noble Qur’an, A’al-Umran(3):135-136.

“He knows the treachery of the eyes, and that which the chests do hide.”

The noble Qur’an, Ghafir(40):19.

“He is the One that accepts repentance from His Servants and forgives sins: and He knows all that you do.”

The noble Qur’an, Al-Shurah(42):25.

“The likeness of those who spend their wealth in Allah’s way is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives manifold increase to whom He will. Allah is All Embracing, All Knowing.”

The noble Qur’an, al-Bakarah(2):261

“Say: My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgives all sins. Lo! He is the Forgiving, the Merciful. Turn unto Him repentant, and surrender unto Him, before there comes unto you the doom, when you cannot be helped. And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom comes on you suddenly when you know not, Lest any soul should say Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers! Or should say: if Allah had but guided me I should have been among the dutiful! Or should say, when it sees the doom: Oh, that I had but a second chance that I might be among the righteous! (But now the answer will be): Nay, for My revelations came unto you, but you denied them and were scornful and were among the disbelievers.”

The noble Qur’an, Al-Zumar(39):53-59.

Abu Hurairah narrated that Allah’s messenger (pbuh) said

“When Allah completed the creation, He wrote in His Book which is with Him on His throne: Verily, ‘My Mercy has overcome my Anger’.”

Narrated in Sahih Al-Bukhari.

Abu Hurairah further narrated : I heard Allah’s messenger (pbuh) saying:

“Allah has divided His Mercy into one hundred parts, and He kept ninety nine parts with Him and sent down one part on the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample it.”

Narrated in Sahih al-Bukhari.

Names of God:

The people of Christianity have been taught to refer to their deity as “God.” If you were to ask one of them: “What is your god’s name?,” they would respond “God!” (there are some exceptions). They object to Muslims worshipping

“Allah,” and usually picture “Allah” as some pagan god. Some of them will even go so far as to curse “Allah,” not realizing that they are cursing “God.”

Now the question becomes: where did the name “God” come from? Did Jesus (pbuh) ever say “God”? Did Moses (pbuh) ever say “God”? No! The Jews and Arabs are both Semitic tribes which descended from one father, Abraham (pbuh). Their languages are quite similar. The Old Testament tells us that Moses (pbuh) referred to God as “El” or “Elohiym.” Jesus (pbuh) too, referred to God using a similar construct. Jesus (pbuh) spoke Aramaic, however, the ancient copies of the Gospel available to us today are mostly written in Greek. Very little of Jesus’ actual words have been preserved to this day. However, we do know from Mark 15:34 that Jesus (pbuh) referred to God as “Eloi.” “Eloi” is an Aramaic word which means “My God.” It is pronounced as {el-o-ee’}. The Arabs would say the same word as “Elahi,” pronounced {el-ah-ee’}. So Muslims refer to God with virtually the exact same word Jesus (pbuh) used. Which word would you say is closer to the one used by Jesus, “God” or “Elahi”?

Similarly, in the Old Testament we find the prophets of God referring to Him as “Elohim.” “Im” in Hebrew is appended to a name to pluralize it as a sign of respect (as seen in chapter 14). If we remove this construct in order to leave the name itself we get the word “Eloh.” Once again, which is closer to this word, “God” or “Allah”?

Muslims are taught that Allah Almighty has more than one hundred names, the most well known among them being “Allah.” These names are to be found in many places throughout the Qur’an. They embody the major characteristics of Allah Almighty such as “The Gracious,” “The Merciful,” “The Majestic,” “The Supreme”...etc.. These names are usually considered adjectives, unless they are applied to Allah Himself, in which case they are treated as proper nouns. For instance:

“Allah’s are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they do.”

The noble Qur’an, Al-Aaraf(7):180.

“Say (unto mankind): Supplicate unto Allah, or supplicate unto the ‘Rahman’ (Compassionate/Merciful/Gracious), unto whichever you supplicate (it is the same). His are the most beautiful names.”

The noble Qur’an, al-Isra(17):110.

“Allah! There is no god save Him. His are the most beautiful names..”

The noble Qur’an, Taha(20):8.

“Not equal are the Companions of the Fire and the Companions of the Garden: The companions of the Garden, they are the triumphant. Had We sent down this Qur’an on a mountain verily you would have seen it humble, rent asunder for fear of Allah. Such are the similitudes which We propound to humanity that they may reflect. He is Allah, other than whom there is no other god, He is the ‘Knower’ of (all things) both the unseen and the seen; He is the ‘Gracious’ the ‘Merciful’. He is Allah, other than whom there is no god, the ‘Sovereign’ the ‘Holy One’ the (source of) ‘Peace,’ the ‘Guardian of Faith’ the ‘Overseer,’ the ‘Majestic,’ the ‘Irresistible,’ the ‘Supreme’: Glory be to Allah! (highly exalted is He) above the partners they attribute to Him. He is Allah the ‘Creator,’ the ‘Innovator,’ the ‘Fashioner’. His are the Most Beautiful Names: Whatever is in the heavens and on earth do glorify Him: and He is the ‘Mighty’ the ‘Wise’.”

The noble Qur’an, al-Hashir (59):20-24.

To learn more about the teachings of Islam, please read

1. “Towards Understanding Islam,” by Abul A’la Mawdudi
2. “Concept of Islam,” by Mahmoud Abu-Saud
3. “Islam: Basic Principles and Characteristics,” by Khurshid Ahmad.
4. “Islam: An overview,” by Muhammad Ibrahim H.I. Surti.

Chapter 12: Islamic faith: Some details

Most of the following is obtained from the book “The Muslim’s Belief” by Shaik Muhammad ibn Saleh Al-‘Uthaimin as translated by Maneh Hammad Al-Johani. Some modifications have been made. It contains some of the details of the Muslim’s belief. As seen in the previous chapter, this is the second level of Islamic belief. It builds upon the basic foundation of “Islam” and is directly below the final level of “Ihsan” (excellence). It is of course by no means comprehensive:

1) Our Creed:

Our creed is to believe in Allah, His Angels, His Books, His Messengers, the Day of Judgment, and Fate whether good or bad.

Belief in Allah's Lordship, Oneness, and Attributes

1. We believe in Allah's Divinity, that is He is the Lord, the Creator, the Sovereign, and the Manager of all affairs.
2. We believe in Allah's Godship; that is, He is the True God and every other deity is false.
3. We believe in His Names and Attributes, that is He has the most magnificent Names and the sublime perfect Attributes.
4. We believe in His Oneness in all this, that is, He has no associate in His Divinity, His Godship, His Names, or His Attributes. Allah says in the Qur'an: *“He is the Lord of the Heavens and the Earth and all that is in between them, so worship Him and be patient in His worship, do you know any equal to Him”* (19:65)
5. We believe that *“Allah there is no God but He, the Living the Everlasting. Slumber does not seize Him, neither sleep; to Him belongs all that is in the Heavens and the Earth. Who is there that shall intercede with Him except by His permission? He knows what is before them and what is behind them, and they do not encompass anything of His knowledge except what He wills. His Throne extends over the Heavens and the Earth; the preservation of them does not burden Him; He is the High, the Great.”* (2:255)
6. We believe that *“He is Allah, there is no god but He--the Knower of the Unseen and the Visible, He is the Most Gracious, Most Merciful. He is Allah, there is no God but He, the King, the Holy One, the Source of Peace, the Keeper of Faith, the Guardian, the Almighty, the Subduer, the Sublime. Glory be to Allah above what they associate with Him. He is Allah, the*

Creator, the Maker, the Shaper, His are the most beautiful Names. All that is in the Heavens and the Earth glorifies Him. He is the Almighty, the Wise”.(59:22-4)

7. We believe that to Him belongs the kingdom of the Heavens and the Earth: *“He creates what He pleases. He gives, to whom He wills, females, and He gives, to whom He wills, males, or He couples them, males and females; and He makes whom He wills barren. Surely, He is the Knowing, the Powerful.”* (42:49-50).
8. We believe that *“There is nothing whatever like unto Him, He is the All-Hearing, the All-Seeing. To Him belongs the keys of the Heavens and the Earth. He enlarges and restricts provisions to whom He wills. Surely He has knowledge of everything.”* (42:11-12).
9. We believe that *“There is no creature that moves in the Earth but its provision depends on Allah. He knows its dwelling and its resting place. All is recorded in a clear Book.”* (11:6)
10. We believe that *“With Him are the keys of the Unseen; none knows them but He. He knows what is in land and sea; not a leaf falls, but He knows it. Not a grain in the deep darkness of the Earth, not a thing green or dry but it is in a clear Book.”* (6:59).
11. We believe that *“Allah alone has the knowledge of the Hour, sends down rain, and knows what is in the wombs. No soul knows what it shall earn tomorrow, and no soul knows in what land it shall die. Surely, Allah is All-knowing, All-aware.”* (31:34)
12. We believe that Allah speaks whatever He pleases whenever He pleases *“And Allah spoke to Moses directly.”* (4:164) *“And when Moses came at Our appointed place, and his Lord spoke to him.”* (7:143) *“We called to him from the right side of the Mount (Sinai), and We brought him near in communion.”* (19:52)
13. We believe that *“If the ocean became ink for the words of my Lord, the ocean would be finished before the words of my Lord came to an end.”* (18:109) *“And if all the trees that are in the earth were pens, and the ocean (were ink), with seven oceans swelling it therefore, the words of Allah would not be exhausted. Surely, Allah is Mighty, Wise.”* (31:27).
14. We believe that Allah's words are the most truthful in conveying information, the most just in ruling, and the fairest in conversation. He said, *“The word of your Lord has been fulfilled in truth and justice.”* (6:115) *“And who is more truthful in his word than Allah?”* (4:74).
15. We believe that the Qur'an is Allah's words. He literally spoke it to Gabriel who conveyed it to the Prophet, peace be upon him: *“Say (O Muhammad) the Holy Spirit has brought it down from your Lord in truth.”* (16:102) *“Truly it is the revelation of the Lord of the worlds brought down upon your*

heart by the Faithful Spirit so that you may be one of the warners, in a clear Arabic tongue.”(26: 192-5)

16. We believe that Allah is well above his creatures in His person and His Attributes, because He says, *“He is the High, the Great.” (2:255) “He is Supreme over His servants, and He is the Wise, the All-aware.” (6:18).*
17. We believe that He *“created the Heavens and the Earth in six days, then He settled Himself on the Throne; He manages everything.” (10:3)* His *“settling on the Throne”* means that He is sitting in person on His Throne in a way that is becoming to His Majesty and greatness. Nobody except He knows exactly how He is sitting.
18. We believe that He is with His creatures while He is still on His Throne. He knows their conditions, hears their sayings, sees their deeds and manages their affairs. He provides for the poor and the broken. He gives sovereignty to whom He pleases and takes away sovereignty from whom He pleases; He exalts whom He wills and He abases whom He wills. In His hand is all good and He is powerful over everything. Whoever possesses these qualities is literally with His creatures even if He is literally above them on His Throne. *“There is nothing whatsoever like unto Him; He is the All-hearing, the All-seeing.” (42:11)*
19. We do not say as the Incarnationists among the Jahomites and others say, that is, Allah is living with His creatures on Earth. We consider whoever says this a non-believer or straying away because he attributed to Allah that which does not become Him (of defects).
20. We believe in what His Messenger told us that He descends to the near sky before the last third of every night and says: *“Who shall pray to Me and I will answer his prayers? Who shall ask Me and I will give him? Who shall ask my forgiveness and I will forgive him?”* (Bukhari & Muslim).
21. We believe that He will come at the Day of Judgment to judge among His people because He said, *“No indeed! when the Earth is crushed to powder, and your Lord comes down with the angels in rows after rows, and Hell is brought out that day. On that day man will remember, but what will remembrance avail him?” (89:21-23)* We believe that He is the Doer of what He wills.

Allah's Will: Universal and Legal:

We believe that His will is of two kinds:

- **Universal will:** through which His intention is carried out. It is not necessary that what is carried out is liked by Him. This type of will means “permission”, as Allah said, *“Had Allah willed, they would not have fought one against the other, but Allah does whatever He*

desires,” (2:253) and “If Allah desires to lead you astray, He is your Lord.” (11:34).

- **Legal will:** which does not necessarily entail that the execution of His desire. The will, in this case, cannot be but what He likes, as He said, *“Allah wants to forgive you.” (4:27)*

The example of these two wills is a man who has a son. This man tells his son “do not play with electricity, it will hurt you.” This man does not then tie his son to the bed-post in order to prevent him from electrocuting himself. If the son then disregards his father’s warning then that is his choice. It can not then be said that the son only electrocuted himself because the father “wished” that he do so and had the father “wished” to prevent him from doing this then he could have tied him to the bed post his whole life.

From the above example, we see that it is possible for God to “will” that we do good but to not force us to do so even though that is within His power. Whatever we then choose to do, either good or evil, is then also only accomplished through God’s “will” since He “allowed” us to do so and did not force us to do that which He commanded us to. In all cases, all things happen through the will of God, however, not all things that He wills are pleasing to Him.

1. We believe that His universal and legal wills are part of His wisdom. Every thing He performs in the universe or requires legally from His creatures is for a good reason and according to His wisdom, whether we grasp it or it escapes our reasons: *“Is not Allah the best of Judges?” (95:9), “And who is better than Allah in judgment for a people who have firm faith.” (5:50)*
2. We believe that Allah loves His select servants and they love Him: *“Say if you love Allah, follow me and Allah will love you,” (3:31) “Allah will bring a people whom He will love and who will love Him,” (5:45) “Allah loves the steadfast,” (3:146) “And act justly, surely, Allah loves the just,” (49:9) and “Do good; Allah loves those who do good.” (5:93)*
3. We believe that Allah likes what He prescribed of good deeds and sayings and He dislikes what He prohibited of bad deeds and sayings: *“If you disbelieve, surely Allah does not need you, yet He does not like disbelief for His servants; if you are thankful, this pleases Him,”(39:7), “But Allah disliked their marching forth. So He kept them back, and it was said to them: ‘Stay with the weaklings’.” (9:46).*
4. We believe that Allah is pleased with those who believe in Him and do good deeds: *“Allah is well pleased with them and they are well pleased with Him. That is for him who fears his Lord.” (98:8)*

5. We believe that Allah is angry with those who deserve His anger among the non-believers and others: *“And those who think evil thoughts of Allah, against them shall be the evil turn of fortune. Allah is angry with them.”* (48:6) *“But whoever opens his heart to disbelief, on them is Allah's wrath and they shall have a severe punishment .”* (16: 106) .

More of Allah's Attributes:

We, as Muslims believe that God Almighty possesses attributes. These attributes are the epitome and ultimate in all that is good and desirous. Although we may use earthly terms to describe some of these attributes, still, a Muslim does not in any way compare any of these attributes to those of His creation. Some of these are:

1. We believe that Allah has a glorious and dignified face: *“There will remain the face of your Lord, majestic and splendid.”* (55:27)
2. We believe that Allah has two generous hands: *“No, both His hands are wide open; He spends how He pleases,”* (5:64) *“They did not esteem Allah with the esteem that is due to Him. The whole Earth will be His handful on the Day of Resurrection, and the Heavens will be rolled up in His right. Glory be to Him! and exalted is He above that which they associate with Him!”* (39-67)
3. We believe that Allah possesses real eyes, because He said, *“And build the ark under Our eyes as We reveal.”* (11:37) The Prophet, peace be upon him, said, *“His veil is light. Had He removed it, the sublimity of His countenance would have burnt all that His sight reached.”* (Muslim & Ibn Majah)
4. We believe that *“Eyes cannot perceive Him, but He perceives the eyes, He is the Incomprehensible, the All-aware.”* (6:103)
5. We believe that the believers will see their Lord on the Day of Resurrection: *“Upon that day some faces shall be radiant, gazing upon their Lord.”* (75:22)
6. We believe that Allah has no equal because His Attributes are perfect: *“There is nothing whatsoever like unto Him. He is the All-Hearing, the All-Seeing.”* (42:11)
7. We believe that *“No slumber or sleep seizes Him,”* (2:255) because His life is perfect and eternal.
8. We believe that He does not do injustice to anybody because His fairness is perfect.
9. We believe that He is not unaware of His servants' deeds because of His perfect supervision and comprehensive knowledge.

10. We believe that He is capable of doing anything in the Heavens or in the Earth because of His perfect knowledge and power: *“Indeed His command, when He desires a thing, is only to say to it 'Be' and it is.”* (36:82)
11. We believe that He is free from weariness and weakness because of His infinite-power: *“Surely, We created the Heavens and the Earth and all that is between them in six days, and no weariness touched Us.”* (50:38).

Describing Allah by His Revelation:

We believe in all that He assigned to Himself or what His Messenger described Him with, of names and attributes; but we reject two concepts:

- To say or believe that Allah's Attributes are similar to those of His creatures; (like saying His hand is like a human hand)
- To say or believe that Allah's Attributes are like such and such. (like saying His will is like human will)

1. We negate all that He negated about Himself or what His Messenger negated about Him. We believe that negation implies the affirmation of a perfect opposite. We do not discuss what He or His Messenger did not mention about Him.
2. We believe that following this approach is a must because what Allah affirmed or negated concerning Himself is a statement He made about Himself. He knows Himself best, His words are most just and trustful and people cannot know everything about Him. What Allah's Messenger affirmed or negated about Him is a statement he made about Allah. Besides knowing Allah better than anyone, he is the most truthful, sincere and eloquent among people. Thus, in what Allah said and what His prophet said concerning His Names and Attributes is truth, knowledge, and clarification. Therefore, we have no excuse to reject or even hesitate in accepting it.

2) The Qur'an and Sunnah: Sources of His Attributes:

All that we mentioned about Allah's Attributes whether briefly or in detail, affirmatively or negatively, is based on the Book of our Lord and the traditions of our Prophet. It also agrees with the practice of the previous generations of Muslims and the rightly guided scholars who came after them.

1. We believe it is obligatory to take the texts of the Qur'an and the Prophetic traditions concerning Allah's Attributes at their face value and interpret them in a way that is suitable to Almighty Allah. We reject the practice of those who twisted the meanings of these texts and understood them in a way that was not intended by Allah and His messenger.
2. We also reject the practice of those who made them devoid of their meanings as conveyed by Allah and His Messenger. We finally reject the approach of the exaggerationists who gave them a physical interpretation that makes Allah similar to some of His creatures.
3. We know for sure that what is revealed in Allah's Book and in the traditions of His Messenger is the truth. It does not contain any contradiction: *“Do they not ponder over the Qur'an? If it had been from other than Allah, surely they would have found in it much discrepancy.”* (4:82)

3) Belief in Angels:

1. We believe in the existence of the angels of Allah and that they are *“honored servants. They do not speak before He does, and they do as they are commanded.”* (21:26) Allah created them and they worship and obey Him. *“Those who are at His presence do not disdain to worship Him, nor do they weary.”* (21:19)
2. Angels are concealed from us, we cannot see them. Allah may show them to some of His servants. The Prophet Muhammad saw Gabriel in his real shape with six hundred wings that covered the horizons (Bukhari & Muslim). Gabriel also took the form of a handsome human being when he met Mary and exchanged conversation with her. He came to the Prophet while he was among his companions in the appearance of an unknown man who did not show any trace of long travel, with very white clothes and very black hair. He sat facing the Prophet: his knees to the Prophet's knees, peace be upon him, and his palms on the Prophet's thighs and talked with the Prophet. The Prophet later told his companions that the man they saw was Gabriel (Bukhari & Muslim).

Angel's Functions:

1. We believe that the angels are assigned certain functions. Among the angels is Gabriel who is entrusted with revelation. He brings it down from Allah to

whomever Allah wishes among His Prophets and Messengers. Among them is Michael who is in charge of rain and plantation. Among them also is Israfil who shall be in charge of blowing the Horn at the time of the final Thunderbolting and Resurrection. Among them is the Angel of death, who takes away people's souls at the time of death. Among the angels is the one who is in charge of mountains; and Malik, the keeper of Hell.

2. Some angels are in charge of embryos in wombs, others are responsible for protecting the human beings and other angels are busy in recording men's deeds: two angels for every person, *“when the two angels receive (his deeds), one sitting on the right and one on the left, not a word he utters but by him is an observer ready.”* (50: 18) Some other angels are in charge of questioning the dead after he is put in his last abode. Two angels come to him and ask him about his Lord, his Religion, and his Prophet. There *“Allah confirms those who believe with steadfast speech, in the present life and the Hereafter”* (14:27)
3. Some of the angels are in charge of the dwellers of Paradise: *“The angels enter to them from every gate, saying ‘peace be upon you for that you were patient. How excellent is your final home.’”* (13:24)
4. The Prophet, peace be upon him, told us that *“seventy thousand angels enter or pray in the ‘Populous House’ in Heaven every day. They never come back to it as long as they live.”* (because their turn will never come again) (Bukhari & Muslim).

4) Belief in Allah's Books:

1. We believe that Allah revealed Books to His Messengers as proof against mankind and a guidance for the workers of righteousness. They purified and taught them wisdom by these Books.
2. We believe that Allah sent down a Book with every Messenger because He says *“Indeed We sent down our Messengers with the clear signs, and We sent down with them the Book and the Balance so that people may uphold justice.”* (57:25)

Known Books of Allah:

Among these Books we know the following:

1. The Torah which was revealed to Moses, peace be upon him. It is the greatest among the Israelites' books. *“Surely, We sent down the Torah, wherein is guidance and light; by its laws the Jews have been judged by the Prophets who surrendered themselves to Allah, the rabbis and the doctors of law because they were entrusted the protection of Allah's book and were witnesses thereto.”* (5:44).
2. The Gospel which Allah revealed to Jesus, peace be upon him. It is a confirmation of the Torah and a complement to it. *“And we gave him the Gospel, wherein is guidance and light and confirming the Torah before it, as a guidance and an admonition to the God-fearing.”*(5:46) *“And to make lawful to you certain things that, before, were forbidden to you.”* (3:50)
3. The Psalms which Allah gave to David, peace be upon him.
4. Tablets of Abraham and Moses, peace be upon them.
5. The Glorious Qur'an which was revealed to His Prophet Muhammad, the Seal of the Prophets. It is *“a guidance to the people, and clear signs of guidance and criterion between right and wrong.”* (2:185)

The Qur'an is Protected from Change:

The Qur'an is *“confirming the scripture that was before it and stands as a guardian over it (rectifying mankind's tampering).”* Thus, by the Qur'an Allah abrogated all the previous books. Allah has also guaranteed its protection from any play or mischievous distortion. *“Indeed, We (God) sent down the 'Reminder' (one of the names of the Qur'an) and it is We who will guard it.”* (15:9). That is because the Qur'an is a proof against mankind till the Day of Judgment.

Previous Scriptures Changed:

The previous scriptures were meant for a limited period (and a specific people) that ended with the revelation of what abrogated them and exposed what had taken place in them of distortion and change. That is why they were not protected from corruption. They underwent distortion, addition and omission *“Some of the Jews pervert words from their meanings.”* (4:46) *“So woe to those who write the Book with their hands, and then say, 'This is from Allah,' that they may purchase by it a trivial price. So woe to them for what their hands have*

written, and woe to them for their earnings.” (2:79) “Say, who sent down the Book that Moses brought as a light and a guidance to people? You make it into sheets of paper showing some of them and concealing much.” (6:91) “And there is a group among them who twist their tongues with the Book, that you may think it is a part of the Book, but it is not part of the Book. And they say 'It is from Allah,' yet it is not from Allah, and they tell a lie against Allah and they know it.” (3:78-70) “O People of the Book! Our Messenger has come to you, making clear to you many things you had been concealing of the Book and forgiving much. [Indeed!] A light has come to you from Allah and a glorious Book, with which He will guide whoever follows His pleasure in the way of peace, and brings them forth from darkness into the light by His will.” (5:15-16).

5) Belief in Messengers:

We believe that Allah has sent to His people messengers who were “bringing glad tidings and warning, so that mankind might have no excuse against Allah after the messengers. And Allah is Almighty, All-wise.” (4:165)

The First and Last Messengers:

We believe that the first among the Messengers is Noah and the last is Muhammad, peace be upon them all. “We revealed to you as We revealed to Noah and the Prophets after him.” (4:163) “Muhammad is not the father of any of your men, but the Messenger of Allah and the Seal of the Prophets.” (33:40)

The Best Messengers:

1. We believe that the best among the messengers are Muhammad, Abraham, Moses, Noah and Jesus son of Mary. It is they who are meant by the following Qur'anic verse: “And when We took a pact from the Prophets, and from you, and from Noah, and Abraham, Moses, and Jesus, son of Mary. We took from them a solemn pact.” (33:7)
2. We believe that Muhammad's message, peace be upon him. includes all the merits of the messages of those dignified messengers because Allah says, “He ordained for you that He enjoined on Noah and what He revealed to

you and what He enjoined on Abraham Moses and Jesus, [namely,] established this faith and be united in it.” (42:13)

Messengers Are Human Beings:

1. We believe that all messengers are created human beings who have none of the divine qualities of Allah. Prophet Noah, the first among them, is quoted in the Qur'an as saying to his people: *“neither do I say to you, 'I possess the treasures of Allah, ' nor do I know the unseen, and I do not say: 'I am an angel'.”* (11:31) Allah then directed Muhammad who is the last among them to say the same words to his own people: *“Say (O Muhammad): I do not say to you I possess the treasures of Allah, nor do I know the unseen, and I do not say to you 'I am an angel.”* (6:50) And to say: *“I have no power to bring benefit nor harm for myself, but only as Allah wills .”* (7: 188) And also to say *“Say (O Muhammad): I have no power to harm nor benefit you. Say (O Muhammad): none can protect me from Allah, nor can I find any refuge besides Him.”* (72:21-22)
2. We believe that the messengers are among Allah's servants. He blessed them with the message and described them as servants, in the context of praising and honoring them. So, He says about Noah, the first among them: *“You are the descendants of those whom We carried with Noah, he was a truly thankful servant.”* (17:3). Allah said about the last among them, Muhammad, peace be upon him: *“Blessed be He who sent down the Qur'an to His servant, that he may warn mankind.”* (25: 1) He said about some other messengers: *“And mention our servants Abraham, Isaac, and Jacob men of might and vision.”* (38:45) *“And remember our servants David who was a mighty and penitent man.”* (38:17) *“And to David, we gave Solomon. How excellent a servant [was he]! [Indeed] he was penitent.”* (38:30). Allah said about Jesus, son of Mary: *“He is only a servant whom We blessed and We made him an example to the children of Israel.”* (63:59) We believe that Allah concluded all messages with the message of Muhammad, peace be upon him, to all people because Allah said: *“Say, 'O mankind, I am Allah's messenger to you all. To Him belongs the Kingdom of the Heavens and the Earth; There is no god but He. He ordains life and death. So believe in Allah and His messenger, the unlettered Prophet who believes in Allah and His words. Follow him so that you may be rightly guided.”* (7: 158)

Islam: The Universal and Final Message:

1. We believe that the Shari'ah (law) of the Prophet Muhammad, peace be upon him, is the religion of Islam which Allah has chosen for His servants. After the coming of Muhammad (pbuh), He does not accept from anyone any other religion, because Allah, the Exalted, said, *“Surely, the true religion in Allah's sight is Islam,”* (3:19) and He also said, *“Today I have perfected your religion for you and I have completed my favor upon you, and I have chosen Islam to be your religion.”* (5:3) And *“whoever desires a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers.”* (3:85)
2. It is also our belief that whoever rejects the universal message of Muhammad, peace be upon him, is rejecting the message of all messengers, even if he claims that he believes and follows his messenger. Allah the Exalted, said: *“Noah's people rejected the messengers.”* (26:105) Thus, Allah considered them rejecting all the messengers despite the fact that there was no messenger before Noah. This is also clear from the following verses: *“Those who disbelieve in Allah and His messengers, and wish to make division between Allah and His messengers, and say: 'We believe in some and disbelieve in others,' wishing to take a midway course. Those indeed are the disbelievers. And We have prepared for the disbelievers a humiliating punishment.”* (4:150-1)
3. We believe that there is no prophet after Muhammad, Allah's Messenger, peace be upon him. Whoever claims prophethood after him, or believes in anyone claiming it, is a disbeliever because he is rejecting Allah, His messenger, and the Muslims' consensus.

The Prophet's Companions:

1. We believe that the best among the Muslim Ummah (community) are the Prophet's Companions, then their followers, and those who followed them .
2. We also believe that a group of this Ummah will always remain victorious on the right path, unharmed by those who let them down or those who oppose them, until the Day of Judgment.

6) Belief In The Day Of Judgment:

We believe in the Final Day, which is the Day of Judgment, when people will be resurrected alive to remain in the abode of eternal enjoyment or in the abode of eternal severe punishment.

Belief In Resurrection (for judgment):

We believe in Resurrection which is Allah's bringing to life all the dead when the angel Israfil blows the Horn for the second time, *“And the Trumpet shall be blown and all who are in the Heavens and who are in the Earth shall be thunder-struck except those that Allah shall spare. Then, it shall be blown again and they shall rise gazing around them.”* (39:68) People will stand up from their graves, answering the call of the Lord of the Universe. They are going to be bare-footed, and naked, *“As We started the first creation, so We shall bring it back again. This is a promise from Us, We shall assuredly fulfill it.”* (21:104)

Belief in the Records & Scales:

We believe in the records of deeds that will be given to people in their right hands, or behind their backs in the left hands: *“As for him who is given his book in his right hand, he shall surely receive an easy reckoning and he will return to his family rejoicing. But as for him who is given his book behind his back, he shall beg for destruction upon himself and will burn in a Blazing Fire.”* (84:7-12) *“Every man’s work We have fastened on his own neck, and on the Day of Judgment We shall bring out for him a book which he will see spread open, saying, ‘Read your own book! Your own soul suffices this day as a witness against you.’”* (17:13-14)

We believe that scales of deeds will be set up on the Day of Judgment and no soul shall be wronged. *“Whoever has done an atom’s weight of good shall see it.”* (99:708) *“Those whose scales are heavy, they are the successful; but those whose scales are light, they are the ones who have lost their souls in Hell dwelling forever. The Fire will burn their faces, and their countenances are despondent therein.”* (23:102-4) *“He that does a good deed shall be rewarded ten times the like of it, and he that does evil shall only be rewarded the like of it, and they shall not be wronged.”* (6:160)

The Prophet's Intercession:

1. We believe in the special great Intercession of the Prophet Muhammad, peace be upon him. He will plead with Allah, after His permission and on behalf of mankind, to judge among His servants when they suffer from worries and troubles which they cannot bear. They will first go to Adam, then Noah, then Abraham, then to Moses, then to Jesus in search of intercession, but all of them will refuse to provide this intercession due to the tremendous horror of that day. Finally, they will go to Muhammad, peace be upon him, and they will find intercession with him.
2. We believe in the intercession which concerns some believers who were to be taken out from the Fire. This mediation is granted to the Prophet Muhammad, peace be upon him, and to others among the Prophets, the believers, and the angels.
3. We believe also that Allah will save from Hell some people among the believers without the intercession of any one, but by His grace and mercy.

The Prophet's Pool:

We believe in the Pool of the Prophet, peace be upon him, the water of which is whiter than milk and sweeter than honey and better in fragrance than musk. Each of its length and width is the distance of a months travel. Its cups are as stars in beauty and number. The believers among the Prophet's followers come to take from this great cistern a drink after which they will never again be thirsty for all of eternity.

The Straight Path:

1. We believe in the Straight Path (Sirat) set up over Hell. People pass over it according to their deeds: the first of them as fast as lightning, then as fast as wind, then as fast as birds, and then as running men. The Prophet will be standing on the Path, saying, "My Lord, Save! Save!" Some people's deeds will fall short. Some of them will come crawling. At both sides of the Path there are hooks that are designed to take whom Allah wills: some are saved but bruised; others are thrown into Hell. (Bukhari & Muslim). We believe in all that is mentioned in the Qur'an or the Prophetic sayings concerning that day and its horrors, may Allah save us all from them.

2. We believe in the intercession (shafa'ah) of Prophet Muhammad, peace be upon him, for the people of Paradise to enter therein. This intercession is exclusively limited to the Prophet Muhammad, peace be upon him.

Belief in Paradise & Hell:

1. We believe in Paradise and Hell. Paradise is the abode of enjoyment which Allah, the Exalted, prepared for the righteous. The blessing they enjoy there, no eye has ever seen, no ear has ever heard of, and no human being has ever imagined: *“No soul knows what comfort is kept hidden for them, as a reward for that which they used to do.”* (32:17) Hell is the abode of punishment which Allah has prepared for the unbelievers and the evildoers. The torture and horror in it cannot be imagined. *“Surely, We have prepared for the unjust a fire, whose pavilion encompasses them. If they call for help, they will be helped with water like molten copper which will scald their faces. How dreadful a drink and how evil a resting-place!”* (18:29)
2. Both Paradise and Hell are existing now and they will never perish. *“Whoever believes in Allah and does righteousness, He will admit him to Gardens beneath which rivers flow, to dwell therein for ever. Allah had indeed made for him an excellent provision.”* (65:11) *“Certainly, Allah has cursed the unbelievers and prepared for them a blazing Fire to dwell therein forever, they shall find neither protector nor helper. On the day when their faces are rotated in the Fire, they shall say “Would that we had obeyed Allah and obeyed the Messenger!”* (33:64-6)
3. We confirm Paradise to whom it is confirmed in the Qur'an or the Prophetic traditions either by name or description. Among those who are granted Paradise and mentioned by names are Abu Bakr, 'Umar, 'Uthman, 'Ali and others who were specified by the Prophet, peace be upon him (Bukhari and Muslim).
4. We likewise confirm Hell to whom it is confirmed in the Qur'an and the sayings of the Prophet, whether in name or description. Among those who are mentioned by names to be in Hell are Abu Lahab, 'Amr Ibn Luhai Al-Khuza'i and others (Bukhari & Muslim). Confirmation of Hell which is based on description includes every unbeliever, polytheist or hypocrite.

Belief in What Happens in the Grave

1. We believe in the trial of the grave, which is the questioning of the dead person in his grave about his Lord, his religion and his Prophet. There *“Allah strengthens those who believe with firm speech, in the present life and the Hereafter.”* (14:27) The believer will say: “Allah is my Lord, Islam is my religion, and Muhammad is my Prophet.” The unbeliever or the hypocrite will say, “I don't know, I heard the people saying something and I said it.”
2. We believe in the comfort of the grave for the believers. *“Those whose lives the angels take in state of purity, saying 'peace be on you; enter Paradise for what you used to do.’”* (16:32)
3. We believe in the punishment of the grave for the transgressing unbelievers: *“If you could only see when the evildoers are in the agonies of death and the angels are stretching out their hands, saying, 'Give up your souls! Today you shall be rewarded with the punishment of humiliation for what you used to say untruly about Allah, and for scornfully rejecting His signs.’”* (6:93) The sayings of the Prophet are numerous and well-known in this area. A Muslim must believe in all that is reported in the Qur'an and Prophetic traditions concerning the unseen matters. He should not contradict it by his worldly experience because the affairs of the Hereafter cannot be measured by the affairs of this life. The difference between them is very great. Allah is the source of help.

7) Belief in Fate and Divine Decree:

We believe in Fate, whether good or bad, which Allah has measured and ordained for all creatures according to His previous knowledge and as deemed suitable by His wisdom.

Levels Of Belief In Fate:

Belief in Fate has four levels:

1. The first level is knowledge: We believe that Allah, may He be exalted, knows everything. He knew what had happened and what will happen and how it will happen. His knowledge is eternal. He does not acquire new knowledge nor does he forget what He Knows .

2. The second level is Recording: We believe that Allah has recorded in the “Secured Tablet” (al-Lawh al-Mahfudh) whatever is going to happen until the Day of Judgment. *“Did you not know that Allah knows all that is in Heaven and Earth? Surely that is in a Book. Surely that for Allah is an trivial matter.”*(22:70)
3. The third level is Will: We believe that Allah has willed everything in the Heaven and Earth. Nothing happens except by His will; whatever He wills will take place; and whatever He does not wish will not take place.
4. The fourth level is Creation: We believe that *“Allah is the Creator of all things; He is the Guardian over all things, and to Him belong the keys of the Heavens and the Earth.”* (39:62-3)

The fourth level include whatever Allah Himself does and whatever His creatures do. So, all that people perform of sayings, deeds, or omissions are known to Allah and He has recorded them, willed them and created them, *“For those among you who wish to be upright. But you shall not will except as Allah wills, the Lord of the Worlds.”* (81:28-29) *“And had Allah willed they would not have fought one against the other; but Allah does whatever He desires.”* (2:253) *“Had Allah willed, they would not have done so, but leave them alone and their false inventions.”* (6:137) *“And Allah created you and what you do.”* (37:96)

Men's Freewill:

We believe, however, that Allah has granted humanity the power and freewill by which he performs his action. That man's deeds are by his power and freewill can be proven by the following points:

1. Firstly, Allah's saying, *“Had they desired to go forth, they would have made some preparation for it.”* (9:46) In this verse Allah affirmed for mankind “a going forth” by his will and “a preparation” by his desire.
2. Secondly, directing man to do or not to do. If man has no freewill and power, these directions mean that Allah is asking man to do that which he cannot. This proposition is rejected by Allah's wisdom, His mercy and His truthful statement in the verse *“Allah does not charge a soul beyond its capacity.”* (2:286)
3. Thirdly, Praising the virtuous for his deeds and blaming the evildoer for his actions and rewarding each of them with what he deserves. If the action is

not done by the individual's freewill, then praising the virtuous is a joke and punishing the evildoer is an injustice, and Allah is, of course, free from joking and being unjust.

4. Fourthly, Allah has sent messengers who are *“bearing good tidings, and warning, so that mankind might have no excuse against Allah after the messengers.”* (40:165) If the individual's action is not performed by his freewill, his argument is not invalidated by the sending of messengers.
5. Fifthly, every doer of actions feels that he does or does not do a thing without any coercion. He stands up and sits; comes in and goes out; travels and stays by his own freewill without feeling anybody forcing him to do any of these actions. In fact, he clearly distinguishes between doing something of his own freewill and someone else forcing him to do that action. The Islamic law also wisely distinguishes between these states of affairs. It does not punish a wrong-doer for an action done under compulsion.

No Excuse in Fate for Sinners:

We believe that the sinner has no excuse in Allah's Divine Decree because he commits his sin by his freewill, without knowing that Allah has decreed it on him. That is, because no one knows Allah's decree before it takes place: *“No soul knows what it will earn tomorrow.”* (31: 34) How can it be possible, then, to present an excuse that is not known to the person who is advancing it when he commits his offense? Allah invalidated this type of argument in His saying: *“The idolaters will say 'Had Allah willed, we would not have been idolaters, neither our fathers, nor would we have forbidden anything.' So did the people before them disbelieve until they tasted our might. Say: 'Have you any [true] knowledge that you can produce for Us? You follow nothing but assumption, and you are but lying.”* (6:148) We say to the sinner who is using Divine Decree as an excuse: 'Why did not you perform deeds of obedience assuming that Allah has decreed them upon you since there is no difference between them and sins in being unknown before they happened from you? That is why when Prophet Muhammad told his companions that everyone's position in Paradise or Hell has been assigned, they said: “Should not we rely on this and stop working?” He said: *“No, work and every one will be directed to what he is created for.”* (Bukhari & Muslim)

We may say to the sinner who is trying to find excuse in Divine Decree: “Suppose, you want to travel to Makkah. There are two roads that may take you there. You are told by a truthful person that one of these roads is dangerous and

difficult, the other is easy and safe. You will take the second one. You will not take the first road and say it is decreed upon me. If you did, people would consider you crazy.

We may also say to him: “If you are offered two jobs, one of them is higher in salary. You will certainly take the one with the higher salary. Why then do you choose what is lower in the Hereafter and use Divine Decree as an excuse?”

We may further say to him: “We see you when you are inflicted with a disease, you knock every physician's door looking for treatment and bearing whatever pain that may result from surgical operations and the bitterness of medicine. Why do you not do the same when your heart is spiritually sick with sins?”

8) Fruits of Faith

This sublime belief which includes those great principles bears numerous and useful types of fruits for whoever believes in it.

Virtues of Belief in Allah:

Belief in Allah, His Names and His Attributes instills in the individual Allah's love and His glorification that result in performing Allah's instructions and avoiding His prohibition which are the means of achieving ultimate happiness in this life and the Hereafter for the individual as well as the society. *“Whoever, male or female, does righteous deed, while believing, We shall assuredly grant him a goodly life, and We shall reward them according to the best of their deeds.”* (16:97)

Virtues of Belief in the Angels:

1. Firstly, appreciating the Dignity of Allah, His might and His sovereignty.
2. Secondly, gratitude toward Allah because He puts some of the angels in charge of His servants, recording their deeds and other things that benefit them.
3. Thirdly, love and admiration for the angels because of what they are doing, namely, worshipping Allah in the best possible manner and praying for the believers.

Virtues of Belief in the Books:

1. Firstly, appreciating Allah's mercy and care for His people in that He sent down a Book to every nation for their guidance.
2. Secondly, appreciating Allah's Wisdom because He revealed in these Books to every nation what suit them. The glorious Qur'an is the final among these Books and it is suitable to all people at all times until the Day of Judgment.
3. Thirdly, showing gratitude for Allah's mercy in revealing these Books.

Virtues of Belief in Messengers:

1. Firstly, appreciating Allah's mercy and care for His people for sending them those great messengers to guide them to the straight Path.
2. Secondly, thanking Allah for this great favor.
3. Thirdly, loving and respecting the Prophets and praising them in what they deserve because they are Allah's messengers and His choice among His people. They worshipped Allah according to the best of their ability, conveyed His message to mankind, gave sincere advise to them and bore patiently whatever hurt they received.

Virtues of Belief in the Day of Judgment:

1. Firstly, endeavoring to obey Allah to get the reward of that day and to avoid His disobedience for fear of His punishment.
2. Secondly, a consolation for the believer for whatever he misses of worldly enjoyment by what he hopes to gain of blessings and reward of the Hereafter.

Virtues of Belief in Fate and Divine Decree:

1. Firstly, dependence on Allah when doing any action because both the cause and effect are the result of Allah's decree.
2. Secondly, ease of mind and comfort because when the individual knows that everything is by Allah's decree and that mishaps are going to take place anyway, his soul will be at ease and his heart will be satisfied with Allah's decree. No one has more comfortable life, worry-free soul, and stronger confidence than a believer in Fate.

3. Thirdly, freedom from arrogance when a goal is achieved because this is a blessing from Allah through what He decreed of the causes of good and success. The individual should thank Allah for that and free himself from arrogance.
4. Fourthly, freedom from worry and boredom in case of failure or mishap because that is by Allah's decree who possesses the Heavens and the Earth. Since that is going to happen anyway, the individual should be patient and hope for the reward from Allah.

Allah points to the last two virtues by the following verse: *“No misfortune can happen on earth or in yourselves but is recorded in a decree before We bring it into existence, that is trivial for Allah; that you may not grieve for what escapes you, nor rejoice [excessively] in what has come to you. Allah does not love any vainglorious boaster.” (57:22-3)*

We pray to Allah, the Exalted, to reward us for this belief, to realize for us its fruits, to increase our blessings, to keep us on the Right Path to which He has guided us, and to bestow on us a blessing from Him, He is indeed the Giver. Praise and gratitude be to Allah, the Lord of the Worlds and peace and blessings be on the Prophet Muhammad, his family, his Companions, and those who rightly follow them.

To learn more about the teachings of Islam, please read

1. “Towards Understanding Islam,” by Abul A`la Mawdudi
2. “Concept of Islam,” by Mahmoud Abu-Saud
3. “Islam In Focus,” by Hammudah Abdalati
4. “The Key ot Ultimate Prosperity,” by Muhammad Ameen C. Cave

Chapter 13: The miracle and challenge of the Qur'an

“We shall show them Our signs on the horizons and within themselves until it will become clear to them that it is the Truth. Does it not suffice that your Lord is Witness over all things?”

The noble Qur'an, Fussilat(41):53.

Muslims are taught that throughout the ages, Allah Almighty has sent a prophet to every nation as a warner and a bearer of glad tidings.

“Verily! We have sent you (O Muhammad) with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner has passed among them,”

The noble Qur'an, Fatir(35):24.

Each prophet was wisely selected by Allah in order to be the best person for the job. He was then provided by Allah with miracles as proof of his truthfulness and his message. These miracles were wisely selected by Allah in order to be in the same field as that which these people excelled in so that they could fully comprehend the magnitude of these miracles.

For instance, the people during the time of Moses excelled at magical trickery. Their rulers used to surround themselves with the most powerful of these wizards as a sign of power. This is why Allah made the miracles of Moses (pbuh) similar to their magical trickery (changing a stick into a snake, parting of the sea... etc.) but of a much greater magnitude than anything they could ever hope to accomplish. For they were not tricks, but actual physical miracles.

The people at the time of the prophet Jesus (pbuh) excelled in matters of medicine. For this reason, his miracles were of a medical nature (raising of the dead, healing of the blind...etc.), but of a degree that they could never hope to imitate. Similarly, one of the major miracles of Islam was a new and unheard-of type of literature similar to the Bedouin's poetry but far beyond anything they could ever hope to match. Although they did indeed try. This new literature was called “The Qur'an.”

The Arabic language, as can be attested to by any of its scholars, is a very rich and powerful language. The Bedouin people of the Arabian desert were, in general, illiterate people of very little scientific knowledge. The thing that set them apart, however, was their mastery of poetry. Spending their days as they did in the desert watching their sheep graze got quite boring. They alleviated

their boredom by continually composing and refining poetry. They would spend entire years composing and refining their poetry in anticipation of a yearly face-down of the poetic compositions of their peers from all over the country. The fact that they were illiterate forced them to also train themselves in the memorization of works of literature to such an extent that they were able to memorize complete works from a single recitation. Even in matters of leadership, one of the major criteria for selecting the leaders of the various Bedouin tribes was the individual's prowess in literary composition and memorization.

The Arabian Bedouins took great pains to make their poetry as compact and picturesque as humanly possible, constantly expanding the language along the way. A single word could convey complete pictures. The Qur'an, however, has put even these great efforts to shame. You will notice that when a Muslim translates a verse of the Qur'an he usually does not say "the Qur'an says so and so" but rather "An approximation of the meaning of what the Qur'an says is so and so." You really need to know the language to comprehend this.

In the English language, we find that the words: "mustang," "colt," "mare," "pony," "stallion," "bronco"... etc. all refer to the same thing; a horse. Each one of these words conveys a slightly different mental picture. The mental picture we get when we hear the word "colt" is slightly different than the picture we get if we hear the word "mare." In a similar manner, the Arabic language progressed in such a fashion as to make it possible to convey such mental pictures in as concise and picturesque a format as possible. It is not at all uncommon to find over three hundred words that refer to the same thing in the Arabic language. Each one of these words gives a slightly different picture than the others.

Many centuries of this constant refinement eventually lead to a very complex and rich vocabulary, and the primary miracle of Muhammad (pbuh), the Qur'an, was in exactly this field

In the noble Qur'an we find a challenge from Allah to compose a literary work on a par with this Qur'an it is indeed the work of mankind. They could not. The Qur'an continued to reduce its challenge until the challenge finally became: "compose only a single verse comparable to this Qur'an and you will have won." They still could not. This in addition to the fairness, justice, and logic of the Qur'an eventually won them over and slowly more and more people became Muslims.

“Well then, if the Koran were his own [Muhammad’s] composition other men could rival it. Let them produce ten verses like it. If they could not (and it is obvious that they could not), then let them accept the Koran as an outstanding evidential miracle”

Mohammedanism, H. A. R. Gibb, Oxford University Press, p. 42

“From the literary point of view, the Koran is regarded as a specimen of purest Arabic, written in half poetry, half prose. It has been said that in some cases grammarians have adopted their rules to agree with certain expressions used in it, and though several attempts have been made to produce a work equal to it as far as elegant writing is concerned, none yet has succeeded”

Glimpses of the Noble Qur’an, Muhammad Azizullah, Crescent Publications, pp. 104-105

“In making the present attempt to improve on the performance of my predecessors, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pains to study the intricate and richly varied rhythms which - apart from the message itself - constitute the Koran’s undeniable claim to rank amongst the greatest literary masterpieces of mankind... This very characteristic feature - ‘that inimitable symphony,’ as the believing Pickthall described his Holy Book, ‘the very sounds of which move men to tears and ecstasy’ - has been almost totally ignored by previous translators; it is therefore not surprising that what they have wrought sounds dull and flat indeed in comparison with the splendidly decorated original.”

The Koran Interpreted, Arthur J. Arberry, Oxford University Press, 1964, p. x.

“The Koran admittedly occupies an important position among the great religious books of the world. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character. It first transformed a number of heterogeneous desert tribes of the Arabian peninsula into a nation of heroes, and then proceeded to create the vast

politico-religious organizations of the Muhammadan world which are one of the great forces with which Europe and the East have to reckon today.”

G. Margoliouth, Introduction to J.M. Rodwell's, *The Koran*, New York: Everyman's Library, 1977, p. vii.

“A work, then, which calls forth so powerful and seemingly incompatible emotions even in the distant reader - distant as to time, and still more so as a mental development - a work which not only conquers the repugnance which he may begin its perusal, but changes this adverse feeling into astonishment and admiration, such a work must be a wonderful production of the human mind indeed and a problem of the highest interest to every thoughtful observer of the destinies of mankind ... Here, therefore, its merits as a literary production should perhaps not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad's contemporaries and fellow countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well-organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history.”

Dr. Steingass, quoted in T.P. Hughes' *Dictionary Of Islam*, p. 526-528.

Many claims have been made against Muhammad in that day and this. Among them are the claims that he was a lunatic, a liar, or deceived by the devil. If Muhammad was a lunatic or a liar then we have to wonder how all of his prophecies came true?. Further, if he was a deceived by Satan then we are faced with another problem. For we know that all Muslims are taught that when reading the Qur'an they must first begin with the words *“I seek refuge in Allah from Satan the stoned⁷¹ one.”* and then follow this up with the words *“In the name of Allah, Most Compassionate, Most Merciful”* So we have to wonder if Satan would “inspire” a man to teach mankind to seek refuge in God from Satan? Indeed this is the exact same accusation which was made against Jesus (pbuh). Let us read how Jesus responded to this claim:

⁷¹ Prophet Abraham and his family all stoned Satan.

“But some of them (the Jews) said, He (Jesus) casteth out devils through Beelzebub (Satan) the chief of the devils. And others, tempting [him], sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house [divided] against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.”

Luke 11:15-18

A number of books have been written on the topic of the various theories of authorship of the noble Qur’an as put forth by the Orientalists. They take an analytical and logical approach in their study of each claim in order to see if any of them can be supported by known fact, historical evidence or logic. Such claims include the allegations that Muhammad (pbuh) was insane, that he wrote the Qur’an as a result of epileptic seizures, that he was a very intelligent liar, that Jews and Christians were conspiring with him to write the Qur’an, and other claims. The interested reader may take these issues up at length by studying the books:

Muhammad’s Prophethood: An Analytical View, By Dr. Jamal Badawi, WAMY Publications, Falls Church, VA, USA

The Sources of the Qur’an: A Critical Review of the Authorship Theories, By Hamza Mustafa Njozi, WAMY Publications, Falls Church, VA, USA.

It has been the case throughout the ages that with all previous prophets, their miracle was separate from their book. Although we may claim that we have the “Torah” of Moses, still, it is not possible now to bring Moses’ (pbuh) staff and see it perform miracles as it did in his time. Similarly it is not possible today to see Jesus (pbuh) raise the dead as he did so many centuries ago. However, since the message of Islam was the final message of God to mankind, therefore, the book of Islam itself was made the main miracle of Islam and it has continued to renew its challenge to mankind throughout the ages.

What does this mean? Nowadays, the number of people who can appreciate the literary content of the Qur’an has dwindled and this challenge no longer has the same impact it did fourteen hundred years ago. However, as we have seen in the verse quoted at the beginning of this chapter, Allah Almighty has promised to continually renew the challenge of the Qur’an throughout the ages. So how will it be renewed?

Recently, a new field of study has opened up to scholars. People nowadays are fascinated with science. This is the age of technology and scientific discovery. For this reason, mankind has begun to study the religious scriptures of mankind from a scientific point of view in order to challenge the scientific claims made in these scriptures. Many works have been published on this topic. In this chapter I will give a brief taste of these matters and then leave it up to the interested reader to learn more from any one of the many books which have been published in this regard (see list at back of this book).

As mentioned previously, Muhammad (pbuh) lived among tribes of people who were for the most part illiterate. He himself was also illiterate. These people used to live extremely simple lives. Some were traders and businessmen, others were farmers, and yet others were nomadic sheepherders who traveled from place to place depending on where they could find grass for their sheep to graze. When Muhammad (pbuh) brought them the Qur'an, the believers found in the Qur'an the command to go out, seek knowledge, and confirm the presence of their Creator by studying His creation. Muslims began to fulfill this command of the Qur'an and this resulted in one of the greatest explosions of scientific advancement mankind has ever seen. All of this was going on during a period that the West calls "The Dark Ages," wherein the scientists of the West were being persecuted and killed as sorcerers and wizards. During this period, Muslims scholars introduced into the world such things as:

- * Mathematical evolution of spherical mirrors
- * Rectilinear motion of light and use of lenses
- * Refraction angle variations
- * Magnifying effects of the plano convex lens
- * Introduced the concept of the elliptical shape of cosmological bodies
- * Study of the center of gravity as applied to balance
- * Measurement of specific weights of bodies
- * Rule of algebraic equations
- * Solutions to quadratic and cubic equations
- * Work on square roots, squares, theory of numbers, solution of the fractional numbers
- * Solutions of equations of cubic order
- * Wrote on conic geometry elaborating the solution of algebraic equations
- * Determined the Trinomial Equation
- * Avicenna's "Canon of Medicine." He is known as the Prince of Physicians to the West
- * Wrote the first description of several drugs and diseases as meningitis.
- * Treatment of physiological shocks

- * Expertise in psychosomatic medicine and psychology
- * Al-Biruni mentions fifty six manuscripts on pharmacology
- * Credited for identifying small pox and its treatment
- * Use of alcohol as an antiseptic
- * Use of mercury as a purgative for the first time
- * First to describe the circulation of blood.
- * “Holy Abbas” was, after Rhazes, the most outstanding Physician. His works were authoritative till the works of ibn Sina appeared
- * Writings on Cosmology, Astrology, Science of numbers and letters
- * Proved that the earth is smaller than the sun but larger than the moon.
- * Final authorities on Chemistry for many Centuries
- * Classified metals into three classifications
- * Laid the basis of the Acid Base theory
- * Distillation, calcination, crystallization, the discovery of many acids
- * Cultivation of Gold - is a continuation of Jabir's work
- * Theory of Oscillatory motion of equinoxes
- * Addition of ninth sphere to the eight Ptolematic astronomy
- * Discovered the increase of the suns apogee
- * Gravitational force
- * Responsible for the discovery motion of the solar apsides
- * wrote ' On the Science of Stars '
- * Determination of latitudes and longitudes
- * Determination of geodetic measurements
- * Described the motion of the planets
- * Solved the problems of spherical trigonometry
- * First to study the isometric oscillatory motion of a pendulum
- * Invented the instrument ' Sahifah “
- * Responsible for the proof of the motion of the apogee of the sun with respect to the fixed stars.
- * authorities on the theory of the system of homocentric spheres
- * Prepared a calendar that was more accurate than the Gregorian one in use today.

.....and much, much more.

All of this began with a single illiterate Arab from the desert fourteen hundred years ago. The book that was brought into the world by such a man cries out to be studied from a scientific aspect. We will now give you a glimpse of the results:

“So ask the People of Knowledge if you do not know”
The Qur’an, Al-Anbia(21):7

Example Number 1: Embryology:

Dr. Keith L. Moore is a Professor of Anatomy and Cell Biology, University of Toronto, Toronto, Canada. He is a world renowned scientist and a distinguished researcher in the fields of anatomy and embryology, he has published more than 150 research articles, chapters and books in this field. He is the author of several medical textbooks, such as the widely used and acclaimed “The Developing Human: Clinically oriented Embryology” (now in its fifth edition, and translated into eight different languages), “Before We Are Born” and “Clinically Oriented Anatomy.” He has also recently co-authored “Qur’an and Modern Science, Correlation Studies.” Dr. Moore is the recipient of numerous awards and honors, including, in 1984, the J.C.B. Grant Award, which is the highest honor granted by the Canadian Association of Anatomists. He has served in many academic and administrative positions, including the President of the Canadian Association of Anatomists, 1968-1970. Let us see what Dr. Moore’s opinion is on the scientific statements regarding embryology to be found in the Qur’an:

Dr. Moore was contacted by a Muslim scholar by the name of Abdul-Majeed Azzindani. He was asked to participate in a three-year study of around twenty-five verses of the Qur’an and the Sunnah (sayings of Muhammad, pbuh) which speak about embryology, and to determine the their correspondence to modern scientific discoveries. Dr. Moore’s conclusion regarding this matter was:

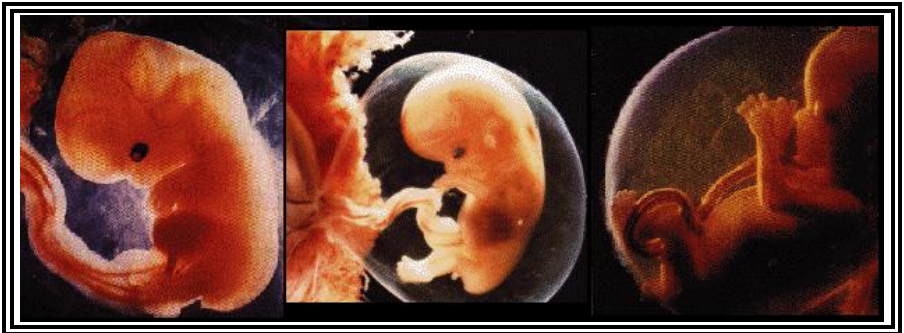


Fig. 12 The human fetus in various stages of development, at six, eight and 14 weeks

“For the past three years, I have worked with the Embryology Committee of King Abdulaziz University in Jeddah, Saudi Arabia, helping them to interpret the many statements in the Qur’an and the Sunnah referring to human reproduction and prenatal development. At first I was astonished by the accuracy of the

statements that were recorded in the seventh century AD, before the science of embryology was established. Although I was aware of the glorious history of Muslim scientists in the 10th century AD, and of some of their contributions to Medicine, I knew nothing about the religious facts and beliefs contained in the Qur'an and Sunnah. It is important for Islamic and other students to understand the meaning of these Qur'anic statements about human development, based on current scientific knowledge. The interpretations of the "verses" in the Qur'an and the Sunnah, translated by Shaikh Azzindani, are to the best of my knowledge accurate."

From the forward of "The Developing Human: Clinically oriented Embryology," third edition, by Dr. Keith L. Moore.

The Qur'an and the Sunnah of the prophet Muhammad (pbuh) provide a very detailed description of the microscopic development of the human embryo from a mere sperm drop up to the stage of a completely formed human being. It is well known that microscopes were not developed until the sixteenth century AD, and even at that were very crude in design. Zacharias Janssen is credited with having invented the compound microscope in about 1590. With it, remarkable scientific discoveries were made in the 17th and 18th centuries. The Dutch naturalist Anthony van Leeuwenhoek produced lenses powerful enough to prove that many tiny creatures are not spontaneously generated but come from eggs.

Before this period, theories on human reproduction ran rampant. Some scientist believed that the menstrual blood itself developed into the fetus. Later on, a new theory was developed wherein the sperm drop was popularly believed to contain a completely developed miniature human (homunculus) which later grew to the size of a baby. The science of embryology as we know it today did not discover many of the detailed aspects of human development which are taken for granted today until only about twenty years ago. Specifically, in 1941 Streeter developed the first system of staging which has today been replaced by a more accurate system proposed by O'Rahilly in 1972.

Now we must ask the question: where did Muhammad (pbuh) get such detailed knowledge of the microscopic development of the human embryo in the 6th century AD without a microscope, technical training, a laboratory of any kind, or even the ability to write his own name? The only logical conclusion is that it came from exactly where he claimed it did. From the one who created mankind, God Almighty!

Prof. Moore has since given numerous lectures on the topic of embryology in the Qur'an. He is quoted in one of these lectures as saying:

"It is clear to me that these statements must have come to Muhammad from God, or Allah, because most of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God, or Allah."

Prof. Moore was so impressed with the Qur'anic classification of the stages of development of the human embryo, that he suggested the adoption of the Qur'anic system in place of the system currently in use by scientists today. Prof. Moore said:

"Because the staging of the human embryo is complex owing to the continuous process of change during development. It is therefore suggested that a new system of classification could be developed using the terms mentioned in the Qur'an and the Sunnah. The proposed system is simple, comprehensive, and conforms with present embryological knowledge."

When Dr. Moore first presented his findings in Toronto it caused quite a stir throughout Canada. It was on the front pages of some of the newspapers across Canada. One newspaper reporter asked Professor Moore,

"Don't you think That maybe the Arabs might have known about these things - the description of the embryo, its appearance and how it changes and grows? Maybe there were not scientists, but maybe they did some crude dissections on their own - carved up people and examined these things."

Professor Morre immediately pointed out to him, however, that he had missed a very important point. All of the slides of the embryo that Dr. Moore had based his study upon had come from pictures taken through a microscope. He said,

"It does not matter if someone had tried to discover embryology fourteen centuries ago, they could not have seen it!." Dr. Moore taunted, "Maybe fourteen centuries ago someone secretly had a microscope and did this research, making no mistakes anywhere. Then he somehow taught Muhammad and convinced him to put this information in his book. Then he destroyed his equipment and kept it a secret forever?. Do you

believe that? You really should not unless you bring some proof because it is such a ridiculous theory.”

When he was asked “*How do you explain this information in the Qur'an?*” Dr. Moore's reply was, “*It could only have been divinely revealed.*”

Example Number 2: The Universe:

Another example of such scientifically accurate statements in the Qur'an can be found in the following analysis:

“And the firmament(sky) We constructed with power and skill and verily We are expanding it”

The noble Qur'an, Al-Thariyaat(51):47.

(Remember: “we” is the Arabic plural of respect, not the Christian plural of “Trinity,” as seen in chapter 14).

“Do not the disbelievers see that the heavens and the earth were fused then We ripped them asunder, and We created from water every living thing, do they not believe?”

The noble Qur'an, Al-Anbia(21):30.

“Then He settled/equilibrated unto the firmament(sky) when it was smoke and said unto it and to the earth: come willingly or unwillingly. They said: we come willingly”

The noble Qur'an, Fussilat(41):11.

Allah Almighty has in these three concise verses answered questions that it has taken some of the greatest physicists and astronomers of history centuries to answer. It was only in this century that they finally found the truth.

Mankind has studied the heavens and the earth for countless centuries. The Greeks were some of the first people to attempt to describe various cosmological phenomena. They gave us many of the very first theories regarding the universe and its composition. The major contribution came with the writings of Plato. Plato claimed that the universe was created by what he called “The Demiurge.” According to Plato, the universe was the result of reasoning and planning, it was constructed by the Demiurge upon precise mathematical and geometrical principles. Later on, Aristotle, Plato's student, adopted his teacher's basic concept. Aristotelian cosmology was based on the concept of an enclosed

cosmos comprising a series of concentric, spheres revolving around a stationary Earth. Motion was provided by the “*prime mover*” and, once initiated, would remain circular, uniform and eternal.

Both Plato and Aristotle taught that the universe was eternal, with neither beginning nor end. The universe as a whole was considered steady and unmoving, and this was the basis for the later formation of the “*steady state theory*.” In 1915, Albert Einstein had published the famous general theory of relativity. Soon afterward he proposed a static model of the universe, but he would later declare that it was “*one of the greatest mistakes of my career*.” Why?, Because in 1925, Edwin Hubble (after whom the Hubble Space telescope is named) provided the observational evidence for the expansion of the universe, or as Stephen Hawking put it “*The universe is not static, as had previously been thought, it was expanding*.”

Although mankind did not discover these facts till this 20th Century, still, we find that Allah Almighty had provided the answers for mankind 1400 years ago in the Qur’an through the agency of His illiterate Prophet Muhammad (pbuh). During Muhammad’s (pbuh) time, the Greeks were claiming that the cosmos was static and not expanding. So how did he know that the universe was expanding 1300 years before the foremost scientist of the West proved this to be a scientific fact?

However, this is not the only claim that the Qur’an makes with regard to the universe. Let us study the next two verses:

At the present time, the Big Bang theory of the origin of the universe is the cosmological model most widely accepted by astronomers. It holds that about 20,000,000,000 years ago the universe began with the explosive expansion of a single, extremely condensed state of matter (“*the heavens and the earth were fused then we ripped them asunder*”). As mentioned above, a further development of this model, known as “*inflationary theory*,” describes the original condensed matter as arising from virtually empty space. It was only after the development of radio telescopes in 1937 CE that the necessary observational precision was achieved in order for astronomers to arrive at the above conclusion. Out of the observations of such scientists has arisen the so called “Hubble Constant” (Ho) which is quantity currently used to gauge the *rate* at which the universe is expanding. In other words, the issue is no longer whether the universe is expanding or not, rather, it is only a question of *how fast* it is expanding.

The second and third verses presented appear to claim that the heavens and the earth were once a single mass then were “ripped asunder.” The exact root words used in the Qur’an are the words “ra-ta-qa” and “fa-ta-qa,” or *“the heavens and the earth were ‘ra-ta-qa’ then we ‘fa-ta-qa’ them”*

“**Ra-ta-qa**” is an Arabic word which has the general meaning of “to fuse, to sew, to mend, to patch up, to repair.” (“Lisan Al-Arab,” by Ibn Mandoor, Vol. 10, Dar Al-Fikr, p. 114, and also “A Dictionary of Modern Written Arabic,” Hans Wehr, Librairie du Liban, p. 325)

Similarly, “**fa-ta-qa**” has the general meaning of “To rip, to undo sewing, to unstitch, to tear apart, to rend, to rip open.” (“Lisan Al-Arab,” by Ibn Mandoor, Vol. 10, Dar Al-Fikr, p. 296, and also “A Dictionary of Modern Written Arabic,” Hans Wehr, Librairie du Liban, p. 695)

The verse then goes on to say that Allah Almighty created the heavens and the earth from a celestial “smoke.” Astronomers today have pictures of galaxies being formed by exactly this process, i.e. the condensation of spiraling celestial “mists.” Isn’t it an incredible coincidence that an illiterate man from the desert, without the aid of observatories or satellite imaging was making these claims over 1400 years ago?. Was he just guessing?

Further, the cosmic phenomenon depicted in the following two figures is commonly referred to by astronomers as a cosmic “mist.” However, if we were to read the second verse of the Qur’an presented above we will find that the Qur’an more accurately refers to it as a “smoke.” This is because “mist” implies a cool and tranquil spray of water. However, “smoke” implies a hot gas containing airborne particles. This is indeed another example of the literary miracle of the Qur’an in that it manages to convey to us in a very concise language a very accurate and detailed description of the topic at hand.



Fig. 13 The Spiral Galaxy M100 courtesy of the Hubble Space Telescope

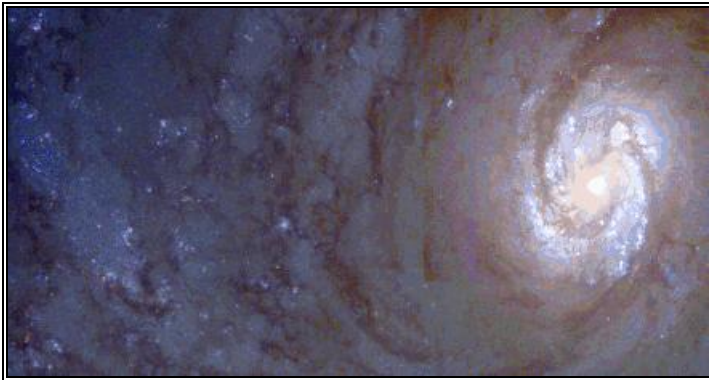


Fig. 14 M100 again. The distance to the swirling grand design spiral M100 is causing quite a stir among astronomers. Many believe that the Hubble Space Telescope's recent distance measurement to this galaxy accurately calibrates the "Hubble's constant." A scientific debate involving the actual value of Hubble's constant titled "The Scale of the Universe" is scheduled to occur in April 1996 in Washington, DC.

"And those who have been given knowledge know that that which has been revealed to you from your Lord is the Truth"

The noble Qur'an, Saba(34):6

“Do they not consider the Qur’an (with care) or are there locks upon their hearts?”

The noble Qur’an, Muhammad(47):24

Example Number 3: Water and Life:

In the Qur’an we read:

“Do not the disbelievers see that the heavens and the earth were joined together then we split them asunder, and we created from water every living thing, do they not believe?”

The noble Qur’an, Al-Anbia(21):30.

“And Allah has created every trodding creature from water.....”

The noble Qur’an, Al-Noor(24):45.

“It is He who created from water a human....”

The noble Qur’an, Al-Furqan(25):54.

Water is the most common substance on Earth, covering more than 70% of the planet's surface. All living things consist mostly of water; for example, the human body is about 60% water. Scientist tell us that all forms of life known to humanity today require three basic conditions: Temperature, the existence of water, and the existence of an atmosphere.

All metabolisms require water to survive, so animals that exist in arid regions have body mechanisms that protect against water loss and make maximum use of water (camels for example). Dehydration in humans results from lack of food, drink, and from sweating, in addition to other factors. This loss eventually affects the proper functioning of the heart, central nervous system, and organs containing smooth muscle. Finally, intercellular water is lost, which upsets vital chemical processes in the cells. If water is not restored to the body, death will usually occur within a few days.

The blood of all living creatures is composed of 55 percent plasma, which in turn is composed of more than 90 percent water. Jan Baptista van Helmont, the first experimental physiologist, around 1640 AD concluded that water is the only soil component required for plant growth. Again we find ourselves asking the

question: How did Muhammad (pbuh) know that all living creatures are created from water centuries before mankind discovered this fact through scientific experimentation? Did he randomly select an element from the countless billions of possible choices? Why did he not claim that mankind was created from air, or from wood, or from light? Why water?

Example Number 4: Deep sea currents:

In the Qur'an we read:

“Or as darkness on a vast, abysmal sea. There covers it a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness.”

The noble Qur'an, Al-Noor(24):40.

Mankind began to build submersibles in the seventeenth century. The first crude craft known to have ventured underwater was built by Cornelis Drebbel, court engineer to James I of England, and was demonstrated on the Thames river in 1620. From then onwards, development of submarines continued until the twentieth century, or 1954 to be exact, when the first nuclear submarine became a reality. With mankind's study of the sea came the realization that the waters lying underneath the surface waves were not the place of tranquil calmness they were previously envisioned to be. Rather, there were underwater currents called deep sea currents which could at times become such violent storms as to rearrange sediments in the ocean bottom. How did Muhammad (pbuh) know about these underwater currents centuries before mankind invented the tools necessary for underwater exploration?

“Say: It was sent down by He who knows the secrets in the heavens and the earth.”

The noble Qur'an, Al-Furqaan(25):6.

It is worth mentioning here in connection with the above verse that some scientists have interpreted the *“layer upon layer of darkness”* to be the gradual separation of the light spectrum within the ocean, one color at a time until complete darkness is finally achieved. In other words, at one depth, the yellow bandwidth is suppressed and “yellow darkness” is achieved. At another depth, the red bandwidth is suppressed and “red darkness” is achieved, and so forth.

There are many other scientific statements made in the Qur'an which were only discovered to be scientifically accurate many centuries after Muhammad's death. Many of them have only been discovered in this century. They range over many fields of science including Anatomy, Chemistry, Astronomy,

Geology, Hydrology, and many other disciplines which are only beginning to be addressed by scientists today.

For example, the Qur'an makes reference to the fact that a human's pain receptors are located in the skin (Al-Nissa(4):56). That the frontal lobes of the brain are responsible for lying and sin (Al-Alak(96):16). That mountains have below them roots that extend deep into the earth's surface and stabilize the earth's crust as confirmed by the modern science of Isostasy (Al-Naba(78):7, Luqman(31):10). That there exists a physical barrier between bodies of fresh and salt water (Al-Rahman (55):20). There is also information regarding the formation of milk in cows (Al-Nahi(16):66). And much more. So where was Muhammad (pbuh) getting all of these scientific facts if not from the Creator of mankind and the universe? Allah Almighty asks:

“Is this sorcery or is it that you do not see?”
The noble Qur'an, Al-Tur (52):15.

Prof. Keith Moore is not the only scholar who has been presented with such verses of the Qur'an. Many other scholars from all over the world have been presented with similar statements from the Qur'an in their field of expertise. Only a few of these people are:

1) Dr. E. Marshall Johnson, Professor and Chairman of the Department of Anatomy and Developmental Biology, and the Director of the Daniel Baugh Institute, Thomas Jefferson University, Philadelphia, USA. Author of over 200 publications. Former President of the Teratology Society among other accomplishments. After studying the verses of the Qur'an he came to the following conclusion:

“The Qur'an describes not only the development of external form but emphasizes also the internal stages - the stages inside the embryo of its creation and development, emphasizing major events recognized by contemporary science... If I was to transpose myself into that era, knowing what I do today and describing things, I could not describe the things that were described... I see no evidence to refute the concept that this individual Muhammad had to be developing this information from some place... so I see nothing in conflict with the concept that divine intervention was involved...”

2) Dr. Joe Leigh Simpson. Professor and Chairman of the Department of Obstetrics and Gynecology at Baylor College of Medicine, Houston, Texas. He is the President of the American Fertility Society, and has served in many other professional, national, and international organizations. He has received numerous awards including Association of Professors of Obstetrics and Gynecology Public Recognition Award in 1992. He has published more than 400 chapters and articles in journals and books. He says:

“... these Hadeeths (sayings of Muhammad) could not have been obtained on the basis of the scientific knowledge that was available at the time of the writer’... It follows that not only is there no conflict between genetics and religion (Islam) but in fact religion (Islam) may guide science by adding revelation to some of the traditional scientific approaches... There exist statements in the Qur’an shown centuries later to be valid which support knowledge in the Qur’an having been derived from God.”

3) Dr. T.V.N. Persaud. Professor and Head of the Department of Anatomy, Professor of Pediatrics and Child Health, and Associate Professor of Obstetrics, Gynecology and Reproductive Sciences, University of Manitoba, Winnipeg, Manitoba, Canada. He is the author and editor of 25 books, has contributed 31 chapters to publications, and has published over 180 scientific papers. In 1991 he received the most distinguished award presented in the field of anatomy in Canada, the J.C.B. Grant Award from the Canadian Association of Anatomists. He says:

“Muhammad was a very ordinary man, he couldn’t read, didn’t know how to write, in fact he was an illiterate... were talking about 1400 years ago, you have some illiterate person making profound statements that are amazingly accurate, of a scientific nature... I personally can’t see how this could be mere chance, there are too many accuracies and like Dr. Moore, I have no difficulty in my mind reconciling that this is a divine inspiration or revelation which lead him to these statements.”

4) After a study which lasted ten years, the famous French physician Maurice Bucaille addressed the French Academy of Medicine in 1976 and expressed the complete agreement of the Qur’an and established findings of modern science. He presented his study on the existence in the Qur’an of certain statements concerning physiology and reproduction. His reason for doing that was that

“our knowledge of these disciplines is such, that it is impossible to explain how a text produced at the time of the Qur’an could have contained ideas that have only been discovered in modern times.”

5) Dr. Tejatet Tejasen, Head of the Department of Anatomy, Faculty of Medicine, University of Chiang Mai, Thailand. After his study on the Qur’an passages dealing with embryology:

“From my studies and what I have learnt at this conference I believe that everything that has been recorded in the Qur’an 1400 years ago must be true. That can be proved the scientific way.”

6) Dr. Arther J. Alison. head of the Department of Electronical and Electronics Engineering in a British University after researching the field of Parapsychology and spiritual treatment of man in the light of the Qur’an and current scientific knowledge was so completely amazed at the scientific accuracy of the statements he found in the Qur’an in this regard that he converted to Islam and is now named Abdullah Alison. He urges all Western scientists to get acquainted with Islam which “addresses both intellect and sentiments at the same time.” Dr. Alison worked for six years as the chairman of the British Parapsychology and Spiritual Studies Society. This position, led him to deeply study different religions and philosophies, including Islam. Dr. Alison placed special emphasis in his study on the relationship between death and sleep, and the conformance of scientific data to the claims he later found in the Qur’an were the reason for his final conversion. Dr. Alison exclaimed “my joy knew no bounds as the results of my study were so convincing and, thus I discovered Islam.” he added. He regretted that the West is totally ignorant about the scientific approach of Islam. “During our discussion at this conference (In Cairo) , we have arrived at conclusive evidence that Islam does not contradict science, and plan to do further research on parapsychology in the light of the Qur’an.”

Others include:

7) Dr. Gerald C. Goeringer. Professor and Coordinator of Medical Embryology in the Department of Cell Biology in the Georgetown University school of Medicine. Washington, D.C. He has published numerous articles dealing mainly with the study of teratogenesis.

- 8) Dr. Alfred Kroner, Professor of Geology, Germany.
- 9) Dr. Yoshiodi Kozan, Director of the observatory of Tokyo, Japan.
- 10) Dr. William Hay, Professor of Oceanography, University of Colorado, Boulder, Colorado.
- 11) Dr. Pete Palmer, Professor of Geology, University of Colorado, Boulder, Colorado.
- 12) Dr. Sayawida, Professor of Marine Geology, Japan.
- 13) Dr. Armstrong, Professor of Astronomy, University of Kansas, Lawrence, Kansas.
- 14) Dr. Draga Persaud Rauw, Professor of Marine Geology, King Abdulaziz University, Jeddah, Saudi Arabia
- 15) Dr. Schroeder, Professor of Oceanography, Germany.

The response of these scholars when presented with verses of the Qur'an in their field of specialization, varied. One thing however was always constant. They all confirmed the accuracy of the scientific statements made in the Qur'an, and they all could not explain how Muhammad (pbuh) could have known with such accuracy the scientific claims to be found in the Qur'an so many centuries before mankind discovered them to be scientific truths.

Allah Almighty tells us in the Qur'an:

“Allah did not create (all) that except in truth. He details the signs for people of knowledge.”

The noble Qur'an, Yunus(10):5

“And those who were given knowledge see that which was sent down upon you by your Lord is the truth and guides to the path of the ‘Exalted’ (in Might) the ‘worthy of all praise’.”

The noble Qur'an, Saba(34):6.

“Had We sent down this Qur’an upon a mountain, you would surely have seen it humbling itself and rending asunder for fear of Allah. Such are the parables We put forth for mankind that they may reflect.”

The noble Qur’an, Al-Hashr(59):21

“Verily! this Qur’an guides to that which is most upright, and gives glad tidings to the believers who work deeds of righteousness that theirs will be a great reward”

The noble Qur’an, Al-Isra(17):9

“And We have indeed simplified [the comprehension of] this Qur’an for remembrance, so is there any that will remember [and be admonished]?”

The noble Qur’an, Al-Qamar(54):17

To obtain a more in-depth analysis of these matters including video tapes containing interviews with many of these pioneering Western scholars, contact one of the following (ask for the video tape titled *“It is the Truth”*):

1) Islamic Academy for Scientific Research.
8150 West 111 Street
Palos Hills, IL 60465
U.S.A.
Phone: (708) 974-9151

2) Islamic Society of North America (ISNA)
P.O. Box 38
Plainfield, Indiana, 46168
U.S.A.
Phone: (317) 839-8157

3) Academy for the Miracles of Science in the Qur’an and the Sunnah
P.O. Box 5736
Makkah Al-Mukarramah
Saudi Arabia
Phone: (2) 545-1519

Also look for the books:

1) “The Bible, the Qur’an and Science,” by Dr. Maurice Bucaille

- 2) "The Qur'an and Modern Science," by Dr. Maurice Bucaille
- 3) "An Introduction to Understanding the Qur'an," by Syed Abdul A'ala Maudoodi
- 4) "The Sources of the Qur'an: A Critical Review of the Authorship Theories," by Hamza Mustafa Njozi
- 5) "Muhammad's Prophethood: An Analytical View," by Dr. Jamal Badawi

Chapter 14: “We” an Arabic and Hebrew plural of respect

One of the foremost differences between Christianity and Islam is the concept of the “Trinity.” Most Christians are taught to believe in a “triune” God composed of three “persons”: God the “Father,” God the “Son,” and God the “Holy Spirit.” Muslims only believe in one God. Muslims believe that He is unique and indivisible. When a Christian first starts to read an English interpretation of the Qur’an, he is surprised to find that Allah always speaks about himself as “we,” “we,” “we.” He begins to think to himself “*If Allah is one God, then why all the ‘we’s’?*” He begins to remember his “Trinity,” he puts one and one together and comes up with “three.” He then quickly locates the nearest Muslim in order to share with him the discovery that: “*I have just found proof of the Trinity in your Qur’an!*”

This has become such a common occurrence that it will be dealt with separately as an independent topic. The problem arises from the very nature of the Arabic and English languages themselves. In both Arabic and Hebrew, there are two types of ‘we’. One is the plural pronoun used by English speaking countries (such as “we rode in the car together,” “we all come from the same country”...etc.). The second is the plural of RESPECT. ‘We’ is used in the Qur’an when describing Allah Almighty in the second sense. It is used to magnify and glorify God as well as to display respect and humility to our Creator.

The reader will also notice that this usage is not restricted to the Qur’an only. To this day, if an English speaking person were to go to any Arabic speaking country and to read any official letter directed to a dignitary or high official (or even a newspaper), or to attend an official speech, they will find that the dignitary is always addressed as “they” and “them” and “you” (plural “you”). So, when addressing an ambassador, King, or leader of a nation for example, this ONE person is always addressed as “*THEY have arrived,*” not “*HE has arrived.*” Or “*I gave THEM the sealed letter,*” not “*I gave HIM the sealed letter.*” So we must ask, if “we,” implies a “Trinity,” then is this king or this dignitary also a “triune” dignitary? Is he three persons merged into one? The same argument applies when this Arabic-speaking dignitary refers to himself in a public speech. In such a case, he will almost always refer to himself as “We.” For example, he will say: “*We, the leader of this great nation...*” and so forth. Dr. Jamal Badawi once observed that since the Queen of England refers to herself in the plural form then is she too a “Trinity”?

Arabs are not blind. They can tell the difference between one and many. This is simply the nature of the Arabic language. This is how an Arab displays respect and humility. Even when speaking of one's wife, a Muslim in many Arab countries usually does not mention her by name. Neither does he say "she" or "her" but rather "they" and "them." This is also a form of respect for our wives, mothers and sisters. This is why we find that in the over one billion Muslims all over the world, even the simple Muslim shepherd in the desert does not pray to a "Trinity." Because they know their language.

This system is not restricted to the Arabs alone. The Arabs are a Semitic tribe, and their Semitic cousins, the Jews, also use the same system to refer to God. In the Old Testament, the Jews refer to God as "Elohiym" {el-o-heem}. "Elohiym" is the plural form of "elowahh" {el-o'-ah}, which means "god." We will notice that the Jews also do not pray to a "Trinity," even though their book refers to God in the plural form. This is the way the Semitic languages of Arabic and Hebrew work.

In the Eerdmans Bible Dictionary we read the following explanation of the word "Elohiym":

"As a name or designation of the God of Israel, the term is understood as a plural of majesty or an intensive plural, indicating the fullness of the supreme (or only) God ... the canonical intent is clearly monotheistic, even where the accompanying verbs or adjectives are grammatically plural (e.g. Gen. 20:13, Exod. 22:9 [Mt 8])"

Eerdmans Bible Dictionary, edited by Allen C. Myers, William B. Eerdmans Publishers, p. 331

The exact same system is also used in the Urdu language of Pakistan and India, as well as to a more limited degree in the French language. For example, a French king might be addressed as follows: *"La presence de votre majesty est un honneur pour notre ville, vous avez apporté avec vous le bonheur."*

Now that we see the true meaning of the Hebrew, Arabic, Urdu, and French use of the word "We" in reference to God Almighty, let us now read a little more of the Qur'an:

"Say: He is Allah the One (and only). Allah, the eternally Besought of all! He neither begets nor was he begotten. And there is none comparable unto Him."

The noble Qur'an, al-Ikhlâs(112).

“Allah! There is no God but Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge except what He will. His throne extends over the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.”

The noble Qur’an, Al-Bakarah(2):255

“Your God is One God; there is no God save Him, the Compassionate, the Merciful.”

The noble Qur’an, Al-Bakarah(2)163.

“Allah! There is no God save Him, the Alive, the Eternal. He has revealed unto you (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel. Aforetime, for a guidance to mankind; and has revealed the Criterion (one of the names of the Qur’an). Verily! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong). Verily! nothing in the earth or in the heavens is hidden from Allah. He it is who fashions you in the wombs as pleases Him. There is no God save Him, the Almighty, the Wise..”

The noble Qur’an, A’al-Umran(3):2-6

“Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise. Verily! religion with Allah (is) ‘Al-Islam’ (the surrender). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieves the revelations of Allah (will find that) Verily! Allah is swift at reckoning. And if they argue with you, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have you (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is your duty only to convey the message (unto them). And Allah is Seer of (His) bondmen.”

The noble Qur’an, A’al-Umran(3):18-20.

Chapter 15 Women in Christianity and Islam

Whenever the topic of Islam is brought up among Westerners, it has been my experience that the first objection that immediately springs into their minds is: “But women are so extremely oppressed in Islam.” And, “But women are second class citizens in Islam.” For example, they see that Muslim women usually observe modest standards in their clothing and they automatically equate their modesty with oppression. They appear to feel that freedom is in some way directly proportional to how little clothing one wears, and that oppression is directly proportional to the degree of modesty one exhibits in their clothing. Although this topic does not directly relate to the main topic of this book, still it seems inevitable to touch on this subject even if only very briefly due to its importance.

The problem is twofold: First of all, those people who make such objections usually only have a very superficial knowledge of what the true teachings of Islam, and secondly, they do not realize what The Bible requires of all believing women.

I was once passing through Canada with my parent’s in law and their family. As we walked down the street a Canadian Christian girl (in her late teens to early twenties) passed by us with a group of her friends. She looked at my mother in law who was dressed in modest clothing and had a large scarf wrapped around her head such that only her face was showing. She then stopped my mother in law and said words to the effect of: “*Why do you allow your men to treat you this way?. Why do you wear these clothes?.*”

Now, my mother in law is a university graduate, a straight A student, highly respected by her peers, and gainfully employed as an inspector of the public educational system back in my home country. My mother in law has also distinguished herself in her study of the English language and its grammatical structure. However, she did not have an extensive working knowledge of American and Canadian pronunciation and slang, and thus, she missed the tone with which this question was delivered to her.

I decided to move a reasonable distance away and let her handle this situation herself. My mother in law was very happy to answer this girl’s question and went on to explain to her about our religion and customs and how we prefer to dress modestly, and that Allah Almighty requires us to do this. However, this was not the answer this girl was looking for so she retorted: “Thanks for *sharing!*,” then spun around and stormed off.

Now, in my home country, our elders are quite used to being highly respected by those who are younger than them and to being served by them. For this reason, it did not even occur to my mother in law that this question could have been anything more than a young girl respectfully asking an innocent question of a trusted elder, and I hated to tell her otherwise. I would have hated for her to leave Canada thinking that all Canadians or all Christians speak this way to their elders since I know that this is not the true case. However, this episode did indeed sadden me.

Many non-Muslims feel sorry for any Muslim women they see adorned in their modest clothing. They feel that they are deprived the freedom to roam around in more scant and revealing clothing. Anyone who lives in a manner other than which they have become accustomed to is seen by them to be oppressed and forced to live in this manner. There are certain tribes in the Amazon jungle, in Australia, and in Africa which have become accustomed to walking around in a simple g-string around their waist. What would the people of the West say if these people were to condemn the Western habit of “forcing” their women to wear “excessive amounts of clothing” and to demand that all women in the west immediately stop wearing anything but the simplest g-string around their waist? What if they were to say that the Western society should immediately stop unjustly persecuting their women and preventing them from freely roaming the streets wearing only a pair of socks? They would say that the people making these demands have no morals or shame. Philosophers would have a field day with such a question.

What if someone were to claim that it was immoral, discriminatory, and unjust to separate men and women in different public bathrooms just as it is not just to do so with blacks and whites. What if this person were to then call (in the interest of equality, fairness, and constitutional freedom of course) for a merging of men and women’s bathrooms into one “unisex” or “equal-opportunity” bathrooms for both men and women? Once again, the philosophers would have a field day. Anyone who follows the news will see that this may indeed be where the USA is now headed. In the *New York Post* (31 Aug. 1994 or a little before) it was reported that women have now won the right to appear topless in the New York subway system. Where will the USA be a few years from now? That is anyone’s guess⁷².

⁷² When I wrote this paragraph in the first edition of this book even I was not fully prepared for the true magnitude of the situation. Sure enough, only two years later, or in the December 12, 1996 issue of the *Montreal Gazette* to be precise, we find the trend is no longer confined to the US subway system. The story was as follows:

Bare breasts in public OK in Ontario

Who has the power to determine what is decent and modest clothing? Who is to determine what is decent and modest behavior? Muslims assign this right to God alone. This is the essence of “Islam.” “Islam” means “The submission to the will of God.” What God commands, a Muslim does. They do not demand

**Stephen Bindman
Southam Newspapers**

OTTAWA-The women of Ontario are now legally free to bare their breasts in public. The province's top court has acquitted a woman who went for a topless stroll in downtown Guelph five years ago in a protest against a law she said discriminates against women on hot days. The Ontario court of Appeal ruled tuesday that Gwen Jacob did not commit an indecent act under the Criminal Code because her actions did not “exceed the community standard of tolerance.”

Justice Coulter Osborne said any evidence of harm to the community from her actions were “grossly speculative.” “There was nothing degrading or dehumanizing in what (Jacob) did,” Osborne wrote. “The scope of her activity was limited and was entirely non-commercial. No one who was offended was forced to continue looking at her.”

Although the rule is only binding in Ontario, it might also carry weight in other provinces.

“It's great news for women. its a victory for women's equality,” said Jacob's lawyer, Margaret Buist. “What it means for women is that we have much more control over our bodies than we did before. Before this case was decided, any woman could not do exactly what a man does on a hot summer day and that's take off your shirt and walk down the street and sit in a park without fear of being labeled a criminal.” But Buist said a woman could still face charges if she takes off her top in public for commercial purposes or “in an overtly sexual context.”

Jacob, who is now raising a child in Toronto, removed her T-shirt while walking home from the University of Guelph on July 19, 1991, a hot and humid day. She was charged after the mother of several young children who saw Jacob complained to police. After a high-profile trial she was fined \$75. The 25-year-old woman issued a statement through her lawyer saying it will be now up to individual women to determine when and to what extent they wish to “express the freedom to remove our shirts.” “If we do not wish to be perceived as sex objects, we need to control the context in which we present our bodies as sexual.”

Dianne Cunningham, Ontario's minister responsible for women's issues said she was left almost speechless by the decision. “I think everybody will be surprised by this ruling. It is not acceptable in our society for a lot of reasons,” she said.

that God justify his commands before they accept them. Once they have verified that a command is indeed from God then they abide by it without hesitation.

We can indeed find this lesson in the story of Adam. In the Islamic version of the story of Adam (slightly different than that of Judaism/Christianity), Adam and Eve were created by God, educated, clothed, and then allowed to inhabit heaven. They were told by God that they could have anything their hearts desired except they must not eat from the tree. Out of envy, the devil encouraged them to eat from the tree and told them that its fruit would make them angels or immortal. They ate from the tree and immediately, their bodies were revealed to one another, so they took to scooping up the leaves off the trees in order to cover themselves. This is when Allah sent them down to earth. What mankind learned from this lesson is that just because a person does not know the wisdom behind a command of God, and others tell him to disobey it, then if they do not abide by it, by the time the reason for the command is made apparent to them it may be too late.



**Fig. 15 Example of dress worn by a Christian nun.
Compare it with how Muslim women dress today**

Well then, what is the Biblical view on these matters? Actually, even in this day and age there still remains traces in Christianity of the common ancestry with Islam with regard to the accepted norms of modest dress for Christian women as ordained by her Creator. In the above figure we have an example of the sort of dress codes observed by Christian nuns. We are strangely amazed to see the striking degree of similarity it bears to the sort of outfit which most

Muslim women wear. Why is that? Well, there are quite a number of very pronounced differences between Biblical and Qur'anic laws in this regard, however, let us start with the Biblical view:

What the New Testament has to say:

1 Timothy 2:11-14 *“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.”*

1 Corinthians 14:34 *“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.”*

1 Corinthians 11:5-10: *“But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman: but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels.”*

1 Corinthians 11:13: *“Judge in yourselves: is it comely that a woman pray unto God (with her head) uncovered?”*

What the Old Testament has to say:

Genesis 3:12-16 *“And the man (Adam) said, The woman (Eve) whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”*

Leviticus 12:2-5 “*Speak unto the children of Israel, saying, If a woman have conceived seed, and born a MALE child: then she shall be unclean SEVEN DAYS; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying THIRTY THREE days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a FEMALE child, then she shall be unclean TWO WEEKS, as in her separation: and she shall continue in the blood of her purifying SIXTY SIX days.*”

Ecclesiastics 7:26-28 “*And I find more bitter than death the woman who is a snare, whose heart is a trap and whose hands are chains. The man who pleases God will escape her, but the sinner she will ensnare....while I was still searching but not finding, I found one upright man among a thousand but not one upright woman among them all*”.

Leviticus 15:19-30 “*And if a woman have an issue (her period/menses), [and] her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe [himself] in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe [himself] in water, and be unclean until the even. And if it [be] on [her] bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she [shall be] unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe [himself] in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one [for] a sin offering, and the other [for] a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.*”

In other words, the Bible teaches us that:

- 1) Women should learn in silence and subjugation.
- 2) Women should not teach.
- 3) Women should not have authority over men but should remain silent.
- 4) Adam and Eve were not equal in sin. Adam was not deceived but Eve was.
- 5) Women are commanded to be under obedience to men. God ordained that men shall for all time rule over women
- 6) Women must keep silent in Churches. It is shameful for them to open their mouths therein. If they have a question they should ask their husbands before going to church and then their husbands will ask for them in the church.
- 7) A woman should neither pray nor profess with her head uncovered.
- 8) If a woman prays with her head uncovered then she might as well shave her head.
- 9) Man was created in the image and glory of God, and Woman was created in the glory of Man, thus Man must have power over her.
- 10) Any woman who delivers a male baby shall be unclean for one week. But any woman who delivers a female baby shall be unclean for TWO weeks. Thus, females make their mothers DOUBLY unclean as compared to males.
- 11) While it is possible to find one upright man in every thousand, it is impossible to find even one single upright woman in every thousand
- 12) Woman is a snare, her heart is a trap, and her hands are chains. The man who pleases God will escape her, but she will ensnare the sinner.
- 13) If a woman had her period and touches a chair or a bed or anything else then that item immediately becomes unclean. Anyone who then touches those things shall also become unclean. They must then bathe themselves and wash their clothes because they have touched an item that a menstruous woman has touched.

What the canonized saints of Christianity said about women:

“Woman is a daughter of falsehood, a sentinel of Hell, the enemy of peace; through her Adam lost paradise” (St. John Demascene)

“Woman is the instrument which the devil uses to gain possession of our souls” (St. Cyprian)

“Woman is the fountain of the arm of the devil, her voice is the hissing of the serpent” (St. Anthony)

“Woman has the poison of an asp, the malice of a dragon” (St. Gregory)

St. Tertullian, while he was talking to his 'best beloved sisters' in the faith, he said, "Do you not know that you are each an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the Devil's gateway: You are the unsealer of the forbidden tree: You are the first deserter of the divine law: You are she who persuaded him whom the devil wasn't valiant enough to attack. You destroyed so easily God's image, man." Once again, St. Augustine wrote to a friend, "What is the difference whether it is in a wife or a mother, it is still Eve the temptress that we must beware of in any woman." Centuries later, St. Thomas Aquinas still considered women as defective, "As regards the individual nature, woman is defective and misbegotten, for the active force in the male seed tends to the production of a perfect likeness in the masculine sex; while the production of woman comes from a defect in the active force or from some material indisposition, or even from some external influence." (all these quotations can be found in Karen Armstrong's book, *The Gospel According to Woman*, London: Elm Tree Books, 1986, pp. 52-62. See also Nancy van Vuuren, *The Subversion of Women as Practiced by Churches, Witch-Hunters, and Other Sexists* Philadelphia: Westminster Press pp.28-30.)

Orthodox Jewish men in their daily morning prayer recite "Blessed be God King of the universe that Thou has not made me a woman." The women, on the other hand, thank God every morning for "making me according to Thy will" (Thena Kendath, "Memories of an Orthodox youth" in Susannah Heschel, ed. *On being a Jewish Feminist*, New York: Schocken Books, 1983, pp. 96-97)

According to the Jewish Talmud, "women are exempt from the study of the Torah." In the first century C.E., Rabbi Eliezer said: "If any man teaches his daughter Torah it is as though he taught her lechery" (Leonard J. Swidler, *Women in Judaism: the Status of Women in Formative Judaism*, Metuchen, N.J.: Scarecrow Press, 1976, pp. 83-93)

According to Rabbi Dr. Menachem M. Brayer (Professor of Biblical Literature at Yeshiva University) in his book 'The Jewish woman in Rabbinic literature', it was the custom of Jewish women to go out in public with a head covering which, sometimes, even covered the whole face leaving one eye free (Psychosocial Perspective, Hoboken, N.J: Ktav Publishing House, 1986, p. 239). He quotes some famous ancient Rabbis saying, "It is not like the daughters of Israel to walk out with heads uncovered" and "Cursed be the man who lets the hair of his wife be seen....a woman who exposes her hair for self-adornment brings poverty." Rabbinic law forbids the recitation of blessings or prayers in the presence of a bareheaded married woman since uncovering the woman's hair is considered "nudity" (Ibid., pp. 316-317. Also see Swidler, op. cit., pp. 121-123). Dr. Brayer

also mentions that “During the Tannaitic period the Jewish woman's failure to cover her head was considered an affront to her modesty. When her head was uncovered she might be fined four hundred zuzim for this offense.” Dr. Brayer also explains that veil of the Jewish woman wasn't always considered a sign of modesty. Sometimes, the veil symbolized a state of distinction and luxury rather than modesty. The veil personified the dignity and superiority of noble women. It, also, represented a woman's inaccessibility as a sanctified possession of her husband (24. *Ibid.*, p. 139). It is clear in the Old Testament that uncovering a woman's head was a great disgrace and that's why the priest had to uncover the suspected adulteress in her trial by ordeal (Numbers 5:16-18).

St. Tertullian in his famous treatise 'On The Veiling Of Virgins' wrote, “Young women, you wear your veils out on the streets, so you should wear them in the church, you wear them when you are among strangers, then wear them among your brothers...” Among the Canon laws of the Catholic church today, there is a law that require women to cover their heads in church (Clara M. Henning, “Cannon Law and the Battle of the Sexes” in Rosemary R. Ruether, ed., *Religion and Sexism: Images of Woman in the Jewish and Christian Traditions*, New York: Simon and Schuster, 1974, p. 272.).

Some Christian denominations, such as the Amish and the Mennonites for example, keep their women veiled to the present day. The reason for the veil, as offered by their Church leaders, is “The head covering is a symbol of woman's subjection to the man and to God” : The same logic introduced by St. Paul in the New Testament (Donald B. Kraybill, *The riddle of the Amish Culture*, Baltimore: Johns Hopkins University Press, 1989, p. 56.)

Russian Orthodox women are expected to wear a head covering when in the church. Most don't outside of it in America, but many in Russia and many other eastern Orthodox women all over eastern Europe, Greece, and the middle east do wear scarves on their heads all the time when in public

These are only a small sampling. For many more similar quotations please obtain a copy of the 70 page book “Women in Islam Versus Women in the Judaeo-Christian Tradition: The Myth & The Reality,” By Dr. Sherif Abdel Azeem, World Assembly of Muslim Youth.

Continuing, according to the Old Testament, a childless widow must marry her husband's brother, even if he is already married and regardless of her consent, so that she might bear a child from him (Genesis 38).

Further, according to the Bible:

“If a man happens to meet a virgin who is not pledged to be married and rapes her and they are discovered, he shall pay the girl’s father fifty shekels of silver. He must marry the girl, for he has violated her. He can never divorce her as long as he lives”

Deuteronomy 22:28-30

One must ask a simple question here, who is really punished, the man who raped the woman or the woman who was raped? What is to prevent someone from finding the best looking woman in town, raping her, telling everyone about it, and then having the courts force her to be his wife for the rest of her life?

According to Numbers 27:1-11, widows and sisters don't inherit at all. Daughters can inherit only if their deceased father had no sons.

So what is the standpoint of the Qur’an with regard to women? Women are indeed commanded by Allah to cover their heads and wear modest clothing, however, in Islam this is not a sign of denigration or subjugation to men, rather, it is a sign of chastity, modesty, and the fear of God. It also designates this woman to all men who might deal with her that she is to be dealt with with respect. This could be compared to the situation in the West when one meets a nun or priest, how the nun’s habit and the priest’s robes signal those who meet them that this person does not condone vulgarity of speech or evil actions. This is made apparent in the Qur’an in Al-Ahzab:

“... that is closer to their being recognized so that they shall not be abused, and Allah is ever Forgiving, Merciful” Al-Ahzab(33):59 (also see Noor(24):31)

What about the rights of women in Islam? Are they indeed, as the popular propaganda would have us believe, “second class citizens”? Let us read the Qur’an:

“And they (women) have rights similar to those of men over them in a just manner”

The noble Qur’an, Al-Baqarah(2):228

“And their Lord has heard them (and He says): Verily! I suffer not the work of any worker, male or female, to be lost. You proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from

them and verily I shall bring them into Gardens underneath which rivers flow. A reward from Allah. And with Allah is the fairest of rewards.”

The noble Qur’an, A’al-Umran(3):195.

“And covet not the thing in which Allah has made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Verily! Allah is Knower of all things.”

The noble Qur’an, Al-Nissa(4):32.

“Unto the men (of a family) belongs a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much, a legal share.”

The noble Qur’an, Al-Nissa(4):77.

“And whoso does good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date stone.”

The noble Qur’an, Al-Nissa(4):124.

“And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.”

The noble Qur’an, Al-Tauba(9):71

“Whosoever does right, whether male or female, and is a believer, him verily We shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.”

The noble Qur’an, Al-Nahil(16):97.

“And of His signs is this: He created for you spouses from yourselves that you might find tranquillity in them, and He ordained between you love and mercy. Lo, herein indeed are signs for folk who reflect.”

The noble Qur’an, Al-Room(30):21

“Whoso does an ill deed, he will be repaid the like thereof, while whoso does right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint.”

The noble Qur’an, Mumin(40):40.

In the Qur’an, both Adam and Eve share the blame for eating from the tree. This can be seen in the Qur’an in such verses as Al-Baqarah(2):36, Al-A’araf(7):22-24. They were also both forgiven by God Almighty for this sin. Actually, in one verse of the Qur’an (Taha(20):121), Adam is specifically blamed.

Islam encourages spouses to take each other’s council and to seek mutual agreement in matters which affect them, for example, in the Qur’an, Al-Bakarah(2):233 we read:

“Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No one should be charged beyond their capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father’s) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if you wish to give your children out to nurse, it is no sin for you, provided that you pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what you do.”

Husbands are commanded to treat their wives with kindness and respect. In Al-Nissa(4)-19 we read

“..But consort with them in kindness, for if you hate them it may happen that you hate a thing wherein Allah has placed much good.”

The Prophet Muhammad (pbuh) said:

“The best believers are the best in conduct, and the best of you are those who are best to their wives.”

When Muhammad (pbuh) first became the prophet of Islam, the Pagans of Arabia had inherited a similar disregard for woman as had been passed down

among their Jewish and Christian neighbors. So disgraceful was it considered among them to be blessed with a female child that they would go so far as to bury this baby alive in order to avoid the disgrace associated with female children.

Through the teachings of Islam, Muhammad (pbuh) put a swift and resounding end to this evil practice. Not only did he severely discourage and condemn this act but he also used to teach them to respect and cherish their daughters and mothers as partners and sources of salvation for the men of their family:

AbuSa'id al-Khudri narrated:

“The Prophet (pbuh) said: If anyone cares for three daughters, disciplines them, marries them, and does good by them, he will enter Paradise.”

(Narrated by Abu-Dawood)

Abdullah the son of Abbas narrated:

“The Prophet (pbuh) said: If anyone has a female child, and does not bury her alive, or slight her, or prefer his male children over her, Allah will bring him into Paradise.”

(Narrated by Abu-Dawood)

Muhammad (pbuh) is also cited in “Sahih Muslim” as saying:

“Whoever maintains two girls till they attain maturity, he and I will come on the Day of Resurrection like this; and he joined his fingers”.

In other words, if one loves the messenger of Allah and wishes to be with him on the day of resurrection in heaven, then they should do good by their daughters.

To learn more about the rights of women in Islam, the issue of modest dress codes, the issue of polygamy, and many other issues which can not be covered here, I highly recommend the following books:

1. Women in Islam Versus Women in the Judaeo-Christian Tradition: The Myth & The Reality, By Dr. Sherif Abdel Azeem, World Assembly of Muslim Youth.
2. “The Status of Women in Islam,” by Dr. Jamal A. Badawi, World Assembly of Muslim Youth.
3. “Women’s rights in Islam,” by Lea Zaitoun, World Assembly of Muslim Youth.
4. “Gender Equity in Islam,” by Dr. Jamal Badawi, World Assembly of Muslim Youth.

Chapter 16: Summary

In this book we have seen the evidence for the following:

- 1) The very first Christians were Unitarians and not “Trinitarians.”
- 2) The apostles had never heard of a “Trinity” and abided strictly by a continuation of the law of Moses which Jesus himself had also abided by during his lifetime and continued to do so until the crucifixion.
- 3) St. Paul persecuted the followers of Jesus (pbuh) and even presided over the death of some Christians such as Stephen.
- 4) Suddenly, St. Paul claimed that he was singled out by Jesus’ ghost to receive a divine revelation which was deprived the apostles. He then considered himself more knowledgeable than the apostles and considered them to be “hypocrites” and even quite lazy misguided ones at that.
- 5) Even such fundamental verses as those describing Paul’s “salvation” and his heavenly “vision” contain very serious discrepancies and even a sworn affidavit by Paul himself that they were a fabrication.
- 6) St. Paul was responsible for changing almost every single aspect of the religion of Jesus (pbuh) imaginable. He began by relaxing specific laws of the religion of Jesus but in the end discarded them all. He is the author of the majority of the books of the New Testament available today.
- 7) Paul’s church later went on to persecute and kill any and all Christians who did not adopt their views.
- 8) The Trinitarian Church was a direct result of the attempt to convert the Gentiles “by all means” and which involved a gradual compromise in the founding doctrines of Jesus’ message. In the end this system of compromise became so extensive that Pagan philosophy and theology began to find its way into its doctrines. The concept of the “Trinity” was borrowed from the pagan Romans and Greeks in order to be able to finally validate their doctrine of “Son of the Almighty.” This was done roughly two hundred years after the departure of Jesus (pbuh). They then went about inserting “inspired” verses into the Bible to validate their views, such as 1 John 5:7. Christian scholars tell us that these “inspired” additions and “corrections” were continuing at least until the fifteenth century.
- 9) Paul’s church chose four Gospels which they themselves approved of and then burned over three hundred other “unacceptable” Gospels. Some of which were written by the apostles themselves and which are recorded even to this day to have been accepted as authentic back at a time when our present Gospels were considered apocryphal. Their church also felt it necessary to destroy all Hebrew manuscripts of the Bible and suffice with Greek and Latin manuscripts.

- 10) God Almighty sent down the Qur'an upon Muhammad teaching him Islam and informing him that the message of Jesus (pbuh) had been tampered with and changed by mankind.
- 11) Unitarian Christians from North Africa and other regions who had not yet been totally eradicated by the Pauline church recognized the similarity between Islam and the religion they had received from Jesus through the apostles (and not through Paul). They became Muslims.
- 12) Copies of The Gospel of Barnabas began to be discovered in the Vatican and other places but had a tendency to "disappear" mysteriously. The official viewpoint of the Pauline church was that the Gospel of Barnabas was a Muslim forgery. The Gospel of Barnabas not only confirmed virtually everything the Qur'an had been saying for fourteen hundred years now, but also mentions Muhammad (pbuh) by name. It contains an eye and ear witness account of Jesus' ministry by one of the foremost apostles of Jesus (Barnabas) and not a hearsay account from a "vision" by someone who never met Jesus (Paul).
- 13) The Dead Sea Scrolls were discovered in the twentieth century and countless similarities of content and doctrine were observed between them and the Qur'an. They specifically mention that there will be not one but TWO messiahs. They also confirm the fact that the first messiah (Jesus, pbuh) will not be killed on the cross but will be saved by God.
- 14) Today countless examples of very serious and obvious contradictions can be found between the verses of Bible. These contradictions are well known and documented and even such eminent conservative Trinitarian Christians as Tischendorf found no recourse but to acknowledge them. Only one single ancient copy of the Bible was found to contain over 14,800 "variant readings" and even our own modern Bibles are estimated to contain around 50,000 errors and contradictions. Once again proving the affirmations of the Qur'an.
- 15) Even such scholars as the *majority* of today's *Anglican Bishops* now reject the divinity of Jesus (pbuh), and thus, the "Trinity," but recognize Jesus (pbuh) to be what Islam says he was: An very elect (but mortal) messenger of God.
- 16) The scholars of the Old Testament are now agreed that even the "five books of Moses," as we have them today, were not written by Moses but were the result of a very expert splicing of four different accounts of Moses's ministry each written by a different tribe of the Jews.
- 17) When faced with all of this evidence the official standpoint of most of the evangelists has now become a combination of "Blind faith" and the application of abstraction to all verses which do not sit well with them in a desperate attempt to cling on to that which their own scholars have now

recognized as human tampering with the Gospel of Jesus (pbuh) and the previous prophets.

- 18) Even science has now come to endorse the affirmation of the Qur'an that it is from God. Many examples of scientific statements have been critically studied by unbiased non-Muslim scientists and have been shown to be completely accurate even though mankind did not discover these facts until many centuries after the death of Muhammad (pbuh). In fact, many of these matters were not proven true until this century.

“O mankind! The messenger has come unto you with the truth from your Lord. Therefore believe; [it is] better for you. But if you disbelieve, still, Lo! unto Allah belongs whatsoever is in the heavens and the earth, and Allah is the All-Knowing, the Wise. O people of the scripture, do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus the son of Mary was only a messenger of Allah and His Word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not “three.” Desist, [it is] better for you. Verily Allah is one God. Far exalted is He above having a son. His is all that is in the heavens and the Earth, and suffice in Allah as a Trustee. The Messiah will never scorn to be the slave of Allah, nor will the favored angels. Whosoever scorns His service and is proud, all such will He assemble unto Him; Then, as for those who believed and did good works, unto them will He pay their rewards in full and He will add unto them from His bounty. And as for those who were scornful and proud, them will He punish with a painful torture and they will not find for themselves any other than Allah as a friend or a supporter”

The noble Qur'an, Al-Nissa(4):170-173.

I encourage all readers to objectively think about what they have read and let their faith and mind join one-another in order to arrive at the truth of God, the truth of Islam.

For those who would like to learn more I recommend the books:

1. The Noble Qur'an. Abdullah Yousuf Ali translation, or Marmaduke Pickthall translation, or Hilali and Khan translation. In that order of preference. The last is the most scrupulously correct, however, the first is the easiest to read.
2. “The Gospel of Barnabas,” notes by M. A. Yussuff, ISBN 0089295-133-1,

3. "Muhammad in the Bible", by Prof. Abdul`Ahad Dawud
4. "Jesus a Prophet of Islam," by Muhammad `Ata ur-Rahim, ISBN 1-879402-07-6 (History of Christianity and the Gospel of Barnabas)
5. "The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament," by M.A. Yusseff (Authenticity of the Gospel of Barnabas) ISBN 0-89259-061-0
6. "The Choice," by Ahmed Deedat.
7. "Islam and Christianity in the modern world," by Dr. Muhammad Ansari
8. "Muhammad in the Bible," by `Abdul-Ahad Dawud
9. "Blood on the cross," by Ahmed Thomson, ISBN 0-907461-70-0

All Praises and glorification be to you O Allah, and all thanks. I ask Your forgiveness and I repent unto you. And peace be unto prophet Muhammad, upon his family, his Companions, and all the prophets of Allah.

Chapter 17: Additional references

For those readers who would like to obtain additional information concerning these and other topics, I highly recommend the following books:

- 1) The Qur'an, by God Almighty. The good English translations are: (1) Abdullah Yousuf Ali, (2) Marmaduke Pickthall, (3) Hilali and Khan, in that order of preference. Other translations should be avoided. The last is the most scrupulously correct, however, the first is the easiest to read.
- 2) Muhammad in the Bible, by Prof. Abdul-`Ahad Dawud
- 3) Jesus Prophet of Islam, by Muhammad `Ata ur-Rahim
- 4) The Gospel of Barnabas, notes by M. A. Yussuff
- 5) Prophet Muhammad the Last Messenger in the Bible, by Kais Al-Kalbi
- 6) The Dead Sea Scrolls, The Gospel of Barnabas, and The New Testament, by M. A. Yussuff.
- 7) The Choice, by Ahmed Deedat
- 8) Mohammed a Prophecy Fulfilled, by H. Abdul Al-Dahir.
- 9) The Bible's Testimony that Jesus is the Slave-Servant, and Messenger of Allah, by Sheikh Abdurrahman Abdul-Khaliq Al-Yousuf.
- 10) Islam and Christianity in the modern world, by Dr. Muhammad Ansari
- 11) Islamic Selections, by Ahmed Deedat
- 12) The Bible's Last Prophet, by Faisal Siddiqui.
- 13) What the Bible says about Muhammad, by Ahmed Deedat
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- 19) Muhammad the greatest, by Ahmed Deedat
- 20) Muhummed, The natural successor to Christ, by Ahmed Deedat.
- 21) What was the sign of Jonah?, by Ahmed Deedat
- 22) Who moved the stone?, by Ahmed Deedat
- 23) Resurrection or Resuscitation?, by Ahmed Deedat
- 24) Muhammad in the Bible, by Jamal Badawi
- 25) Muhammad's Prophethood an analytical view, by Jamal Badawi
- 26) The status of Women in Islam, by Jamal Badawi
- 27) Understanding the Bible -through Koranic messages, by Akbarally Meherally
- 28) Muhammad the prophet of Islam, by Prof. K.S.Ramakrishna Rao
- 29) Islam, Christianity and the state of Israel, by Dr. Ahmad Shafaat
- 30) Jesus A prophet of Islam, by Sulaiman Shahid Mufassir

- 31) The Oneness of God the ultimate solution to the Trinitarian controversy, by Marmarinta-Umar P.Mababaya
- 32) The Truth about Jesus, by Dr. Maneh Hammad Al-Johani
- 33) The Truth about Jesus Christ, by Muhammad Ali Alkhuli
- 34) Islam and Christianity, by Dr. Muhammad Ali alkhuli
- 35) Islam and Christianity, by Mrs. Ulfat Aziz-Ul-Samad
- 36) Let the Bible speak, By Abdul Rahman Dimashkiah
- 37) It is up to you, by Dr. Ahmed Dawood Mizjaji
- 38) Christianity, the original and present reality. Dr. Muhammad Abdullah As-Saheem.
- 39) Christian Muslim Dialogue, by H.M. Baagil, M.D.
- 40) The Bible, the Qur'an and science (book), by Dr. Maurice Bucaille.
- 41) The Qur'an and modern science (booklet), by Dr. Maurice Bucaille.
- 42) What is the origin of man, by Dr. Maurice Bucaille.
- 43) Qur'an and modern science Correlation Studies, by Keith L.Moore, Abdul-Majeed A. Zindani, Mustafa A. Ahmed
- 44) Al-Jawab al-Sahih Liman Baddala Deen Al-Maseeh (English: The Correct Answer to Those Who Changed the Religion of the Messiah), by Ibn Taymiyyah
- 45) Hidayat Al-Hiara fi Ajwibat Al-Yahood wa al-Nasara (English: A Guide to the Perplexed in Answering the Jews and the Christians), by Ibn Kayyem Al-Jawziah
- 46) Izhar ul-Haq (Arabic or English. English: Revelation of the Truth), by Shaik Rahmat Allah ibn Khaleel al-Rahman al-Hindi
- 47) Munadharah bayn al-Islam wa al-Nasraniyya (English: A Debate Between Islam and Christianity), by "Al-Iftaa", Riyadh, Saudi Arabia
- 48) Tuhfat al-arib fi al-radd 'ala Ahl al-Salib (English: The Gift to the Perplexed in Answer to the People of the Cross), by Abi-Muhammad Abdullah Al-Turjuman Al-Mayorki (Anselm Turmeda).
- 49) The developing Human, By Dr. Keith Moore.
- 50) Blood on the cross, by Ahmed Thomson
- 51) Women in Islam Versus Women in the Judaeo-Christian Tradition: The Myth & The Reality, By Dr. Sherif Abdel Azeem, World Assembly of Muslim Youth.

Research Papers:

- 1) Highlights of Human Embryology in the Koran and the Hadith, Keith L. Moore
- 2) A Scientist's Interpretation of References to Embryology in the Qur'an by: Keith L. Moore, Ph.D.
- 3) The Frontal Lobes and Higher Mental Functions, Keith Moore, A. Zindani, and M. Ahmad.

In the name of Allah, the Compassionate, the Merciful

“O people of the Scripture! Now has Our messenger (Muhammad) come to you, explaining to you much of that which you used to hide in the Scripture, and forgiving much. Indeed, there has come to you a light from Allah and a plain Scripture. Wherewith Allah guides him who seeks His good pleasure unto paths of peace. He brings them out of darkness by His will into light, and guides them to a straight path. They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say : Who then has the least power against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? And to Allah belongs the dominion of the heavens and the earth and all that is between them. He creates what He will. And Allah is Able to do all things. The Jews and Christians say: We are sons of Allah and His loved ones. Say; Why then does He punish you for your sins? No, you are but mortals of His creating. He forgives whom He will, and punishes whom He will. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and unto Him is the return (of all). O people of the Scripture! Now has Our messenger (Muhammad) come unto you to make things plain after a break in (the series of) the messengers, lest you should say: There came not unto us a messenger of cheer nor any Warner. Now has a messenger of cheer and a Warner come unto you. And Allah is Able to do all things.”

The Qur'an, Al-Maidah(5):14-19

For more information on the topics discussed in this book, or to obtain additional literature you may contact the following:

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